

SCIENCE HAS THE ANSWER

The Use of Monosodium Glutamate in Sanitarium Products

S. J. COLE, Director, Australasian Food Research Laboratory, Cooranbong

A NUMBER OF PEOPLE have become uneasy about the presence of MSG in Sanitarium foods since newspapers published accounts of two recent U.S. research reports and since the "Record" published one of these news accounts (23.6.69).

MSG is the sodium salt of a naturally occurring protein constituent—the amino acid glutamic acid, and during a normal meal we eat a considerable amount of this acid. The free salt, monosodium glutamate itself, occurs naturally in some foods, for example: green peas, carrots and tomatoes.

MSG has been considered completely harmless in any quantity and no restrictions have been placed on its use by food and drug administrations. However, after reports of people suffering from a short illness after eating at Chinese restaurants, scientists in the U.S. investigated and found that MSG was the causative factor. The Chinese Restaurant Syndrome, as it has been called, manifests itself in headaches, burning sensations across the chest and arms, facial pressure and chest pains. The symptoms last for about forty-five minutes and leave no long-term after-effects. They are not commonly encountered and have not been observed when eating food other than Chinese food prepared with large quantities of MSG.

The following points should be noted from this research:

1. Not all people are susceptible to MSG, and in those that are, the sensitivity varies greatly between individuals.
2. Prior ingestion of food before eating results in a loss of susceptibility even in the most sensitive of individuals (this is probably due to delayed absorption of MSG).
3. There is a threshold level (or limit) for the quantity eaten, below which not even the most sensitive person will be affected.
4. Injection of MSG into the bloodstream caused response at levels which were far below the threshold level mentioned above.

Not long after the publishing of this report came a report in the same magazine demonstrating that MSG when injected into one-day-old mice at levels ranging from 0.5 to 4 mg/gm (or in adult mice at levels of 5 mg-7mg/gm) over a period of time caused marked obesity and brain damage at the end of 150 days. The suggestion is then made at the end of the report that since MSG can cause damage to the immature mouse brain, it may be conceivable that damage could be caused to the foetal brain in humans due to the intake of MSG by the mother.

No Practical Application

The doses mentioned in the above report are extremely high and thus the results are of purely academic interest with no practical application to general dietary habits. For instance, scaling up the dose to correspond to the body weight to cause brain damage in a human adult due to MSG would require a subcutaneous injection of 340 gm or 3 lb. of MSG on the basis

of the experiments quoted above. To produce the same effect by eating MSG would require several times this dose. Clearly it would not be possible to eat even a tiny portion of this quantity.

The finding that MSG is harmful to the body when taken in excess is not surprising. The human body is made to function well within a natural level of nutrient intake, and when any essential nutrient is taken in excess or at sufficiently high levels, sickness may result. There have been cases of poisoning from too much Vitamin A; over-intake of the vitamin Niacin causes skin burning sensations around the face and neck; excess salt is harmful. And so the question as far as MSG is concerned is not, Is it present in the food, but rather, Is it present at a level which is within natural bounds and the body's tolerance limits? On this basis we have looked closely at our Sanitarium foods and the following table gives the findings. Each food containing MSG is listed, along with the percentage (per serving) of the minimum quantity which causes reaction* in the most sensitive person. Thus a value of 100 per cent may give a reaction whereas any less percentage is harmless:

*PERCENTAGE OF QUANTITY CAUSING REACTION

FOOD	SERVING	per cent
Soyameat	2 ozs.	27
Rediburger	2 ozs.	14
VegeLinks	per link	10
Gravy Quik	level tablespoon	10
Savoury Pie	1/6 pie	8
Tomatoes, carrots and peas	normal serve	25

For comparison the quantity of free MSG (in addition to that which is present in the protein) which occurs in a normal serving of tomato, carrots and peas is shown. Clearly the levels of MSG present in our foods are similar to those occurring naturally.

In summary, then, we find that the amount of MSG present in any Sanitarium product is one quarter or less than the minimum quantity required for reaction in the most sensitive person and that these levels are not above levels found in naturally prepared foods.

As a result of these findings it is not considered necessary to remove or limit the use of MSG in any Sanitarium product.

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

An Open Letter to a Jehovah's Witness

A lady sent Pastor G. Burnside a copy of "Awake," a Jehovah's Witness publication, and some questions. We are obliged to Pastor Burnside for permission to print his reply.

Dear _____,

Thank you for your letter which you so kindly wrote me and also for the magazine which you enclosed.

I certainly agree with you regarding the dangerous times in which we live and the fact that we are seeing prophecy fulfilled every day. The Scriptures you quoted are quite correct and I believe every one of them implicitly. The prophecies are certainly fulfilling very rapidly and our day holds a very definite place in those prophecies.

