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EDITOR: R. H. PARR

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TOLERANCE or...?

E. J. JOHANSON,

Formerly Treasurer, Australasian Division,
Now Retired.



IF TOLERANCE MEANS "according another man's right to his own opinions, however much one may differ from them, or an attitude of understanding love without or within the communion of the saints" ("God's men and women," as Phillips translates the word in one of Paul's epistles), then I am all for it.

However, if it means the acceptance of lowered standards in our midst and the intrusion of "the world" into the remnant church, that is quite another thing. Taking Solomon a step further, perhaps one might say, There is a time to be tolerant and a time to be intolerant. This of course depends on the particular circumstances.

"If it happened in these "more enlightened" times, perhaps even in some church circles our Lord would be accused of intolerance when He drove the traders from the precincts of the temple. Or when He denounced the Pharisees so severely. But note: Sister White says that "He [Jesus] denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes."

Unfortunately, this is a permissive age, when the distinctions between right and wrong are disappearing in many quarters almost entirely, supported in too many instances by so-called spiritual leaders of the popular churches, and when "right" and "truth" are considered relative instead of absolute. But let us remember that truth is eternal, like the Divine Author of it.

What was wrong and sin in the long ago is still wrong and sin today. Certain customs may and do change, and in many instances we rightly adapt ourselves to

them, but **never** should we do so where they relate to sin and to Bible standards of conduct and to principles laid down for us in the inspired writings of the Spirit of Prophecy. Let others label us intolerant if they will because we seek earnestly to uphold the standards of truth. After all, it is only the so-called "squares," if you will, who will get through to the kingdom, for strait is the gate and narrow the way that leads to life eternal.

Inconspicuous Modesty

I long, how I long, for the time when every professing Adventist, boy and girl, young man and maiden, father and mother, will so deport themselves under **all** circumstances, so dress and adorn themselves that others, not of our faith but who are aware of our professedly high standards, will not be surprised to learn that so-and-so is an Adventist.

Customs are such in this our day and age that no one need appear unduly conspicuous to be modestly and becomingly dressed. However, even if by doing so it did make us conspicuous, we should still want to uphold our standards of conduct and dress.

One cannot but be ashamed, almost beyond measure, when we see some of our lovely young women, on the street and even in the house of God, dressed in such a manner as to divert the thoughts of even

the best and most devout of men, young and old, into unholy and forbidden channels. These things ought not to be, even when, perhaps in most instances, they are done unthinkingly. Nor do I excuse our young men—too many of them—in following as nearly as they dare, perhaps, some of the outlandish fashions of the day.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." ("Christ's Object Lessons," page 69.) Here, then, is the secret: What would Jesus do? Where would Jesus go? What would Jesus say? Remember, our **only** hope of glory is "Christ in you." Col. 1:27. Do you think the standard too high? You will find the answer to every problem, every question, in this most wonderful "mystery."

Example to Children

Parents, forget your permissiveness in a permissive age. After yourselves setting the example which your children have every right to expect of you, then follow Abraham's example, commanding your children after you. See Genesis 18:19. Children need this to give them a sense of security in their growing years. When they have grown up and have left your homes they will respect you for the standards you have instilled in them and which you yourself have adhered to. Even though for a time some may lose their way in the world about them, this will prove an anchor to their souls and in due time, under the sweet influences of the Holy Spirit, bring them back again to the faith of their fathers and mothers.

And let not our ministers and their wives fail, by precept and example, to give the trumpet a certain sound as regards these things in our midst, and to remind our people once again of the high standards of God's Word and of His inspired messenger. Only so will many of our dear and lovely young people be protected, yes, and saved in this, the most wicked, depraved generation since the Flood. Let not their blood be found on the garments of parents or ministry when the final day of reckoning comes.

DECEMBER IS YOUTH CONGRESS MONTH

T.T.U.C., December 25 - 29 — Avondale

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T.C.U.C., December 30 - January 4 — Canberra

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LETTERS to the EDITOR

Not a Business Meeting

Brother,

May I air, through the courtesy of your columns, the one thing that causes me embarrassment in the Adventist Church, of which I count myself a loyal member?

Almost every Sabbath, at the time of the announcements, names are read out for transfer into or out of the church. After such names are read, the elder asks if someone will "so move," and a voice (or voices) will respond, "So move." "Is there a seconder?" and several semi-audible seconders do their part to get the embarrassing business-part of the divine service over as quickly as possible. Then the vote is called for by a show of hands (always, repeat, ALWAYS unanimously responded to) and the folk are welcomed in by a brief word or farewelled with a short eulogy.

I have attended churches of many denominations but only in the church that I hold dearest of all do I discover that the officers find it necessary to turn the solemnity of the hour of worship into a business meeting. And even on the most solemn day of all, when the communion service is held, we may find that such business is carried on. I believe it is quite unnecessary and, when I bring visitors to church, embarrassing. I feel I must apologize for all this voting that goes on in a place where it seems out of harmony with the spirit of worship.

I do not, brother, wish to make my criticism without a constructive suggestion, and here it is. I suggest that the names of those requesting transfer be read out during the announcements (or, even better, published in the church bulletin where there is such) with the elder saying something like this: "These names will be considered as having been voted on if, within the next week, no objections are made to them."

Thus, by what, for want of a better phrase, we might call "tacit voting," there is achieved with decorum and dignity what is now brought to pass by unseemly voting and time-consuming irreverence.

Will someone please tell me why my suggestion cannot be followed? Someone in high places, that is?

Sincerely,
"M. Barrast,"

Victoria.

Farewell Sir, Welcome Brother

Brother,

In A. Holmes's letter (4/8/69), he makes mention of the "modern 'Mr.' and 'Mrs.'" becoming so common in our midst." I support him whole-heartedly, remembering, however, that there is an appropriate place for everything. I even go a step further than did he.

As an old ordained minister I prize my position in the ministry beyond words, but once I have been introduced to our own people as "Pastor" Blank, nothing pleases me more than to be just plain "Brother" Blank to my fellow church members. I like to feel one of them, with no barriers between us. I deplore being addressed simply as "Pastor"; that is too much like the "Reverend" so common in other communions. It suits me much more to be addressed simply as "Brother," as our people do when speaking to some other member.

This reminds me of the occasion when I was invited to address a Church of Christ congregation at, of all places, a Sunday morning service. I was introduced with all formality as "Pastor" Blank. I was in fact the local conference president at the time, and while very naturally this was not mentioned to the congregation, several present knew it to be the fact. They must have responded to my message that morning because not long after I was invited back to take another Sunday morning service.

This time, however, I was just plain "Brother" Blank, accepted, to a degree at least, as one of them, and I liked it! (Shortly thereafter I was called to a new



Sabbath Evening

The Sabbath hours are drawing nigh,

The sun is slowly setting;

All nature seems to breathe a sigh,

God's hand is held in blessing.

Our week of toil is now complete,

Thy day of rest remember,

We lay our offerings at Thy feet,

Our grateful hearts surrender.

Our hearts from Satan's hold release

On this Thy day so precious;

God fill our hearts with love and peace,

And in Thy blood refresh us.

When Sabbaths here on earth are done

We'll see our great Creator:

We'll sing among the happy throng,

All praise to God our Maker.

—Joan V. Millward.

appointment, so was not privileged to receive another invitation to that same local church.)

Cannot we get back to the old days when minister and laity together were just plain "Brother" and "Sister" among ourselves, sharing one another's burdens and marching together as one towards the kingdom? One would judge that this was the practice in the early days of the Advent movement.

Yours for less formality among us,
"Retired Minister."

[In a personal postscript to the editor, the writer of the above letter suggests that letters to the editor published in this paper should carry the salutation "Brother" instead of "Sir," as has been our custom. We accept this suggestion and henceforth our letters published will so begin.—Editor.]

Solomon's Song

Brother,

Our readers generally have enjoyed and profited from the current series of articles, "If I Had Only One More Sermon to Preach," I am sure. I have just read the one by my dear friend and former associate of many years ago, Pastor J. H. Wade, based on "The Song of Solomon." I must confess, however, that until very recently I was quite unable to understand what I wanted to of that book of the Bible. The fault was in my own lack of spiritual perception, of course.

And then I procured a copy of a recent translation of the Bible, from which quotations have appeared in the notes in the Sabbath school lesson pamphlet from time to time, known as "The Amplified Old Testament," in two volumes. (While this is obtainable from our Book and Bible Houses, as also is the New Testament in this version, this letter is not an advertisement!)

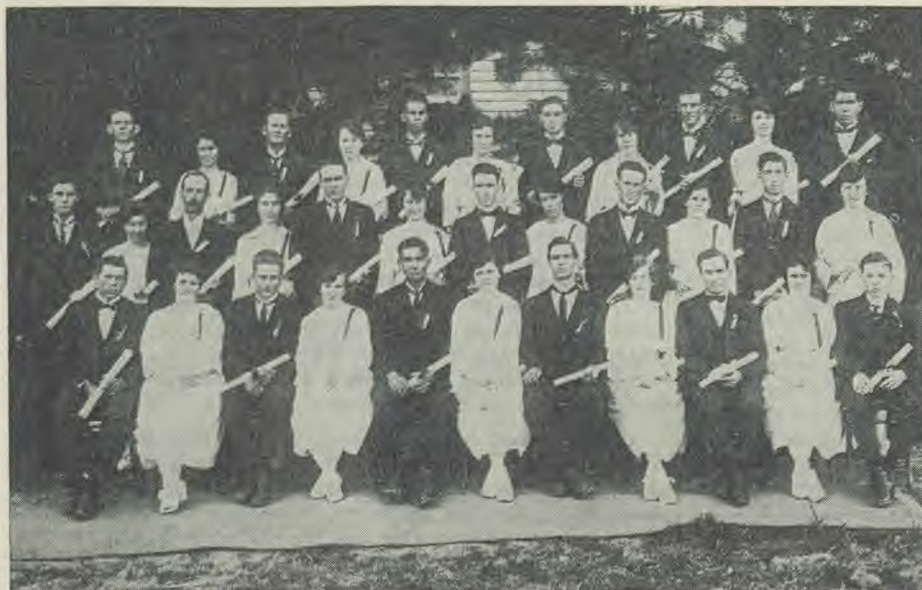
From this version (in volume two) I gained an entirely new concept of the Song of Solomon. To me, it was wonderful and beautiful, and an entirely new conception. No more did it appear as "a voluptuous eastern love song," but rather as the story (an allegory) of a virtuous maiden (God's people) introduced into an Eastern harem (the world about her) against her will, who would not submit to the blandishments of her would-be traducer (the devil), but who remained faithful to her true love (the One altogether lovely). For the first time I could really see the relationship of the church to her Saviour as depicted in this rather unusual book of the Bible.

May I be permitted to commend particularly part two of this "Amplified Old Testament" to "Record" readers, if only that they may gain a better understanding of God's message to His chosen people (now His true church) for themselves in this book of His Word? But with this caution that, while some of the footnotes are good, they are but the personal expressions of the translators.

E. J. Johanson

New South Wales.

Historic Picture Gallery



AVONDALE COLLEGE GRADUATION CLASS, 1922

BACK ROW (left to right): Victor N. Rudge, Nellie Faulkhead, Cecil L. R. Rowland, Pearl Branford (Mrs. W. O. Broad, dec.), Noel H. White, Jessie E. Wood (dec.), Arthur S. Atkins (Pastor, dec.), Ruth M. Kent (Mrs. J. A. Greive), James A. Greive, Sadie U. Brooks (Mrs. Eric R. Burns), Clarence V. Robinson.

MIDDLE ROW: Arthur Shepherd, Rubena A. N. Kelly (Mrs. Matheson), Edmund Mitchell (dec.), Ida L. Craig, Albert J. Gersbach, Nancy R. Cornish (Mrs. A. S. Atkins), Roy E. W. Cross, Elsie M. Brown, Edward H. Parsons, Myrtle L. Lyndon (Mrs. J. Wragg, dec.), Edward R. Gane (Pastor), Madge Collins.

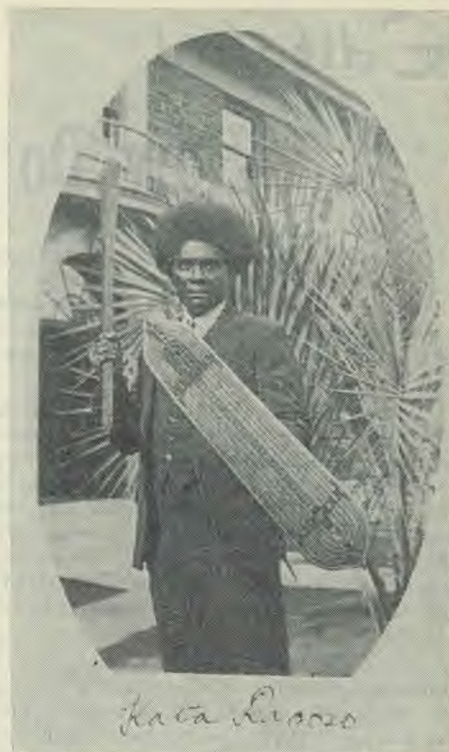
FRONT ROW: George A. Currow, Rita P. Lamplough (Mrs. Cecil Jensen), Eric R. Burns, Gladys R. Shannon (Mrs. Bagnall), Raimund Reye (Pastor, dec.) class president, Thelma E. Mason (wife of Pastor E. Magnusson), Theodore A. Anderson (Pastor), Kathleen B. Smith (Mrs. T. A. Anderson), Rolf H. E. Collett, Gladys D. Jones and George H. Allen. (Dec. = deceased).

(Picture, courtesy J. A. Mitchell; identification G. A. Currow who apologizes if he does not have the marital status of all the ladies correct.)



Before the "untouched by human hands" era this is how they packed Granose biscuits in the old factory at Cooranbong. In those days the Sanitarium Health Food Company did not manufacture Weet-Bix, and Granose were the popular biscuits. Nowadays food packing has made one or two major advances and this picture could never be taken today.

(Photo, courtesy Elsie A. Hitchcock.)



Kata Ragoso, an ordained minister from the Solomon Islands. Son of a chief, this man was an outstanding leader in pre-World War II days and after the war. He visited Australia several times and attended one General Conference as a delegate. He died some few years ago.



THE NORTH NEW ZEALAND CONFERENCE COMMITTEE ABOUT 1945.

Front row (left to right): G. Burnside, H. G. Moulds (dec.), R. J. Burns. **Middle row**: B. Goulton, H. Belworthy, R. E. G. Blair. **Back row**: A. R. Mitchell and Brother Roberts.

(Photo, courtesy R. E. G. Blair.)

Editorial

"How Do You Divide 182 by Nine?"

Over in the "good old U.S.A." (as the more exuberant natives of that fair land are wont to refer to it) they seem to have thought of just about everything. The land that has given the world the hamburger, the hot dog and the lie detector has now come up with the ultimate in sophistication—a service call Dial-a-Listener.

While this refinement of civilization has not yet reached this benighted corner of the globe, it surely is only a matter of time. Dial-a-Listener is a service prompted by the increasing loneliness of people. It is manned by a faceless group of people who are poised ready to listen to the troubles and difficulties of people who have nobody to talk to. It is a humanitarian attempt to ease the static loneliness of those whose only company is the impersonal TV set or whose day's highlight is answering the telephone to tell the caller he has the wrong number.

Dial-a-Listener does just what the name suggests. It provides a friendly ear and nothing more. You can babble on like Tennyson's brook, and no one will offer you more than a comforting, "There, there, now!" and certainly no one will call you back, send you literature, ask you anything personal about yourself—or make so bold, even, as to ask you your name. Anonymity is the keynote of the whole operation.

Mrs. X, a lonely widow, whose heart is being eaten out by her isolation in a big city, can pick up the phone and dial the appropriate number and take as much time as she wants just nattering to one of the volunteer listeners. This has certain advantages, of course, and the lonely talkers often divulge problems and confidences that they can share with no one else in the world. They sometimes get off their chests such eye-popping intimacies as would cause even sophisticates to stand stupidly bug-eyed with fascinated disbelief. Such is life.

The kindly souls who have promoted this friendly service are insistent upon one thing: not everyone can become a listener. If you, for instance, offered to take your turn, you would be screened; and the chances are that you would not make it; most applicants, however noble their motives, are not acceptable, and are therefore not accepted. The reason: they are simply not good listeners.

This does not surprise us one bit. We have often remarked to ourselves that the day of the good listener is over. Everyone wants to talk about their own doings, their own interests, and no one is interested in listening to what happened to the other party. If it is ever your misfortune to attend one of those inventions of the devil called a cocktail party, observe, as you sip your way through glass after glass of orange juice, just how many people in any given group are talking at the one time, with hardly a soul listening to anyone else. It is a fascinating and, at the same time, a bewildering study.

Two qualifications are required of the listeners. One, the ability to listen, we have already noted; and we have indicated that few there are who can enter this strait gate. The other prerequisite is the possession of a warm, sympathetic voice. Not everyone, of course, is blessed with this happy gift. Most people (in this country, at least) are possessed with voices which, when they hear them played back upon a tape-recorder, they refuse to admit (or recognize, or both) to be their own. Ah! a warm, sympathetic voice; how gracious a gift to have bestowed!

Please, we beg you, notice these two requirements again; they are fairly burgeoning with suggestion. Are they not the basic qualities that are required of those who seek the souls for whom Christ died? Can we do anything for them unless we have a warm sympathy (omit the timbre of the voice for the

moment) and a readiness to listen to the troubles of Mr. and Mrs. Everybody. Is not this need, for example, what has founded our welfare organizations? Is not this the very thing that prompts our participation in such campaigns as the Appeal for Missions and (more to the point very soon) the Famine and Relief Offering? If Seventh-day Adventists are to be known for anything at all, it should be that they are a people who CARE. They should be the ones first thought of when the cry goes up from a sea of troubles. The ability to be a good listener is nothing unless it is matched by a concomitant degree of application toward the one in difficulty.

This, however, is where Dial-a-Listener falls down, according to our view. No one does any follow-up work. The caller simply talks anonymously to her listener and then puts the phone down. She has got it out of her system; that's all she needs. But, as anyone who has been through it will tell you, that is NOT all that is needed. And while it may fill the bill for some, the great mass of the lonely and disconsolate are aching for something more than a mere impersonal shoulder to cry on or a telephonic ear to chatter into. Punctuating the lonely one's verbal effluence with a dispassionate "tut tut" is hardly enough to satisfy a love-starved soul, we would think.

There is surely much good that this noble and altruistic group can chalk up to their credit. But one cannot but think that there is another mile they could go; surely their callers would like to know that, if they did want or need a personal contact, such was available to them. In the ultimate, people need people; there is no alternative to that. They want to reach out to others and satisfy the basic instinct of gregariousness which is common to us all. Unless we have a programme such as this, we surely fail so many who want to pour out their troubles. What is also needed is the pouring in of a little human love and understanding.

Please do not mistake the import of these remarks. We are not downgrading the work of this sincere and dedicated group of people who man the phones and listen by the hour to the stories in which they can never become involved—nor do they want to become involved. What we are saying is that we, as Christians, while not operating a telephone listening service, must offer something that goes a step further. Warm sympathy we must have; a willingness to listen we must have. But we must also do something about it. Listening, from our point of view, is not enough. We must care enough to act. THAT is how the work will be finished. There is no alternative.

But, with all your listening, you must have the answers. People want to know what is happening to the world they live in; what is its future? what does tomorrow hold; what do world events mean; where will it all end. Those who ask cry out for an answer. The tragedy becomes the more poignant if we Adventists are so unprepared that we have no answer. We would be in the same category as the listener who received a call from a high school student. "How do you divide 182 by nine?" was the lass's question. But the listener was a listener only; she was unprepared for such a difficult one; she didn't know herself how to divide 182 by nine; the thing was too hard for her. She had no answer.

God give us the wit and the wisdom to be sympathetic listeners, to be warm and understanding to those who seek an answer. But most of all, may we have done the preparation that will enable us to give them meaningful and satisfying answers.

Robert H. Parr

They Also Remember—2

Other Sabbath Keeping Groups

EUGENE LINCOLN

HOW ARE new Sabbath-keepers who have never met a Seventh-day Adventist learning about the Sabbath?