I read with interest the magazine which you sent, and I certainly was surprised at some of the things that were mentioned in it, and as you asked me to give my views I will make some comments. I noticed on page twelve it says, "That is why the publishers of this magazine called attention to the year 1914 as far back as 1879, pointing out that disastrous conditions would begin then. Yet while these witnesses of Jehovah were proclaiming that 1914 would bring the worst time of trouble in history, what were others saying?"—"Awake," October 8, 1968.

When I read these words I thought that that was interesting, and as I have been a reader of these books now for a few decades I thought I would look back and see just what they did teach in years gone by, and I must say I was surprised. I first opened the book, "The Time Is at Hand," Volume 2, 1903 edition, which was printed in 1905. At the back of the book under the heading: "Things You Ought to Know," I read first of all the statement:

"Six thousand years from Adam ended in A.D. 1872."

"The Christian Age 'Harvest' 40 years A.D. 1874—1914."

I then turned back and on page 242 I read:

"The 'Gentile Times' prove that the present governments must all be overthrown before the close of A.D. 1914."

Now this statement is very clear and very definite that all the then-existing governments of this earth would be overthrown before 1914. Well, then, how can your publishers in honesty say that they pointed to 1914 as the beginning of disastrous conditions in this world? If all earthly governments were to be overthrown before 1914, then, with the establishment of God's government, peace would be certain.

This is made clear on page 179, for it says:

"'Times of the Gentiles,' or their lease of dominion, will run fully out with the year 1914, and that by that time they will

all be overthrown and Christ's Kingdom fully established."

Now these statements are very clear and positive. Christ's kingdom would be fully established in 1914 and all these other governments would be completely overthrown. Then I took down Volume 3, "Thy Kingdom Come," which I noticed was printed in 1903, and on page 228 I read:

"That the deliverance of the saints must take place some time before 1914 [you will notice it is before 1914], is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed."

Now by these clear statements all the saints of God were to be delivered and glorified before 1914, and by that year the angry nations were to be authoritatively commanded to be still. Now how these statements can be explained in view of the fact that you state that in 1914 the worst time in history would begin, I just do not know. Pastor Russell taught that the angry nations by 1914 would be authoritatively commanded to be still. That is the very opposite to the worst time of history to begin. It seems to me, Mrs. _____, that the publishers of the "Awake" must be deliberately trading on the ignorance of people and the fact that they do not have these books that were published back in 1903 and 1905. The "Awake" disappointed me and made me question the honesty of the publishers of that paper. Are they totally ignorant of their teachings or are they deliberately trading on the ignorance of people? This is not criticism, but it is a stubborn fact that stares one in the face.

Further, I turned over to page fifteen of the "Awake" and there is a chart which claims that the creation of man took place in 4026 B.C. and that the 6,000-year period from creation will end in the year 1975. It clearly states that this will be the end of the 6,000-year period from creation. Now this is a clear, positive statement, but when I opened the book—"The Time Is at Hand," Volume 2, which I noticed was copyrighted in 1886 and printed in 1905, I read at the back of the book under the heading "Things You Want to Know":

"Six thousand years from Adam ended in 1872" and when I turned to page 242 of the same book I read:

"The same All Wise One Who taught us through the Chronology that six thousand years from Adam's creation ended in A.D. 1872, and that the seventh thousand, the Millennial age, began there."

At the beginning of this century the "Watch Tower" publishers made the statement most emphatically that the All Wise One showed conclusively that the 6,000 years from Adam's creation ended in 1872. Why don't they tell the people that they have made tragic mistakes? If the All Wise One showed that it ended in 1872 that must be the correct date; therefore, the present copy of the "Awake" which you sent to me must be entirely erroneous.

While I am on this subject, you may be interested in some other statements that I noticed in this same book, "The Time Is at Hand," Volume 2. On page 170 I read: "A.D. 1874 was the exact date of the beginning of the Times of Restitution, and hence of our Lord's return."

Then on page 211 I read:

"The date of our Lord's second advent, and the dawn of the Times of Restitution, we have already shown to be A.D. 1874."

You see, in the early days of the Witness movement it taught emphatically that the Lord was to come in 1874 and that by 1914 everything was to be lovely, the millennium ushered in and all opposing powers done away with entirely. I read on page 170 of Volume 2:

"'Times of the Gentiles,' or their lease of dominion, will run fully out with the year 1914, and that by that time they will all be overthrown and Christ's Kingdom fully established."

These, then, are just a few of the reasons why I was amazed when I read this recent copy of the "Awake" which you sent to me, and I was mystified as to how the publishers in honesty could make the statement, "That is why the publishers of this magazine called attention to the year 1914 as far back as 1879 pointing out that disastrous conditions would begin then." The facts are that they taught the very opposite. Why then do they make such false statements?