Several years ago a man living in Jamaica wrote to the headquarters of The Bible Sabbath Association (of which more will be said later), saying, "I have found your message in a bottle, after heavy seas, on the shores of Montego Bay one early morn. . . . I'm very much interested in the Sabbath because I know it's true and the Lord wants me to be saved in His kingdom, which He has gone to prepare for His chosen ones."

That bottle and hundreds like it have been tossed into the ocean by Seaman Roy Garrison, who for many years has sealed tracts in watertight bottles and thrown them from his ship at various ports. He believes that the promise, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1), means what it says.¹

Many are learning of the Sabbath through sermons of prominent ministers of Sunday-observing churches. On March 13, 1966, Dr. Ernest R. Palen, pastor of New York City's Middle Collegiate church, called upon Pope Paul to take the initiative by designating the "seventh day—the historical and Biblical Sabbath—as a day of rest to be kept holy." He admitted the proposal was drastic but maintained that the "spiritual impact of the traditional day of rest would be enhanced tremendously if Christians and Jews observed the same day." He added that "it should not be too great a break for us to observe the same Sabbath that Jesus Himself observed."²

What other groups are observing and preaching the seventh-day Sabbath?

Herbert W. Armstrong was an advertising and promotional man in Des Moines, Iowa, whose business failed in 1920. Moving to California, he was equally unsuccessful with other business ventures. He became convinced of the truth of the Sabbath message after studying for six months to prove to his wife, who had heard it from a Sabbath-keeping neighbour, that she was wrong.³

Joining and working originally with the Church of God (Seventh Day), he later left them and formed his own group, which has become the Radio Church of God. "The World Tomorrow," heard on hundreds of stations throughout the world, features talks by Herbert Armstrong and his son, Garner Ted. The magazine, "Plain Truth," published at Pasadena, California, headquarters, is distributed free to all subscribers, the subscriptions being paid for by tithes and offerings of members. Its circulation recently passed

the million mark, according to Mr. Armstrong.⁴

Yearly Sabbaths, Too

The Radio Church of God advocates observance not only of the weekly Sabbath but also yearly sabbaths, abstinence from unclean meats, tithing (even to the second and third tithe), and prohibits smoking by members. According to Mr. Armstrong's interpretation of Scripture, people of Great Britain are descendants of Ephraim, and people of the United States are descendants of Manasseh.⁵ Members look forward to helping Christ rule the earth with a "rod of iron" during the millennium.⁶

Local congregations of the Radio Church of God are being formed constantly, but it is still necessary for some members to go many miles to services. Ministers are required, since members are specifically urged not to assemble without a minister in charge.⁷ The meetings, with few exceptions, are for members only, and strangers are discouraged from attending. During the Feast of Tabernacles in the autumn, members from a large area assemble at various points for meetings resembling our camp meetings.

Fermented wine is used in the observance of the Lord's Supper, held once a year in the spring during the Passover season. Social gatherings usually include wine and dancing, which are condoned by the Radio Church of God.

The United Seventh Day Brethren, organized in 1947, are organized in a general association, but local congregations are self-governing. Members are allowed freedom of belief on minor points. Their monthly publication, "The Vision," is edited by W. Allen Bond and is printed at Marion, Iowa.⁸

Headquarters of the Assembly of Yahweh are at Junction City, Oregon, and of the

Assembly of Yahweh at Morton, Pennsylvania. Both of these Sabbath-keeping groups believe in the use of the Hebrew names for the Deity, abstain from unclean meats, and observe annual sabbaths, with the Lord's Supper observed on the fourteenth of the Jewish month Nisan, during the Passover season. The former group publishes "The Elijah Messenger," edited by L. D. Snow. "The Faith," a monthly, is published by the latter group, which also sponsors "The Sacred Name Broadcast," heard over several stations.

The People of the Living God, situated in New Orleans, claim to have no set established denominational creed, accepting the whole Bible as the Word of God. "The Marturion," a monthly magazine, is mailed free to all subscribers. No offerings are solicited during the services.

Unique among Sabbath-keeping organizations is the Bible Sabbath Association, which is not a denomination but a fellowship of Sabbath-keepers from the various denominations. In late 1943 a self-appointed committee of six sent circular letters to a considerable number of known Sabbath keepers to ascertain if there was sufficient interest to establish an organization to promote the Sabbath on an undenominational basis. Prominent in helping to form this group was George A. Main, a Seventh Day Baptist of Pomona Park, Florida.

Purpose of Association

The Bible Sabbath Association, as it was named, had as its purpose "to bring together into one strong organization all believers in the Bible Sabbath, regardless of sect, creed, or denomination, for the sole aim of spreading knowledge of, belief in, and observance of God's only holy day."⁹ The only qualification for joining was declared to be belief in the seventh-day Sabbath. The constitution, written in 1945, specified that the Bible Sabbath Association "shall be non-sectarian and undenominational and, therefore, inherently, shall not constitute either a church or a denomination."

A board of twelve administers the affairs of the association; this includes, besides the officers, six directors at large. Officers and directors are chosen biennially by vote of the members; they serve without pay, but are reimbursed for expenses incurred in performance of their duties. There is an autonomous branch in New Zealand, which has a slightly different form of organization.

Publications of Associations

Since 1950 the association has published "The Sabbath Sentinel," now a monthly magazine; a yearly Sabbath calendar; the "Sabbath Handbook and Directory of Sabbath-Observing Denominations." It also provides localized sunset tables. Since early 1962, Pastor Frank M. Walker has conducted the association-sponsored radio programme, "Echoes from Eden," heard over several stations.

Present president is Albert G. Gearhart of Galva, Illinois. Headquarters is at Fairview, Oklahoma.

WORRY GOING TO WASTE

Oh, I worry over this thing and I worry over that,

But I notice, when the atmosphere has cleared,

That the bad luck I'd looked for, didn't come and knock me flat,

And I didn't have the trouble that I feared.

Oh, I like to start the morning with an apprehensive sigh,

For I find a bit of worry to my taste;

But I cannot help a-thinking as the years go speeding by,

That an awful lot of worry goes to waste!

(Concluded on page 14)

University of New South Wales S.D.A. Students' Society Holds

A 5-Day Plan in a University

JOHN PYE (Committee Member)

THE DANGERS OF SMOKING were recently emphasized at the University of New South Wales by the Seventh-day Adventist Students' Society. There were three major aspects of the overall programme. The first, and extensive advertising campaign, focused much attention on the public lecture and the following 5-Day Plan. A total of two hundred posters and seven thousand leaflets were printed.

Several non-Adventists combined with society members in distributing these leaflets. Jim Phelan, a Presbyterian, spent six hours the day before his final mathematics examination designing the poster.

On Friday, July 4, nearly two hundred students and staff members attended a lunch-hour lecture entitled, "The High Cost of Smoking—A Time for Decision." This was given by Dr. Cotter Harvey, a leading thoracic surgeon. The film "Smoking and You" was shown in conjunction with the lecture.

The third aspect of the programme, the 5-Day Plan, was held during every lunch hour of the following week. Pastors Dyason and Rollo were assisted by Doctors Letham, Palmer, Johnson and Clifford in presenting a very effective 5-Day Plan. Although each session was limited to forty-five or fifty minutes, about fifty of the sixty to seventy students and staff present finally gave up the habit of smoking.

One lady, a federal politician's wife, said she had smoked for over thirty years and had thought it impossible to give it up. She was thrilled with the change we had helped her make.

Stupid Question

On the last day, one sceptical questioner asked, "Why not smoke and enjoy forty-five years rather than fight the habit for sixty years?" Before Dr. Letham could answer, a woman aged about forty years said that if the questioner could feel what it was like "enjoying" life while she smoked, she would not have asked such a stupid question.

A newspaper reporter covering the programme testified that he wished he had heard of the plan a few years earlier. He was frightened. He was a suspected case of lung cancer.

As a result of the five interviews U.N.S.W.S.D.A.S.S. president, Ray Mitchell, held with newspaper reporters, a total of thirty-four column-inches of 5-Day Plan news appeared in all of the five major newspapers in Sydney. Ray was also interviewed on the A.B.C. radio programme "P.M."

The success of the programme also resulted in the university's reimbursing U.N.S.W.S.D.A.S.S. the total cost of the plan—about \$70.

was hammered home by Pastor George Rollo in a brisk ten-minute talk.

No one smoked during the forty-five-minute session. But whether this was in deference to the organizers or due to the willpower of the class was hard to say.

A fifteen-minute American film illustrated some of the dangers of smoking in a rather heavy-handed manner.

One class member put his head on his desk and went to sleep while the hero of the film learned all the risks of using a cigarette as a psychological crutch.

A Sydney psychiatrist, Dr. John Letham, then went over the recommended daily routine.

Eat plenty of fruit, drink lots of water, abstain from alcohol and coffee.

Any questions?

One plaintive cry from a woman abstainer. When do we eat?

A serious young man wanted to know why he slept for only one hour the previous night.

Dr. Letham assured him it wasn't a permanent affliction, and anyway he must have had something else on his mind.

Another man claimed that drinking water first thing in the morning made him sick.

The class dutifully filled in their cards, ticking off the symptoms they had experienced so far; headaches, nausea and hunger among the most common.

Then they marched out to face another day of fruit juice and no cigarettes.

I could afford to feel like an old soldier watching raw recruits. I stopped smoking two months ago.

—Bill Purves.

☆ ☆ ☆

A BOOSTER

S. A. LUDLOW

The Lakemba Sabbath school committee decided the Investment Offering needed boosting. So they set an aim of \$200 and personally approached each member to be responsible for an Investment project, and set the example by offering to dig Investment gardens for the older folks. At the end of the quarter members were asked to bring the proceeds of their projects to a "bring and buy." The hall had the appearance of a miniature market. Business was brisk. The evening was interspersed with vocal and instrumental items by the young people. Much hidden talent was discovered, and the "oldies" joined in vigorously singing the old, ever-new numbers. When business slackened off the superintendent went round to each stall and auctioned the unsold goods. "How much?" was on everyone's lips on Sabbath morning, but we had to wait until after the Investment Offering was taken. When the superintendent arose to announce the final figure we could see he was emotionally overcome, and no wonder. The total was \$250, certainly a worth-while effort.

HOW ARE INVESTMENT PROJECTS PROGRESSING IN YOUR SABBATH SCHOOL?

AS OTHERS SEE IT—a report of the 5-Day Plan at the University of New South Wales as published in the "Sydney Sun," 9/7/69.

The Price of Going Without a Cigarette

ABOUT SEVENTY-FIVE former smokers walked out of a lecture room at the University of New South Wales yesterday muttering, "I choose not to smoke." Most had just undergone their second consecutive day of "brain-washing" in a 5-Day campaign to make them stop smoking.

About ten of the first-day squad had dropped out by yesterday, according to Mr. L. A. Dyason, Sydney representative of the International Temperance Society.

The society is organizing the campaign with the Seventh-day Adventist Students' Society at the university.

Yesterday's class comprised about sixty survivors from the first day, and fifteen newcomers.

Asleep in Film Segment

The theme "I choose not to smoke" in preference to "I have stopped smoking"

Victoria

Expansion in the Latrobe Valley

JOHN DELL, Public Relations Secretary

THE MOE ADVENTIST CHURCH in the Latrobe Valley of Victoria have been extremely busy since occupying their new youth hall and Dorcas Welfare centre.

Since the official opening on March 31 by Mr. J. Balfour, M.L.A., the Victorian Minister for Fuel and Power, there has been a 5-Day Plan conducted by Pastor D. Judd, Victorian Conference Temperance secretary, assisted by Brother W. J. Kraa, Moe's church pastor. This was followed by a Vacation Bible School with an average daily attendance in excess of seventy children, over fifty of whom were non-Adventists.

To provide follow-up contacts, parents of children attending the Vacation Bible School were visited and encouraged to send their children to Sabbath school or to the newly formed Pathfinder Club. We have so far twelve children attending Sabbath school and twenty other non-Adventist children attending Pathfinders.

While we are somewhat disappointed that these numbers are not higher, we are hopeful that they will increase and are thankful for these youthful souls who have remained within the influence of God's remnant church.

Our Dorcas society, though small in numbers, is very active and, assisted by the circulation of W2 cards by the MVs, is making a real contribution to the assistance of distressed families in our church territory.

Opening Ceremony

Moe church members were very pleased that Victorian Conference and Trans-Commonwealth Union Conference leaders were able to be present and take part in the opening and dedication ceremony of our youth hall and Welfare centre.

Pastor C. F. Hollingsworth, the Victorian Conference president, outlined the previous history of the Moe church.

Pastor R. H. Abbott, the then Victorian Conference Lay Activities secretary, spoke of the role of Welfare work in the Christian church. He was supported by Pastor Barritt, Trans-Commonwealth Union Conference Lay Activities secretary.

Pastor Uttley, president of the Trans-Commonwealth Union Conference, gave the dedicatory address, and Brother Richardson, the Victorian Conference secretary-treasurer, offered prayer.

During the period of the completion of our new building, the official opening that followed, then the 5-Day Plan, followed by the Vacation Bible School, we were given excellent coverage by the local press. These activities have served to bring the work of Adventists into the public eye and our image has improved greatly.

Gleanings from the "Record"

FIFTY YEARS AGO

"On the evening of August 9 [1919], a meeting of more than ordinary interest was held in the chapel of the Australasian Missionary College, the occasion being the organizing of a new church. During the past few years the membership at the Avondale Church has grown to such large proportions that the church building has become overcrowded.

"To enlarge the church sufficiently to accommodate all the worshippers would necessitate the expenditure of several hundreds of pounds. It was therefore thought advisable to organize a new church in connection with the college, to be known as the 'College Church.' The movement was heartily and enthusiastically entered into by the students.

"Pastor Cole, as president of the New South Wales Conference, undertook the work of organizing, and no less than eighty-six members were enrolled.

"One week later, August 16, an ordination service was held, when the elders—Brethren H. Kirk and H. C. Tempest—who had been elected to that office, were ordained. . . . The deacons, deaconesses, and other officers are all filled, with but two exceptions, by the senior students." —"Australasian Record," September 15, 1919.

TWENTY-FIVE YEARS AGO

In the "Australasian Record," dated September 18, 1944, an extract was reprinted from an article by the war correspondent of the Melbourne "Herald," M. C. Warren. He mentioned W/O2 Roderick Fowler, a graduate from the Sydney Sanitarium and Hospital:

"Suppose head he pain, skin he hot, skin he pain, backside he pain, he no like kai-kai—What name belong this fellow something?"

"In a small sago-thatched hut an eager class of curly-headed New Guinea youths answers in throaty chorus: 'Malaria.'

"History is being made for the dark people of Melanesia, for this is a medical school for natives, and the first class of nineteen is now half through its three months' course. These students will be sent out to native villages, some far from the reach of white men. They will cure the coughs of ailing children and diagnose beriberi, yaws, and dengue, now the curse of thousands of Melanesia's million-odd people. . . .

"There are two native medical schools—one on the Papuan side, at Port Moresby, and one at Lae, on the north coast.

"W/O2 Roderick Fowler, of Melbourne, who was medical assistant in the pre-war administration at Rabaul, pioneered the Lae school. A clever artist, Fowler drew diagrams, captioned in pidgin, which the native students copy into their notebooks, and study well after 'Lights out.'"



The Dorcas Welfare and youth hall at Moe (Victoria) was opened this year. Subsequently there has been increased activity in the Latrobe Valley.

WE THOUGHT WE COULD NOT AFFORD IT

G. D. BOX, Public Relations Secretary, Trans-Commonwealth Union Conference

IF YOU WISH to contact anyone at the Trans-Commonwealth Union Conference, we have a new address. It is 3 Norfolk Road, Surrey Hills, or Box 41, Surrey Hills, Victoria, 3127. Telephones 83 5808 and 83 5782.

None of us ever dreamed of getting a new administrative office for the Trans-Commonwealth Union Conference because frankly we could not afford it. Within our union we have some of the finest Christians in all "Adventdom," but they are organized into five conferences of which three are small, one is medium and one large. In addition to this situation we also operate two junior colleges from the union, and everyone (particularly conference administrators) knows that schools cost money. So you see we did not give it a thought! If we had, perhaps we would have realized that our God has many ways of accomplishing His purpose; such as impressing a real estate agent to place a card in our letter box asking if we would like to sell the old home.

The president and secretary conferred and an interview with the agent was arranged. The terms from our point of view were extremely simple. To quote Brother Sawyer, "All we want is enough money for this property to enable us to buy a suitable site in a similar area and erect a brand new office with sufficient concreted car park space for twelve cars. Such a building would need to be centrally heated (Melbourne is rather cool in winter) and carpeted throughout. How much would all this cost? Oh, just a mere \$50,000, give or take \$1,000 or so."

These were the terms laid down by our union officers, who have a unique ability for making \$1,000 buy \$1,500 worth of value.

The Deed Is Done

The agent went into action and, to make a somewhat involved story short, we now have just the required office in just the desired situation at just the stated price. The old office was sold for \$51,000. The new block of land and home cost \$19,000. This included approximately \$1,500 worth of good quality carpet. The house was demolished and the new building completed within the contract period, thanks to the hard work of Adventist builders Stoneman and Epps, and a very attentive secretary-treasurer (Brother Sawyer).

And so we have moved into our new offices—which are efficiently and economically heated. We have burnt thousands of pages of outdated printed matter and junk in the moving process; a regular spring clean, you might say, and we are all set to operate more efficiently and economically.

"But," I can hear someone say, "you'll really miss the lovely grounds surrounding the old home which served so well as an

office for about twenty years." Well, not really. You see the new office is situated right next to a very attractive park, much bigger and better than that at 15 Trafalgar Street, and it does not cost us \$500 a year to maintain, either.

By the way, the office front is set out as a rock garden. Brother Engler from Lilydale Academy came down to supervise the work. He told us that in Switzerland, his homeland, 10 per cent of the cost of a building must be spent on landscaping. But we could not afford that either! However, Brother Sawyer managed to find sufficient to provide pebbles, red rock, and suitable plants, including a weeping cherry and weeping willow. The whole job is rather impressive now, thanks to the magic touch of our Brother Engler.

To be sure, the whole transaction has been a remarkable one, one which has reminded us that God's resources are not limited—it is only our confidence in Him that is restricted. To quote one of the Adventist tradesmen who participated in the project, "God must have a great future for this organization when you see a building like this being placed in readiness for the outpouring of His Spirit."

The building of the new offices for the Trans-Commonwealth Union Conference is another evidence that "we have nothing



The front entrance of the new Trans-Commonwealth Union Conference office building in Surrey Hills, Melbourne. (Photos: G. D. Box.)

to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." So if you wish to contact anyone at the T.C.U.C., remember the new address is 3 Norfolk Road, Surrey Hills, or Box 41, Surrey Hills, Victoria, 3127. Telephone numbers are 83 5808 and 83 5782.



The front of the Trans-Commonwealth Union Conference offices showing the rock garden and the park at the side of the building.

Is this a "FIRST" for the West?

"WHY CAN'T WE?"

OLIVE COATES, President, Busselton Welfare, and South-West Federation, Western Australia

IT WAS NOVEMBER, 1967, and the South-West Welfare Federation meeting was being held at Busselton, Western Australia. It was inspirational, and a tremendous success. It must have been, for the juniors and earlites of Busselton who were present caught the enthusiasm, and immediately the question debated among themselves was: "Why can't we have a Junior Welfare?"

Eagerly they approached the senior society, and were advised to think it over very carefully and not rush into something that might flourish quickly and die just as quickly. School exams were imminent and holidays would follow, so the idea lay more or less dormant as far as we seniors were concerned.

With the advent of the new school year it was evident that the enthusiasm was still very much alive, for the girls had made preparation by gathering clothing and cash during the vacation. So a notice was placed in the church bulletin that a meeting of all girls interested in forming a Junior Dorcas Welfare Society would be convened in our home on Sunday, February 25, 1968. Eleven girls between ten and fifteen years of age, and the Welfare leader and the secretary of the senior society were there on time.