By 1914 they expected the Kingdom of Christ to be fully established and all opposing powers silenced for ever. Now my problem is: Why don't they give the full facts to the people, for these facts rebel against these recent statements made in the "Awake"?

I appreciate your earnestness in writing out to people and I believe you are sincere and that you have a great desire to advance the cause of God. I trust that the Lord will guide you as you look

into these things. How anybody can circulate papers like this and claim to be Jehovah's witnesses is beyond me. Give this serious consideration, for these are the plain facts from their own books. I have no hostility against Jehovah's Witnesses; none at all. I like people and I want to see them established in truth. That is why I have taken the trouble to write these things to you. God is always on the side of truth. Christ said that He is "the truth and the way" and His way and His truth will triumph.

I trust that on that great day both of us will triumph with the truth of God. May the Lord guide you in these things.

Sincerely yours,

G. Burnside.



LETTERS to the EDITOR

Tribute

Brother,

Through the pages of the "Record" I wish to pay a tribute of love to Minnie (Puthama) Sheppard, whose obituary appeared in the 23/6/69 "Record."

It was on December 3, 1919, that I first saw Minnie as one of a group of shy giggling Aboriginal girls peeping around the corner of our house at Monamona Mission to get the first glimpse of their new teacher from Western Australia. Minnie and I soon became friends; then she was given me for a house girl, and, though untrained, her work was everything that could be desired. She was so clean and efficient, faithful and quick, and so devoted to my family. Our two children loved her, and squealed with delight when they heard her bare feet patter up the stairs, and her devotion to them was beautiful to see.

As she grew into gentle and Christian womanhood with her sweet singing voice, she was claimed in wedlock by Willie Sheppard, ever to be an example of a true and noble wife.

Throughout the years we have corresponded until her ill-health prevented it. Her letters were always so inspiring and full of courage and love to her Saviour. Just a few days before Minnie passed away she told a friend who visited her in Cairns hospital, to tell us that her hand was in the Lord's and He would look after her. And so we leave our

loving and lovable Minnie quietly resting in Jesus' hands, confident that when He comes He will raise her to eternal life to shine as a polished jewel in His crown.

(Mrs. L. A.) Ruth K. Borgas.

Camp-Meeting Reflections

Brother,

I have just returned from ten days of camp meeting. During that time I tried to assess critically the real value of this camp to those Adventists who attended. Your readers may be interested in the conclusions reached.

Firstly, camp seemed to be a real blessing to the isolated brethren or those from smaller churches and companies. They relaxed physically from their farm labours and found spiritual nourishment from the meetings. They spent much time renewing old acquaintances and making new Christian friends. Camp was a compensation for their year-round isolation from the large body of the church.

Many members from larger churches had deliberately organized their vacations so that they might attend camp. God bless them for their sincerity; they impressed me greatly. Obviously they were sold on the benefits of camp.

Others were unable to leave their work in the city, but lived on the grounds, commuting daily to work. They attended the evening meetings but missed the rest. This seemed a pity, as some of the other meetings were really good. It would be nice if the "tape-worms" at the back of the big tent were to co-operate in preparing a set of tapes of the daily devotional meetings for these folk to hear later in the year.

Still others came only on Sabbaths or week-ends; this seemed a bit like eating

the dessert and leaving the vegetables—an unbalanced diet but better than nothing. Perhaps the needs of such folk could be met by adding week-end regional meetings to the conference programme; but there is no implication that camps should be abolished because of this.

Many mothers were burdened with washing and ironing, and facilities were rather limited. Perhaps some enterprising church could set up a laundry service to raise funds for a high school or a welfare centre?

There seemed to be a number of helpful husbands who lightened their spouses' loads by serving as hewers of wood, drawers of water and minders of children. Perhaps this co-operative effort is the answer to letting Mum spend more time in the meetings.

It was a little difficult to assess the value of camp for the younger generation. Many attended meetings faithfully, formed good and helpful friendships, and behaved in an exemplary fashion. But others seemed to gain no blessing, indeed to be worsened by association with the wrong sort of companions. Some youth neglected to attend meetings, and this saddened me. One wonders whether many parents were aware of their children's activities; one hopes they cared. Certainly more parental supervision would not have gone amiss.

The children enjoyed camp; no qualification is necessary. But parental supervision was often lacking here also. Carelessness in toilets and over-long showering to the consequent annoyance of waiting adults was frequent! But they sang lustily in their meetings and performed mightily on field day; let their faults be forgotten.