The ideals, responsibilities and dedication of such a work were discussed and a vote taken to form a junior society. Then came the election of officers, the popular choice being Cheryl Lyle, president; Lucy Cousins, secretary. The present officers are Pam Coates, president, and Lucy continues as secretary.

Packing and Pen-Friends

The meetings are held every third Sunday of the month. The girls mend and pack clothing for our Aboriginal missions at Karralundi and Wiluna. They have secured for themselves pen-friends at a

mission school in the islands, and to this school they sent at Christmas-time a bag of lovely used clothing, plus five dollars for soap and tooth paste. All money spent is earned by the girls or contributed from their pocket money.

They have also helped local families, and at present are working on nylon-filled rugs for missions, as well as stockpiling children's wear. Their baby packs are a delight. Some of the girls are making boxer shorts, panties, and baby frocks, and knitted baby wear. The older girls have been out on door-to-door work with the Welfare W2 cards with good success.

The junior Welfare group always attend the federation meetings and give their report; they also take part in the musical items, etc. In the time they have been operating they have distributed 520 articles of clothing, worked over 200 hours, and spent \$11.60 on materials.

So after twenty months of service we are happy to introduce to "Record" readers "The Busselton Junior Welfare Society." The enthusiasm of these girls has spread to two other societies in the South-West, and in the last two months junior societies have been formed in Bunbury and Collie.

It is certainly heart-warming to work along with our juniors, and we would recommend to other societies the formation of junior groups. You, too, would find yourselves catching their enthusiasm.

Baptism in Wollongong

ISABEL CHARLTON

AUGUST 16 brought the work of Brother Peter Jack to fruition, when eight people were baptized in the Wollongong church.

Brother Jack has worked untiringly during this year. As well as his public lectures in Bulli, he cared for two churches in Greater Wollongong, instructed a number of mission contacts, and ministered to the spiritual and social needs of the young people of the church.

Pastor David Lawson was the preacher at the divine service, and also the officiating minister at the baptism. 1 John 3:2, "Beloved, now are we the sons of God," was his opening text. In his sermon he told of the glorious privilege of being a son or daughter of God, and of the great honour of calling God "Our Father." This was made possible by the sacrifice of Jesus, and those "who receive Him" are adopted into the great family of God, thus becoming heirs to the wonderful inheritance from the Father.

After the baptismal vows had been heard, the candidates were accepted into church fellowship. It is expected that others from Brother Jack's interests will follow their Lord in this sacred rite in the near future.

All church members and their friends were invited to a special MV meeting at 4 p.m. when a film "Only a Stranger" was screened.

Welcome

After the closing Sabbath exercises a fellowship tea was served in the church hall. During the evening a special welcome was extended to Pastor and Sister Lawson and family, and to Brother and Sister Cunningham, Brother Cunningham being the district's colporteur. The two ladies were presented with appropriate sheaths of flowers. The programme was highlighted by a pianoforte duet by two of the visiting young people.

Pastor Lawson showed coloured slides of his recent tour, taking his audience around the world in eighty minutes. It was gratifying to see our churches and sanitariums standing as a testimony to the growth of the Advent message, especially in the war-torn and troubled spots in the world.

Pastor Lawson and Brother Jack plan to hold a series of lectures in Berkeley, a fast-growing suburb south of Wollongong, in September. We feel sure that with the blessing of God and the consecrated efforts of these young men, combined with support from the church members, many will respond to the gospel message. Pastor Lawson and Brother Jack solicit the prayers of loyal Adventists in this their venture for God among the warm-hearted people of Greater Wollongong.



The Busselton, Western Australia, Junior Dorcas Welfare Group has more than 200 hours of Welfare work to its credit.

MALEKULA -- Home of the Big Nambus (part 2)

W. J. PAYNTER, Secretary-Treasurer, New Hebrides Mission

PASTOR DANIEL is the resident pastor in the Port Stanley area, and he decided this year that, as he had been in ministerial work for years, it was about time he ran his first mission effort—alone. He chose an area up the other end of the Port near a very large plantation which has a large population of labourers.

He tried to get access to the hall that is used by various denominations for church, but as he wanted it five nights each week for three weeks, he was refused. Halls or meeting houses are hard to find around the islands, and every evangelist likes to know that there will be ample room for every anxious seeker after truth. The pastor searched and searched, and was feeling desperate about it when a friend offered him the use of a new house he had built for himself. He was planning to move into it shortly, but was happy for Daniel to use it if it would suit.

Daniel inspected it and found it was somewhat smaller than he had hoped, but it was well situated and easily accessible, so he decided he was very grateful for his friend's helpful offer.

However, one obstacle was still barring the way. There was a bamboo partition in the middle of the house. It was not the best technique to have the evangelist in one room and his audience in the other, so this partition had to go. They loosened it, but when they began to plan how they could get the partition outside, they found the doors were not big enough; the windows were smaller still, and there was no other way out! The good pastor did not want to break the partition up completely, because the friend had been good enough to give him the use of the building, and it would seem rather ungrateful of him to break up his friend's new house.

He put on his thinking cap, and was blessed with a stroke of genius—he simply lifted the partition wall up against the ceiling, twisted some wire in strategic places and there it was, the auditorium all in one room!

The Best Advertising

No handbills, trailer signs, television spots or newspaper advertisements are needed to advertise a campaign here; just tell everybody you meet. On the opening night 116 people crammed into that little house to hear the good news. I do not know how they all got in, but the evangelist counted them, so it must be right! There were more outside, of course, and this kind of attendance kept up well into the series.

All went well; the people were appreciative and responsive. Daniel used projector and filmstrips, powered by a little portable petrol generator running outside. Came the lecture entitled "The Great Sunday Temple," and just at the crucial moment when the mystery was about to be unveiled, there was a loud clatter of stones on the roof, and people

outside began banging on tins as though their lives depended on the noise they produced.

Then someone turned off the little generator engine and the screen went black. The pastor had prepared well for just such a catastrophe, and while others went to restore light to the place, he carried on speaking, and the incident did not make nearly the impact it was intended to make.

The leading elder of the local Protestant church shook the pastor's hand after one of the earlier meetings, and warned him, "You'd better stop it. We've had a meeting and decided that we do not want your meetings here."

Daniel thanked him for his advice but said he could not stop now, as he had told people that he would be telling them new things for three weeks, and he invited the elder to come back and hear what was said. There was not much trouble after the noisy incident, and the people kept coming right up to the last meeting. When decisions were called for, two men came down to the front and made a firm public decision to follow God, and are preparing for baptism.

Young Chief's Decision

The son of a local chief came along to the early meetings, and was very interested. But part-way through the series, his father died, and he had to miss the remainder of the meetings, while attending to family affairs. He did not forget the meetings he attended, and requested personal studies later. He was elected chief in his father's place, and made it quite clear to all concerned before he undertook the position that he would be observing the seventh-day Sabbath.

Since then some of his people have come to have matters arbitrated by him on the Sabbath, but he has refused to allow worldly things to rob him of the sacred hours of the Sabbath. He is not yet baptized, but has already publicly taken his stand in other ways. He will follow his Lord in baptism shortly.

He is one of the jewels which have been discovered as a result of the campaign. Others are shaping nicely as they study, and public relations in the area have improved tremendously. And, of course, not the least of the benefits derived from running a public campaign is the strengthening of the believers as they review their beliefs, and talk among their friends about the things of God.

The last stop on our tour of Malekula is a place called Blacksands, so called be-

cause the sands of the beach are black volcanic dust particles. A short distance from the beach a few years ago there lived two or three isolated believers with their families—isolated, a little forlorn and discouraged, but faithful to God. They had not been visited in years, and spent their Sabbaths quietly with God.

When Pastor Daniel was stationed several miles up the coast, he visited them and was kind to them. He showed concern for them, made friends and gave them articles of clothing. He brought them closer to each other, and each closer to God, and their hearts warmed considerably. They began to think about their present position and relationship with God. They decided to come together and start a village. This they have already done, and a little church is quickly taking shape among them to the glory of God.

He Noticed the Difference

Meanwhile a heathen chief living a little further inland had noticed the difference between these dear folk and others of other missions in the vicinity. Pastor Daniel visited him socially whenever he was in the area, and when the minister of another faith realized this, he went to see chief Maseng. He pointed out that he had been visiting him for many years, and asked Maseng if he would join them in church. The chief replied to the effect that he had known them for years, truly, but in that time he had seen no difference between those people and the people of no faith at all. "Only the Adventists are different," said Maseng. And that was the end of that discussion. Chief Maseng comes to our church service occasionally and we believe that this man will gradually come closer to us, and we know that, as he does, we can show him a better way of life. We can replace his heathen fear with love, his dirt with cleanliness, his temporary aims with eternal ones. If he comes, many others of his people will also come within our circle of contact, and the Spirit of the Lord can work upon them. For this we are praying, working and planning.

Yes, sleepy and difficult Malekula is on the march. There is encouragement on every hand, and we need your prayers that doors which are opening to us may be entered. Men and means are short, but we know that God has ample supplies of both, and they are "just a prayer away." Will you please join with us and remember us and Malekula when next you kneel before the throne of grace?

'GOD'S WAY' GRADUATION -- at Atoifi

MAURINE McMAHON

EXCITEMENT ran high at Atoifi Adventist Hospital, Malaita, recently. Detailed plans had been made for every aspect of the day. The emphasis through Sabbath school, the church service and afternoon programme was to be directed to thirty-five graduates of the "God's Way," Voice of Prophecy correspondence course who had been invited to be our guests for the day and receive their diplomas.

In the final questionnaire of the course all had agreed to follow all of God's commandments and we fervently hoped that this programme would clinch their decisions.

Adopting a positive approach, "God's Way Will Be My Way" was chosen as the motto for the graduates, and was inscribed on attractive triangular badges which would single each one out for special attention by deacons and members.

We sought God's special blessing on the programme in our 7 a.m. Sabbath missionary meeting. By Sabbath school time the ushers found it difficult to find seats for a large crowd that pressed into the palm bedecked leaf church.

Pastor Buka, our hospital chaplain, had been fostering these Voice of Prophecy interests. He illustrated his sermon by a full-sized white timber signpost pointing to "God's Way" and "Man's Way." As he outlined the main points, subsidiary signs were hung from the arms. By its close, we, with the quartette, could endorse that "it's not an easy road, we are travelling to heaven," and took courage that the Saviour "brightens the journey and lightens every heavy load."

In the graduation in the afternoon Dr. McMahon pointed out that God's way has Christ to lighten every step. If we follow Him, abide in Him, make Him supreme, keep His commandments, pray without ceasing, study the Word of truth and surrender our all to Him, we can have confidence that He will keep us all the way.

After the certificates had been given out, Sue, a fourteen-year-old, beautifully recited a poem she had composed for the day. Pastor Cummings, the mission president, welcomed the graduates into the vast Voice of Prophecy family and told of the extent of its influence around the world. Some in the group came in for special mention as they were quite illiterate. Others had patiently guided them through the twenty-five lessons. The day's programme was climaxed by a sacred concert—a happy combination of harmony, quizzes, and a play with pidgin dialogue in which "Satan" unexpectedly vaulted out of a window in disgust when the focus of his diabolical attentions chose to follow God's way. A feast served under the stars in island style concluded a high day in the lives of the graduates and Adventists alike.

We are not at all surprised that only seventeen of the thirty-five graduates braved the displeasure of their village leaders to take part in the service. Local mission leaders are becoming very active in their opposition as they are gravely aware of the awakening interest in our message among their believers. With good reason, too. Recently one of their teachers and a village headman announced that they believed in our doctrine and were going to follow it, and every week others are taking their stand.

Within a week we were rewarded for the effort we had made. A church pastor visited every village warning the people against reading our literature but, in spite of this, forty new enrolments were received.



Pastor Buka shows "the way" to a patient.
(Photo: Dr. L. H. McMahon.)

THE WRITER'S CRAFT--NO. 1

This is the first instalment of what I hope will be a continuing feature in our church paper. It will appear regularly, though not necessarily every week. The column will be devoted to various aspects of writing, especially with reference to our own papers, notably the "Australasian Record," "Signs of the Times," and "Good Health."

Each column will be numbered and will be the same size so that any who wish to keep a file of these articles may do so with some facility. The matter we shall consider this week is:

PRESENTING MANUSCRIPTS

What most people seem to overlook is that writing for publication is a specialized field; it requires some training to become expert; and it requires infinite pains; and it demands constant practice. One of the first things a writer learns is that submission of an article does not mean automatic acceptance. However, many a writer has cruelled his chances of acceptance of a good article because he did not present it properly. This week, let us consider some of the very elementary aspects of manuscript presentation.

1. Appearance is important; present your article on quarto (approx. 8¼" by 10½") paper; make sure the paper is clean, and do not fold it more than once if possible but certainly not more than twice. In other words, all articles should be in a foolscap envelope. If you really want to impress an editor, use a big envelope and don't fold it at all.

2. Type your manuscript. If you can't type, learn (even to teaching yourself) or (if it's not too late) marry a typist. Type on one side of the paper only and use double spacing. If you can't type it, we accept LEGIBLE copy for the "Record" if it is handwritten, but we expect it to be written on alternate lines (so our sub-editors can work on it). [Exceptions are made in the cases of wedding notices and obituaries.] If you are submitting articles for which payment is expected (e.g., "Signs of the Times" or "Good Health") your article may not even be read if it is not typed. If you haven't access to a typewriter, and have a burden to be published, then you must pay someone to type the article for you. I do not know of any journal which pays for articles, which accepts manuscripts in longhand, though there must be exceptions to this, I suppose.

3. Leave a reasonable margin on the left-hand side of the page and also some space on the right-hand side. About an inch should be the usual on the left-hand side of the page. We like an average of 80 characters to the line, but this may not always be possible.

4. Query the editor. This does not apply, in the main, to the "Record," but it certainly does to our other publications. Ask him if he is interested in an article on, say, the Millennium or (for "Good Health") a personal story of how you won your battle against dandruff. He may be well stocked on the topic; he may have just published a similar article, or he may simply not be interested. If he says, "No, thank you," you mutter under your breath about him, but at least you'll have saved yourself postage and time and stationery. When submitting such a query, it is a good idea to indicate how long the article will be (talk in terms of numbers of words) and it is often helpful to give a brief outline of how you intend to treat your subject.

See you in a fortnight.

Yours for better manuscripts,
ROBERT H. PARR

"If I Had Only One More Sermon to Preach"—No. 13 in a series.

The Secret of a Vibrant Christian Life

ROY C. NADEN

GOD LOVES YOU. No matter who you are, or what you have done, He still loves you. He loves **every** person in this world. He has not reserved His love for martyrs; it extends to all men. It includes murderers and adulterers, liars and idolaters, radiant Christians and vitriolic atheists. God loves you so much that He would have been prepared to come to this world and pass through the agony of Calvary to redeem just you.

All too often our mental picture of God is false. We think of Him as remote, austere, and unapproachable. In fact, we can become so awed by the righteousness and justice of God, we forget His mercy and limitless love. With such a distorted picture of God, it is understandable that millions are confused about the Christian life.

The two most important questions in life are these: "How can I **GET** right with God?" and, "How can I **KEEP** right with God?" Unless we learn the answers to these questions, our Christian life will be an arduous and unsatisfying struggle. We must come to grips with these questions. These relationships must be clarified if we are to know the joy that God intends should be His gift to all who enter a love relationship with Him.

Wherever the life of faith is discussed—especially among the young people—the question is raised: "How can I become a Christian?" People are tired of being told **what** to do, without being told **how** to do it! Actually it is no mystery, as we shall shortly see.

And what about the future for those who have accepted Christ through the miracle we call conversion? All too often the life they expect just never eventuates. At the beginning they believed—and rightly so—that from the moment they accepted Christ, life would be different. They believed—and rightly so—that from that moment they would have divine resources with which to meet and conquer trials and temptations. They believed—and rightly so—that the Christian life would be a growing experience in which faith, hope, and joy would always be the predominant major keys. But for most Christians, life does not work out this way. However, there is a formula which can take away the perpetual minor key and give us a totally new concept in living. It will introduce us to the life of which Jesus spoke when He said: "I am come that they might have life, and that they might have it **more abundantly**," John 10:10.

How to Get Right with God

The Bible tells us: "All have sinned; all fall short of God's glorious ideal." Rom. 3:23, Taylor. And again: "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. What a dilemma! Here is a problem we cannot solve. The Bible puts it this way: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. Man cannot lift himself **morally**, any more than he could lift himself **physically** by pulling up on his shoe laces. God knows this, and we have to admit it. We can make no progress in the Christian way until we come to the place where we admit our need of help.

Psychologists tell us that there are many compulsive drinkers and gamblers they cannot help until these people **want** to be helped. It is the same way in the spiritual world. To help sinners see themselves as **He** sees them, God sends His Holy Spirit into the world, and the Spirit impresses upon all men their need for a Saviour. The Scripture says of the Holy Spirit: "And He, when He comes, will convict the world in respect of sin." John 16:8, Weymouth. And again: "For we don't even know what we should pray for, nor how to pray as we should; but the Holy Spirit prays for us with such feeling that it cannot be expressed in words." Rom. 8:26, Taylor. God speaks to every man through His Holy Spirit, telling us we need to get right with Him. He offers to take from us our guilt complexes and the responsibility for all our sins of the past.

He asks us to admit we need divine help, and be willing to study His plan to resolve the whole sin question as it affects our lives.

What a Fallacy!

Most people think they must change and reform **before** God will help them. There could not be a greater fallacy! If we await to effect some reform in ourselves then we will never come to God. The simple fact is we **cannot** change ourselves, therefore we must seek God exactly as we are!

The parable Jesus told of a dissolute son illustrates the point perfectly. The boy left home as a rich, debonair socialite. In a short time, however, he found himself destitute. In desperation the lad thought the whole situation through and decided he would go home and ask to be allowed to serve as a family servant. "Are they not infinitely better off than I?" he reasoned. The well-known story pictures the boy returning in rags, and his father **running out to meet him!** Here is the Bible's picture of God, running to meet any sinner who seeks help—meeting the sinner **exactly as he is!** It is hopeless to try to effect a change first. So come to Him just as you are!

Whenever we seek God's help, we must be genuinely sorry for our sins. But what is sin? This is the Bible's definition: "Sin is the transgression of the law." 1 John 3:4. In other words, any acts contrary to the will of God, as expressed in the Ten Commandments, are sin. And sin has a penalty. In the words of Scripture: "The wages of sin is death." Rom. 6:23. Unless we have our sins forgiven, and allow Christ to accept responsibility for them, we will have to accept our own responsibility for them, and that means eternal death.

But just think of the incredible alternative. Jesus came to earth and at Calvary accepted the sins of the world. He who never sinned became totally identified with our sins. He was treated as we deserve, that we might be treated as He deserves. Potentially, Christ paid for **my** sins! When we consider how heinous sin is in God's sight, and to what lengths Christ went to make forgiveness possible,



PASTOR ROY NADEN is the director of Advent Radio-Television Productions. In addition, he is the speaker, and as such is heard over a wide network of stations in Australia every week. Pastor Naden was in evangelistic work prior to coming to his present position, and his musical talents have long been appreciated by mission and church audiences.

and what is the ultimate fate of those who refuse God's plan of redemption, who could fail to come in genuine sorrow, seeking God's forgiveness? The Bible says: "For all declare mine iniquity; I will be sorry for my sin." Ps. 38:18.

Asking for Forgiveness

How do you ask for forgiveness? Simply tell God all about it in your prayer. Speak as if you were talking to your closest and most intimate friend. Tell God about every sin you remember committing. Enumerate them one by one and ask Him to take away your guilt and responsibility. Pray a prayer something like this:

"Kind Father, because the Holy Spirit has been speaking to me, I am convicted of the sinfulness of my past life. I am truly sorry for what I have done. I am beginning to understand what sin cost Jesus. I ask and claim forgiveness of my sins, in Jesus' powerful name. Amen."

It is at this very point that so many would-be Christians fail. They come genuinely seeking forgiveness. They confess their sins, and then go away questioning! This is the place where you must take a step of faith. There is no visible evidence upon which you can know your sins are forgiven. Therefore you must believe the promise of God which says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

If you honestly believe God has forgiven you, then you will never again question the fact of your forgiveness! Your sin is forgiven, **if you believe it!** You need never confess it again. You need never be burdened about it again. It is forgiven, removed from you as far as east is from west. To ask a second time for forgiveness of a sin, would tell God you did not believe He forgave it in the first place!