I was impressed by the workers who ran the camp: the ministers who collected the garbage daily, the ladies who cooked in the kitchen, the caretakers, the electricians, the workers in the different divisions, the nurse, the office staff. No forty-hour week for some of these. Hats off to their fidelity. And I admired the patience of the visiting delegates, who took many meetings and between them coped with a great stream of the curious and those in need of advice and assistance.

There was one really black mark against camp; against every camp here. Every year, despite all precautions, some type of epidemic sweeps the grounds; usually of a gastro-intestinal or respiratory type. The many folk who were sick for a day or several days were deprived of the blessings of meetings.

One other black mark goes for our behaviour in meetings. We Adventists don't always show the best manners here. At concerts, for instance, it is good manners, and Christian to boot, to be silent and attentive during items, so that others may gain pleasure. I would rather listen to the performer than to the conversations around me. Likewise during sermons I want to hear the speaker, not the people to the right or the left.

But let me end on a good note. The smiles on the faces of my fellows con-



MINNIE SHEPPARD

(Continued on page 11)

Editorial

"SOME is not ALL"

IT IS THE TIME-HONOURED, self-imposed task of the older generation to knock the younger generation. They are, in the eyes of those twenty-five years (and more) ahead of them, perpetually going to the dogs at an even greater rate than ever before. "When I was young," you hear it said so often, "we would NEVER have thought of doing that kind of thing! Whatever is the world coming to! And THIS is the generation that will carry on from us!" And so on . . . and on . . . and on.

Young people must be sick and tired of hearing their sins paraded for all to hear. Unfortunately, they thoroughly deserve the raking-over that they get sometimes, but the prime mistake the older generation is prone to make is to confuse the "some" for the "all," and the "all" for the "some." Because SOME of the up-and-coming age-group tend to be wild, recalcitrant and "impossible," we tend to label ALL in that bracket as similarly beyond the pale.

Recently we attended a young people's Bible camp in Perth. We wished that many of the older members of our churches could have been along to see for themselves what our eyes have seen. We wished that the senior members of our congregations could have caught the spirit of Christian purpose that those young people had! Here were young people indeed who knew what life's best things involved; they had come to a Bible camp to study the Bible; this they did with unflinching interest and dedication of purpose. It was inspirational to see.

From the Friday evening meeting until the camp broke up on Sunday afternoon, more than one hundred young people attended twelve religious services. Not once did we observe that anyone loitered outside the building or hung about the door; they came directly to their seats and engaged actively in the song service that led immediately into the Bible study.

The conference MV leader, Pastor Ken Martin, told us that if a conventional young people's camp is advertised he gets between fifty and sixty applications; but if a Bible camp is advertised there are invariably more than one hundred who come. And this camp was no exception; more than one hundred young people were there for every meeting. And on the Sabbath there were many more (for Maida Vale church combined with us and there was the usual crop of visitors).

Oh, yes, there was recreation—a whole half-hour of it on the Saturday night. From 7.30 until 8.00 p.m. some (though by no means all) of the young people engaged in some physical activity, but at 8 p.m. precisely, they all trooped into a meeting which involved a panel discussion in which the young people heartily joined. We never did get around to answering all the

questions they handed in, but at 10.20 we had to call a halt because of the lateness of the hour. But they would have stayed longer, of that there is no doubt.

Of the calibre of the young people, too much cannot be said. They had travelled, many of them, long distances. (Where else would you get young people making a five-hundred-mile round trip for a two-day Bible camp?) Some of the young marrieds (and there was a fair selection of these) brought their little ones along; some of the young people attended at some personal sacrifice; some came and brought their non-Adventist friends with whom they were sharing their faith; some came in the midst of stringent study programmes; some came looking for something to pass on to others when they left. All came to put in two solid days of the study of the principles of God's Word.

Nor did they come for mere entertainment. They knew what they were coming for, and they came nevertheless. The topic of the camp was well advertised, and they came to consider the challenge: "So You Think You're Fit to Live With!" Now this suggests that they would be raked fore and aft with the salvos of the Scriptures; and they were. One non-Adventist young man said, after the meetings were over, "I came down here to have a good time with my girl friend. I didn't realize what I was coming to. You have kicked my conscience around all the week-end." He then expressed himself as anxious to follow his Lord in every detail of his life, and spoke of his baptism as something to which he looked forward with glad anticipation.

On the campground there were young people who are today rejoicing in the truth as we know it because they had been brought along by their Adventist friends, in previous years, to a Bible camp. We are certain that the pattern will be followed by those who were similarly brought along this year. This is one happy aspect we observed in Western Australia: the young people there have an unclouded vision of what sharing their faith means. It was inspiring to see.