Do You Feel Forgiveness?

The second problem revolves around our feelings. So many say that after confession they do not feel forgiven. But feelings are not the evidence of the faith relationship. Your feelings do not tell you your sins are forgiven. Your faith has claimed the promise, and there the matter must end. You may have wonderful feelings. If so, thank God for them. You may feel no exultant feelings. Then tell God about it, and reassure Him that your faith is not centred on something as transitory as feelings, which can alter with the temperature of the day. Hold on. Believe. This is the basis of your relationship with God. Sooner or later you will know the joy of thrilling feelings, but they will come as a **consequence** of your salvation, not as **evidence** of it.

Then, too, we must put our **will** in the hands of Christ when we put our **sins** into His hands. Not for a moment should we think that salvation is concerned only with the past. Through forgiveness Jesus gives us release from the **power** of sin. The most reliable way we can show God

we are genuinely sorry for our errors of the past, is by our desire not to repeat those same errors in the future!

Thus begins the new life. Through these simple steps a man experiences what Jesus called the New Birth. Through confession, forgiveness, and the pledge of the will, a **former way of life dies**. It ceases to exist. Then a **new life begins**. Paul expressed it this way: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

How to Stay Right with God

But how can we be sure the new life will continue and grow? How can we experience a new life of **continuous victory**? The Bible says: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. Acts of faith in Jesus Christ **make** a man right with God, and similar acts of faith **keep** a man right with God.

Be well assured that the God who abhors failure, discouragement, and sin in the life of the **sinner**, will abhor it just as much in the life of a born-again Christian! God wants to see the new life **stay** a new life. He does not want any Christian to drift back again into the old ways. When Christ releases the fetters of guilt and sin from the sinner, He has no intention that that person should ever wear **them** again. How then can we avoid the dreary routine that afflicts so many: the falling back into sin . . . the

remorse . . . the repentance . . . the resolution to do better next time? Thank God there is a way!

Think of it this way. You cannot help but be influenced by the atmosphere in which you live. Thus, for the Christian, it is vital to maintain an atmosphere of commitment. This includes at least three pre-eminently important factors.

1. There must be a **daily repetition of commitment**. At the beginning of the day, tell God you are giving yourself to Him for the entire day. Do this daily, and make it meaningful.

2. Keep in contact with God through the two-way conversation of **talking** to Him in **prayer**, and by **listening** to Him as He speaks to you through the words of His Book of counsel and instruction—the Bible.

3. **Witness** to others of your new way of life. No Christian can just stand still. He either grows or regresses. It is one or the other. One of the best ways to ensure growth is to share your experience. Tell others exactly what God has done for you. **That is what they want to know more than anything else**. By sharing, you will help both yourself and the one to whom you speak.

Having come thus far we should refuse to relive the past. How important this is! Questions will arise from time to time. You will be tempted to think God has rejected you; that you are not what you ought to be; that your past sins have separated you from God. When Satan brings to you the invitation to doubt, or fear, dismiss those thoughts. Do not rationalize, do not argue, do not brood, and do not wait. Just remove the doubts and gloomy feelings and emotions by a simple act of faith. Repeat God's promises. Claim God's promises. **Believe them**, and leave it there.

Finally, the Christian ought to ask God to reveal any hidden weakness of character, any hidden rebellions. Then **trials and difficulties will be the answer to your prayer!** But in every experience think of the particular fruit of the Spirit that will answer the problem—joy, peace, longsuffering, gentleness—whatever it is. Then **thank God for that gift**, and it will be yours. An act of faith expressed in prayer, audibly if possible, will make it yours. Just practise the art of faith.

I think the life of radiance and victory is perfectly illustrated by the cripple healed at Bethesda's Pool. Jesus said to him: "Arise, take up thy bed and walk." That man could have argued he was impotent, that his muscles were shrunken and powerless. He could have—and lain there for the rest of his miserable life! **But that was not so**. You see, he **believed** Jesus. He accepted the fact that with every command, God **already** has supplied the power to comply.

Never forget that thought, and you can meet any obstacle, any trial, any disappointment, any temptation, no matter when or where it may strike. In this way you can know a **DAILY JOY, RADIANCE, AND VICTORY**.

Watch, Pray, Work

Doreen Fox

Satan is out with all evil,
He is making the outlook just grim.
His followers are working beside him
And binding men down into sin.

The Bible reveals Jesus' glory,
He's making the uplook all bright.
He is calling, calling, calling:
"Arise, children, brighten the night.

"Watch for My children now straying,
Watch for My signals on high,
Watch for a heart crushed and broken;
Watch—someone's ready to die.

"Pray for a message for others,
Pray for a mind peaceful and calm,
Pray to understand Scripture,
Pray to speak no word of harm.

"Work today with My people,
Work and I'll give you all power,
Work till your duty is ended,
Work—you may have but one hour!"

We're watching for You, our dear Saviour,
We know You hear as we pray.
We're seeking to serve all around us,
O come and be with us alway.

Cookery Nook

Hilda Marshman

"A variety of simple dishes, perfectly healthful and nourishing, may be provided, aside from meat. Hearty men must have plenty of vegetables, fruits, and grains."—"Counsels on Diet and Foods," page 322.

SALUGGIA BEAN ROAST

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

1 cup saluggia beans	4 tablespoons peanut butter
½ cup chopped onion	1 cup chopped fresh tomatoes
2 tablespoons super margarine	1½ tablespoons salt
2 eggs	1 cup baker's dried crumbs

Soak beans overnight in 2 cups cold water. Bring to boil in same water. Cover closely and simmer until sufficiently tender to pulp, adding extra hot water as necessary to keep beans covered. Drain off the liquid (reserve for soup stock), and pound the beans to a pulp.

Golden-fry onion in hot margarine. Gradually blend beaten eggs into peanut butter. Combine and blend the bean pulp, fried onion, eggs and peanut butter, chopped tomatoes, and salt. Add dried breadcrumbs; mix thoroughly. Press into oiled loaf-dish; level the top, and brush liberally with oil.

Bake in moderate oven (425°F. electric, 375°F. gas) 1 hour until firm. Serve in blocks with tomato sauce. Serves six.

Other Sabbath-keeping Groups

(Concluded from page 5)

What should be our attitude toward these other Sabbath-keepers? Obviously, we cannot agree with all of their doctrines, but the common bond of Sabbath observance gives us a reason for feeling close to them. Doubtless they are reaching persons with the Sabbath truth who otherwise might not be reached.

It is possible that we shall feel even closer to them in the troubled days to come when all Sabbath-keepers will be persecuted for their faith. Some of them will share these hardships with us; and many of them, we trust, will be sealed and granted the "right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

1. "He Puts His Religion in a Bottle," *The Sabbath Sentinel*, Vol. 12, No. 2 (February, 1961), page 3.
2. "Sabbath for the World?" *Id.*, Vol. 17, No. 5 (May, 1966), page 3.
3. Herman L. Hoeh, "A True History of the True Church" (Pasadena, Calif.: Radio Church of God, 1959), page 26.
4. Newsletter from Herbert W. Armstrong, June 21, 1967.
5. Herbert W. Armstrong, "The United States and the British Commonwealth in Prophecy" (Pasadena, Calif.: Ambassador College, 1967), pages 123, 209.
6. Eugene M. Walter, "An Exciting Preview of Tomorrow's Cities," *The Plain Truth*, Vol. XXXII, No. 3 (March, 1967), page 22.
7. Herman L. Hoeh, "Should You Assemble Without a Minister?" (Pasadena, Calif.: Radio Church of God, reprint from October, 1957, issue of *The Good News*).
8. "Sabbath Handbook and Directory of Sabbath-Observing Denominations" (Fairview, Okla.: The Bible Sabbath Association, 1957), page 20.
9. Masthead of *The Sabbath Sentinel*, Vol. 1, No. 1 (First Quarter, 1950), page 2.

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Life is too short to nurse one's misery. Hurry across the lowlands that you may spend more time on the mountaintops.—Phillips Brooks.

A WARRIOR IS RESTING

J. T. HOWSE

THOSE OF US who knew Pastor Joseph Vati or who met him at some of the camps he attended will always remember him as a tall, well built gentleman with a beaming smile. Born sixty-nine years ago on the island of Aitutaki in the Cook group, our brother at an early age became a crew member of the ship "John Williams," sailing around the islands of the Pacific taking missionaries and supplies where needed.

About the year 1924 he accepted the message under the labours of Missionary Hill, then stationed in the Cook Islands, and became an ardent supporter of the activities of the Seventh-day Adventist Mission.

He soon entered the organized work and became a valued worker in the cause, becoming the first Cook Islander to be ordained to the gospel ministry, about the year 1945.

Coming to Auckland seven years ago with his wife to visit members of his family, although retired he still kept busy winning souls for Christ, and while here he brought a number of his fellow countrymen into the truth.

The evidence of the honour and respect with which he was regarded by all was shown by the large numbers of both his own brethren and sisters in the truth and

others who attended the services at the time of his death.

As Sister Vati plans to return to Rarotonga in the near future we pray for her God's richest blessing. May God grant that we shall all follow the example of Pastor Vati of whom it could truthfully be said, "He has fought a good fight."



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OUR LITTLE FRIEND



DOYLE—JUDGE. The sun of happiness shone brightly for Kevin Doyle and Anne Judge at their wedding in Bairnsdale, Victoria, on August 24, 1969. The son of Mr. and Mrs. Arthur Doyle of Lindenow, Kevin assisted Anne to an understanding of God's saving message some two years ago. Anne's parents are Mr. and Mrs. Richard Judge of Dandenong. We crave the rich blessings of God for this Christian couple as they settle in Lindenow.

M. C. Bland.

HARRIS—FETINI. On August 3, 1969, in the tastefully decorated church at Wynnum, Queensland, Rose Marie Fetini and John Milton Harris united their lives in holy matrimony. Both have been active leaders in working for the juniors in their church, and so it was fitting that the Pathfinders formed a guard of honour at the church. Many relatives and friends gathered on this happy occasion to convey their best wishes to John and Rosie as they begin life's journey together.