So we came home from a week-end of intensified Bible study. It was a good week-end because of the attitude of that splendid group of young people. We were impressed with this above all: that those who would cut a swathe through the reputation of the rising generation had better qualify their opinions and make certain exceptions. We have among us a solid core of young people whose presence among us is our greatest asset. They are not all confined to Western Australia, or to South Australia where we saw a similar group earlier this year, but throughout every conference there are these splendid, solid, straight and true young people. They will become, should time last, the very strength of the church. And anyone who would deprecate them will have the undersigned to contend with.

Robert H. Parr

Gleanings from the "Record" FIFTY YEARS AGO

Included in the "Australasian Record" of September 29, 1919, were the following two extracts:

"We are pleased to know that all the members of the mission family at Bisiatu, New Guinea, are faithful in memorizing the Missionary Volunteer doctrinal texts each quarter. Brother Lawson writes: 'You will be interested in the results of our last examination on the Bible texts. Mrs. Lawson's mother, nearly seventy years old, received 99 marks, and our little boy, not yet six years old, received 95 marks. Miteli received 97, and his wife, Fiki, 100; while Benie's wife, Aliti, got 96, Mrs. Lawson 99, and myself

100.' When those advanced in years and very little children can memorize the verses so well, it would seem that there is not much excuse for anyone not learning these verses."

TWENTY-FIVE YEARS AGO

This extract is from the "Australasian Record" of September 25, 1944:

"As we have read of the terrible havoc and loss of life caused by the flying bombs in England, we have felt very anxious for our members there, and are sorry to learn that many have had their homes damaged and some have been injured. Writing on July 25, Pastor H. W. Lowe, president of the British Union Conference, says:

"The flying bomb is much in the foreign news. . . . It's a fairly grim business,

and rather trying to the nerves. About two hundred of our members have had their houses damaged in varying degree, perhaps thirty have been injured, one has been killed, and two or three churches damaged. Everywhere, however, our people are courageous, and all our meetings continue. . . . We cannot move our workers because accommodation is unobtainable. We shall all be glad when these conditions are over.

"We seem to have had only two or three servicemen from your part of the world over here, but some of our boys in the Mediterranean theatre tell me they have met more there. I have written to try to get hold of their names and addresses, so that we can give them the benefits of our literature mailing service."

Sydney Sanitarium

HONOURS AND ACCEPTANCES

LAURENCE GILMORE

Public Relations Officer, Sydney Sanitarium and Hospital

ALMOST FOURTEEN YEARS AGO a young Queensland girl from Brisbane sat staring up at a missionary from New Guinea as he described the primitive people who were cannibals and actually ate their own dead. She was not put off by these stories, but, rather, determined that one day she would follow in the missionary's footsteps. The inspiring message and the colourful slides of Pastor A. J. Campbell from Kainantu, impressed Helen Hay greatly and she never lost her vision over the passing years.

Off to school went Helen to gain a solid training for her nursing vocation and later to spend some time as a secretary with the Queensland Government. Four years ago she arrived at the Sydney Sanitarium. On August 20, 1969, she not only achieved her ambition to become a registered nurse, but also demonstrated her excellence in study by receiving a High Distinction and topping the State of New South Wales in the nurses' examination. We believe all readers would say, "Congratulations on a grand achievement," and wish Helen God's blessing as she pursues her study.

She leaves her Alma Mater of nursing early in September to study in obstetrics at the Mater Misericordiae Public Hospital in Brisbane, and is looking forward to her first mission appointment subsequently.

That this is the day of the ecumenical spirit was demonstrated by the telegram which Helen received from the St. Vincent's Hospital in Sydney. "Loving congratulations on your excellent examination results." Signed: Mother Rectress, Sister Paulina and Nurses at St. Vincent's Hospital.

Splendid Results

The Sydney Sanitarium and Hospital is proud of its final trainee class and the most recent results are: thirty-two sat the New South Wales Final Nurses' Examination—**ALL PASSED**, as follows: One High Distinction (and first in the State), one Distinction, twenty-one Credits and nine Passes.

Their next important date was that special graduation weekend of September 6 when they were the people of the hour. Because of the new nursing course which is being introduced to the schools of nursing, graduates this year received their diplomas in September rather than the traditional time of early December. Next year, the final class will receive their diplomas in June; in 1971 it will be March; and in 1972 graduation time will be back to the year-end again. From that time on, the nursing course will comprise three years, but much will be packed into that relatively short period of time.

Class for September, 1969

Nurses go and nurses come. Listed below are the acceptances for the September, 1969, Nursing Class.

LADIES

Fiji: Norma Singh.

New Guinea: Judith Kaye Barnard, Linda King.

New South Wales: Jeanette Allum, Diane Gilmore, Carolyn Hodge, Joy Jackson, Rosalind Lamb, Floris Letham, Christine McGinty, Marilyn Martin, Heather Rose, Vicki Scott, Sue Swain, Nerice Tucker, Norma Watson, Rhonda Wickes.

New Zealand: Elizabeth Devenshire, Elizabeth Ibbotson, Angeline Lowrie, Sandra Parkinson, May Phare.

Queensland: Jennifer Adams, Beverley Benham, Beryl Dunbar, Helen Froment, Berenice Millbank-Vane, Gwenlynn Moore, Michele Morris, Gloria Plahn, Annette Rees, Linda Watts.

South Australia: Suzanne Wagner.

Victoria: Jean Mundy, Ethel Shields.

Western Australia: Dorothy-mae Skelton.



Matron R. Rowe and Miss Helen Hay share the telegram from St. Vincent's Hospital. (Photo: L. A. Gilmore.)

MEN

New South Wales: Ronald Jones, Peter Pocock, Barry Watson.

New Zealand: Benjamin Cook.

Queensland: Norman Bryant, Rodney Carroll, Eric Dorman, Paul Porter.

South Australia: Raymond Henley, John Thiel.

In response to a letter to the editor, this statement was issued by Mr. R. W. Groom, marketing manager, Sanitarium Health Food Company.

Statement on Margarines

There are two kinds of margarines available on the Australian market, one is table margarine which is purely vegetable. The brands which are guaranteed pure vegetable under this category are as follows: Golden Pastures (where available), Miracle Margarine, Meadow Lea Margarine.

All these brands are made from safflower oil and do not contain any animal fats whatsoever. There are a certain number of other table margarines on the market which are made from coconut or coconut oil and have for the vitamin fortification certain brands of fish oil, but this does not apply to the brands mentioned above.

There are quite a number of cooking margarines available; the main one is the Stork brand and there is another gaining popularity called Super Spread. These and similar products which have the qualifying copy "Cooking Margarine" are all required by law to be derived from 90 per cent of beef fat, and the statement by Mr. B. G. Dawson, who is the Executive Director of the Australian Margarine Manufacturers Association, is correct, and we hereunder quote from his article:

"We wish to inform your readers that the new cooking margarines now available in all States, except Victoria, are required by law to be derived from 90 per cent beef fat. The raw material is submitted to a triple refining process which removes the hard stearines and leaves only the soft oleos which are chemically indistinguishable from butter."

A Change in the Senior Sabbath School Lesson Pamphlets

LOUIS B. REYNOLDS, Associate Secretary, General Conference Sabbath School Department

BEGINNING WITH THE FIRST lesson pamphlet of 1970 there will be a change in the format of the senior Sabbath school lessons. This change has been the subject of serious study and experimentation for many months and the upgrading of the lesson pamphlet is regarded by many as a move that will result in a regular and more serious study of the Scriptures.

The new pamphlet will consist of lessons of six sections covering one page each, rather than thirteen or fourteen questions as is currently the pattern. The pamphlet will contain ninety-six pages instead of the present sixty-four. The cost will be twenty cents instead of the current twelve cents.

A typical page for one day's study will have a text at the top, quoted from the King James version of the Bible. The reason we use the King James version is that such a large majority of our people have those Bibles and they use that version for daily study. Then there are some verses in the new versions or translations in which the sense of the King James is greatly improved. In cases such as this we quote two or three versions in the Teacher's Lesson Pamphlet for purposes of comparison and clarification.

Experiments in two large unions in North America with a new "Teacher's Quarterly" (as it is called there), containing more helps than are available in "The Worker," showed an overwhelming majority of teachers preferred this to the old "Teacher's Quarterly" which has been used in the past and which contained the regular "Quarterly" copy plus blank pages for notes. They also liked the loose-leaf, standard-size pages which meant for them that the lesson material could be easily expanded to accommodate notes from the teacher's own study. Quite a significant number of people indicated on a questionnaire that when they used this experimental "Quarterly" they observed that pupils had a "greater interest" in the lesson.

New Format Popular

Almost all who responded to the questionnaire said they preferred to have for the teacher's use several translations of important texts within the lesson. A slightly larger number said they would find "life situation questions" especially valuable. These same people indicated that if a "Teacher's Quarterly" incorporating these features should cost "as much as three or four times the price" of the present "Teacher's Quarterly," they would be willing to pay that sum for it. About one half of the people responding said also that they would like to have a one or two-page outline or synopsis of the lesson in hand as they taught the class.