O. L. Speck.

**TILL
HE
COMES**

JACOBS. Eunice May Jacobs awaits the awakening call of the resurrection morning, having laid down to sleep on the night of July 16, 1969, not to awake to the troubles of this life again. The Advent hope has been the encouragement of Sister Jacobs and her husband, Will, since before their baptism by Pastor H. Bolst, when they united with the Brighton church, South Australia. Our late sister was born more than seventy-one years ago, on October 17, 1897, at Parkside, South Australia. We share with the bereaved husband and three married sons, Keith, Ray and Philip, their sorrow, and look confidently to the reunion day.

H. E. Roberts.

KNIGHT. Roland Mylne Knight of Blackheath, New South Wales, passed away suddenly at the Blue Mountains District Hospital on August 3, 1969, at the age of seventy-six years. A church member for many years, he rendered efficient service in church office, especially that of treasurer. Left to mourn are his wife and the many friends who appreciated his faithful Christian witness. At the Northern Suburbs Crematorium the certain promises of God brought comfort to our sorrowing hearts.

H. G. Bryant.

OZOLINS. Mrs. Lija Ozolins passed away quietly at her home in Sunshine, Victoria, on July 17, 1969, after an illness of a number of years. Mrs. Ozolins was born of Adventist parents in Latvia. She came to Australia with her family in 1949. Since 1952 she attended the Spotswood church where she has been a valued member. Left to mourn are her husband, her son John and his wife, her sister, and mother-in-law, and sister-in-law. Friends and relatives were pointed to the blessed hope of the great resurrection morning when the Life-giver will return and sorrow will be turned into joy.

T. R. Potts.

PATRICK. Mrs. Ethel Frances (Queenie) Patrick of Epping, New South Wales, was called to rest on August 3, 1969, aged seventy-nine years. Thus is broken another pioneer link with the Adventist people in Sydney. Our late sister was baptized by the late Pastor Fred Paap, and she, with her husband, Sydney, was a dedicated and active member of our Epping church for some forty-seven years. (Including other important offices, Brother Patrick served thirty-one consecutive years as elder at Epping.) A much wider circle of friends was acquainted with our dear Sister Patrick through her talent of verse writing; for many years her poems were frequently published in our periodicals. Left to mourn are her devoted husband, son Rupert, daughter Iris (Mrs. Ian Welling), and their families. We laid this trusting one to rest in

the Northern Suburbs General Lawn Cemetery to await the call of the Life-giver. Pastor H. W. Kingston was associated with the writer in these services.

R. Tudor.

PETERSON. At the advanced age of eighty-eight years Sister Mary Celena Peterson passed to her rest on July 21, 1969. She accepted the Advent message in 1910 and after her husband passed away she lived with her son, Mr. J. Peterson, for the past twenty-five years in the little township of Erica. Of her four children, only her son and a daughter, Sister Daisy Peterson, remain to mourn the loss of their beloved mother. She now awaits the call of the Master at the Moe cemetery, Victoria.

W. H. Kraa.

PINFOLD. Sister Emily Diane Pinfold passed to her rest in Auckland on July 16, 1969, at the age of eighty years. Our dear sister was a faithful member and one of the pioneers of the Edenvale church. She is remembered as a true and loving mother by her daughters Violet (Mrs. S. Gregory) and Sybil, and her devoted son Frederick, who travelled from Australia to attend her funeral. To these dear ones who mourn her passing we extend the comfort of Heaven and with them look forward to the glad day when they that sleep in Jesus will come forth to be reunited.

W. A. Baines.

ROSSLER. Miss Ruby Ethel Rossler, of Dulwich Hill, New South Wales, closed her tired eyes to sleep in Jesus, on August 16, 1969, aged seventy-seven years. The loving sympathy of many friends is extended to her two aged sisters, Jessie and Mabel, also members of our Marrickville church. We laid our late sister to rest in the Rookwood lawn cemetery until her Lord returns to awaken her to life and immortality.

R. Tudor.

VATI. On July 28, 1969, our beloved Pastor Joseph Vati laid down life's burdens at his home in Otara, New Zealand, to await the great resurrection morning. His passing at the age of sixty-nine came as a shock, especially on the eve of his return to his homeland after a sojourn in New Zealand for a period of seven years spent with his children. Words of comfort and hope were spoken by the writer assisted by the church elders at the Ponsonby church and at the Mangere lawn cemetery, where we laid him to rest until Jesus comes.

J. T. Howse.

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ASSISTANT FOR ADVENTIST DOCTOR required urgently. Sub-tropical seaside resort, attractive conditions, opportunities for further studies. Adventist church school available. Inquiries, Dr. A. Jones, P.O. Box 143, Port Macquarie, N.S.W. 2444. Phone 83 2551.

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POSITION VACANT. Young man (about 18) wanted (driver's licence essential), to assist Adventist painter. Board can be provided in the Mitcham (Melbourne) area. Phone 87 3393 or write, Z. Ivankovic, 32 Warnes Road, Mitcham, Victoria. 3132

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AUSTRALASIAN RECORD

and Advent World Survey

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First 25 words - - - - - \$2
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Remittance and recommendations from local pastor or conference officer must accompany copy.

FLASH POINT...

- ✧ Tidings out of the East indicate that Pastor Llewellyn Jones, formerly of the Victorian Conference but now retired (to use the word in its most humorous sense), is slaving away seven days a week in Penang where he is acting manager of the sanitarium and pastor of the church connected with the institution. The fellow who coined the phrase about giving up work to carry bricks should see Pastor Jones.
- ✧ Keeping up with the Joneses is harder than you think. Pastor Jones, of the above item, tells us that they will not be staying in the Malaysian area indefinitely as his wife finds the hot and humid climate a little more than comfortable, and that they should be back in Australia "sometime."
- ✧ Coming to Australia later this year will be that well-known television personality, Pastor W. A. Fagal. He will be present at a few camp meetings and at the youth congresses that are being held in Canberra and Avondale. Pastor Fagal is probably our most experienced telecaster, having begun his Faith for Today programme on May 21, 1950, in New York City. By the end of that year, the programme went on an eleven-station hook-up. It is now seen coast-to-coast in the United States, and in Hawaii, Alaska, Bermuda, Brazil, Canada, Guam, Puerto Rico, Australia, Nigeria and the Philippines. All told, quite a coverage.
- ✧ We have just learned that Dr. Reginald J. Roberts, one of our church members at Armidale, New South Wales, has recently been appointed a senior research scientist with the C.S.I.R.O., the organization with which he has been working since his return to Australia in 1962. Dr. Roberts is the brother of Pastor Harold Roberts of South Australia, and the son of Brother and Sister R. G. Roberts of Cooranbong. His wife Judith is the sister of Missionary David Lundstrom.
- ✧ Pastor Roy Harrison is a gun-toting missionary—or he wants to be. Now hear an extract from his letter: "We have a problem in two of our mission stations. The pigs are getting most of the food from the gardens, despite our efforts to get rid of them [the pigs, that is, not the gardens]. It is necessary for us to start buying food for our staff here at headquarters. This will be very costly. We are having great difficulty in providing food for our students on the other station. If any of our members has a shot-gun that is lying idle, and would be prepared to donate it, we would be more than grateful."
- ✧ Now, Pastor Harrison (of Box 41, Kavieng, T.P.N.G.), we are extremely dubious about publicizing this kind of thing in the "Australasian Record." But if you like, we will ask the secretary of the division next time we see him what he thinks, and if he is clear on the matter we'll be prepared to give you an inch or two of space. Of course, you must recognize that your request is very unusual.
- ✧ An exchange has been arranged between Pastor H. W. Kingston of the Greater Sydney Conference and Pastor M. C. Bland of the Victorian Conference.
- ✧ Brother R. G. Dale of the Central Credit Office, Sydney, has been appointed to the Coral Sea Union Mission for a period of twelve months for relief service in the office and will be going forward on October 13. His wife, nee Lyndell Rowe, who is an office secretary at the Trans-Tasman Union Conference office, will also undertake some secretarial work in the Lae office.
- ✧ Pastor Rex Cobbin has been called to be president of the Fiji Mission to replace Pastor Crabtree who is coming home on permanent return next month.
- ✧ Brother A. J. Sonter, principal of Beulah Missionary College, Tonga, has been called to serve as principal of the Vatuvo Central School in Fiji.
- ✧ Brother W. P. Truscott has been appointed principal of the Beulah Missionary College, Tonga. Brother Truscott is already a staff member of the College.
- ✧ A call has been placed with Pastor B. L. Crabtree to serve as Dean of Men at Avondale College commencing 1970 to replace Pastor D. E. Bain who is under appointment to the Sydney Sanitarium and Hospital.
- ✧ Pastor and Mrs. P. J. Colquhoun are returning permanently to the homeland at the end of this year because of Mrs. Colquhoun's health. Pastor Colquhoun is the superintendent of the Gilbert and Ellice Islands Mission.
- ✧ Doctor Stephen Smith and his wife, nee Rosalie Martin, have been placed under deferred appointment for service in the Australasian Division after working for a year in our Hong Kong hospital. Commencing 1970, they will serve at the Togoba Hospital in the Coral Sea Union Mission for a period of approximately four years, engaging in specialized work for the lepers.
- ✧ On Thursday night, September 11, Pastor G. Burnside will commence an evangelistic effort in the Wahroonga church which will run for eighteen consecutive nights, and then two nights weekly until the Greater Sydney camp meeting. This is the first time Pastor Burnside has conducted an effort in an Adventist church. Pastor Burnside is also scheduled to take a series of meetings over five nights at the Greater Sydney camp dealing with the subjects of Daniel 8 and the sanctuary.
- ✧ Word has been received from Pastor H. G. K. Harker, president of the Madang Mission in the Coral Sea Union Mission, that they are very pleased with the way folk are responding following the evangelistic effort held there in July by Pastor Burnside and his team of workers. Between forty and sixty new people are now attending meetings in the church there.
- ✧ "Finally, brethren . . ." (sent in by F. Ludwig of Sydney, from the pen of Hal Boyle): If people fought sin as hard as they do middle age, earth would be a moral paradise.