The experimental "Teacher's Quarterly" has been in such demand that more than 20,000 copies are currently distributed in two unions in North America, and several



LOUIS B. REYNOLDS

Pastor Reynolds will arrive in Australia on October 1 for a three-months itinerary.

hundred are mailed to people outside these unions. On the strength of this tally, the Sabbath School in its Departmental Advisory Committee, voted to ask the

Pacific Press to publish a loose-leaf "Teacher's Quarterly" 5½ in. x 8½ in. in page size to fit the 6½ in. x 9 in. standard three-ring binder. The "Teacher's Quarterly" will contain 224 pages instead of the present ninety-six pages, and it will cost U.S. \$1.50 per quarter or U.S. \$5.50 for an annual subscription. It will contain all the material in the regular lesson pamphlet plus modern translations of texts, more quotations from Spirit of Prophecy books, and questions calculated to arouse class discussion.

The "Teacher's Quarterly" will need to be ordered at least four months in advance, through your Book and Bible House, and preferably on a yearly or perpetual subscription basis to ensure delivery on time. Provision has been made by Book and Bible Houses for the first quarter, 1970, but you should order now.

Will senior teachers still make use of "The Worker"? The answer is Yes. They will need it for the features which we could not include in the new "Teacher's Quarterly." For example, the lesson synopsis will appear in "The Worker"; illustrations for each lesson will appear in "The Worker," and technical pointers on how to teach the lesson will appear in "The Worker." Hence senior teachers as well as teachers in other divisions will continue to use "The Worker" as a vital aid to their teaching.

Reaching Out in Pakistan

PASTOR A. M. PETERSON, Temperance Secretary, Pakistan Union

A NEW CONCEPT in public outreach within the areas of the Pakistan Union is being developed with our well-accepted Temperance activities as the vehicle of this public relations approach. This planned method of contact, which, it is intended, shall be developed yet further, has brought important aspects of our work before many influential people and before thousands of the general public.

As a commencement pilot project, and with the assistance of Pastor A. John, one of our Pakistan national workers, screenings of "One in 20,000" and "Time Pulls the Trigger" were shown to some 2,000 people in the cultural city of Lahore. These included two large contingents of policemen, doctors, nurses, and other notable people.

Following this initial beginning, a 5-Day Plan was then conducted in Karachi, in the lecture room at the large Seventh-day Adventist hospital. Sister Beverly Davis, who participated in this successful

5-Day Plan, has already reported through the "Record" the results of this project. There was a high rate of success in giving up smoking, among the people who attended the plan. Approaches were made to the mass news media, and success was achieved in having a key news item printed in one of the English language newspapers. This in itself was responsible for bringing some people to the 5-Day Plan.

Cigarette Saleem

It was at this 5-Day Plan that Cigarette Saleem, the Pakistani version of Puffing

Billy and Smoking Sam, made his debut. Cigarette Saleem was assembled in Lahore and taken to Karachi specifically for the project.

Following this event, Cigarette Saleem was flown to East Pakistan, 1,000 miles away, for a 5-Day Plan in a rural town. Pastor S. K. Sammadar, one of our prominent Bengali workers, made special arrangements for this 5-Day Plan, which was conducted in the auditorium of the Chuadunga College. So many people attended, that the martial law administrator for the area granted approval for the final meeting to be conducted out of doors. Some 2,500 people attended this 5-Day Plan, and some rather remarkable results were achieved. In a special screening of several of the Temperance films, fifty of the leading citizens of the community gathered, many of whom have not smoked since. Many of the people in the locality gave up smoking who had not even attended the meetings. They gained the information from friends and relatives who attended, and, upon their recommendation, simply gave away the habit.

As a courtesy gesture, several lectures and film screenings were presented at the large Murree Christian School, a fellow missionary organization in West Pakistan.

Entering Wedge

Within the Pakistan Union are several territories which have not as yet been entered by our organized work. One of these areas of territory is the largest unentered country in the world, as far as our work is concerned. However, during recent months, we have had the opportunity of screening the Temperance films to many top government officials. These films have been approved by the censor for use in that country. Two student colporteurs assisted in the project during the summer vacation on an experimental basis. Opportunity was also granted for making a broadcast from the government broadcasting service in the capital city of the nation. This broadcast was translated into the regional languages and used in the science programme.

That which is transpiring within the Pakistan Union is another evidence of the accuracy of the Spirit of Prophecy statement, "No one can labour in the Sabbath school or in the temperance work without reaping a bountiful harvest, not only in the end of the world, but in the present life."—"Testimonies," Vol. 5, page 121.

New films have been purchased, and provincial literature produced. Film soundtracks in several languages are to be produced, and further literature is to be printed. And there is a way in which you, the reader in Australasia, can assist in this important forward thrust. We need attractive temperance and health literature—magazines, tracts, and books, for free distribution. Would you like to play your part in the entering of a new country? Then please post to:

Temperance Secretary, Pakistan Union Office, Adventpura P.O., Multan Road, Lahore, West Pakistan.

HISTORIC PICTURE GALLERY



PICTURE TAKEN AT THE HOME OF SISTER W. HUGHES, "RYALL," EAGLE JUNCTION, BRISBANE, 1898.

Left to right: Miss Katie Hughes, Mrs. W. Hughes, Mr. Alfred Hughes, Miss Hope Hardy, Mr. J. H. Mills, Pastor A. G. Daniells, Miss E. M. Graham.

The occasion which brought Pastor A. G. Daniells (president of the Union Conference), and Sister E. M. Graham (secretary-treasurer of the Union Conference), to Brisbane, was the first Queensland camp, held October 14-24, 1898.

It was in the commodious and hospitable home of Sister Hughes that the early believers in Brisbane first met. All Sister Hughes's descendants became Adventists, and many are workers in the cause today.

Brother Alfred Hughes, acting in an honorary capacity, received the tithes and offerings from the believers in Queensland, and was also the Sabbath School secretary for that state until the appointment of Sister Annie Higgins as Tract Society secretary in 1898. Brother Hughes, who had been suffering ill-health for several years, died five months after the picture was taken.

Brother J. H. Mills was baptized just following the camp meeting, and then went to Avondale. Several years later he became the secretary-treasurer of the Queensland Conference, which position he held for about twenty-five years. One year after the picture was taken, the Queensland Conference was organized.

In 1898 there were only four churches or companies in Queensland: Rockhampton, Toowoomba, Ipswich, and Eagle Junction.

Photo: Mr. R. Hughes, Sydney; comments: V. Flanigan.

STOP PRESS

An Australian Abroad

PASTOR REX EDWARDS, who is preaching the message of the third angel in England, writes of his excitement when he saw his mission meetings packed out for two sessions. Indeed, so many were turned away that he had to engage the theatre for the following night to repeat the programme. So much for the opening gambit.

But when the bookings were counted for the second night, it was found that both sessions were booked out again! So, in conservative old Nottingham, the walls are crumbling before the trumpet tones of an Australian evangelist.

In contrast to Australian mission efforts, no Sunday meetings can be held because it is impossible to book halls or theatres at the week-end. So Pastor Edwards is running on Wednesday nights and is meeting with good success.

Pastor Edwards would appreciate the prayers of "Record" readers.

Evangelism in Madang

PASTOR H. G. HARKER, Madang

FOR SOME TIME plans had been made for an evangelistic campaign in Madang. It was intended that Pastor George Burnside would come and lead an evangelistic series for three weeks in conjunction with classes for workers and students. From July 5-26 we saw these plans translated into action.

Many other such campaigns have been conducted in times past throughout the Pacific Islands, but this venture was to be quite unique for New Guinea. In Madang there was no hall available, and the church, though attractive and recently completed, was not large enough. A large tent was the only solution, and this was shipped from Sydney.

The leading of the Lord was evident in many ways. The best site in Madang was obtained—beside the main road and very close to the centre of the housing area. With large canvas signs across the road and another in front of the tent, every person in Madang soon knew of the meetings. The shipment of charts, projector, Bibles and other necessary equipment was delayed but was delivered just in time on the Friday afternoon—twenty-four hours before we began. Also a new organ for the church had been ordered some months before and this arrived from Japan a week before. This was a great help and much appreciated.

The large tent, 90 feet by 110 feet—a camp-meeting size with two poles—was the centre of great curiosity to the townspeople while it was being erected. It was probably the largest tent ever pitched in New Guinea. This meant much work. Brother Ken Boehm did a marvellous job in leading the pitching and preparation of tent poles, stools, tables and stage.

Students from Panim Central School cut the two large poles—forty-seven feet long—and also quarter poles. The workers at Hatzfeldhaven also contributed some quarter poles, and these were brought to Madang on the "Leleman," our mission ship.

Opening Night

Much interest was shown right through the meetings. On the opening night well over 2,000 packed the tent and overflowed around the tent to hear about "Heaven." This topic provoked much thinking and a local church paper, "Kathedral Kundu" (Cathedral Drum), had articles in two issues. In one a person offered \$4,000 if they could be shown the way to heaven and be supplied with a driver who knew the way.

After the opening night a group of up to 800 attended each meeting. Particular interest was apparent in pictures of Bible lands, and at this time many would emerge from the darkness and walk in to see the places where Jesus lived and other Bible sites. Questions submitted each night showed some were thinking. One even asked, "Why did my church tell us we should not attend the meetings?" Most gratifying to see was the list of 110 who signed their names and gave their addresses in a pledge to follow God all the way, keep His Sabbath and be baptized.

Those present for the series included Brother V. Irvine from Omaura, Brother R. A. Williams from the Eastern Highlands, and Brother and Sister Milton Hook from Tari, as well students from Sopas Public Health Course, ministerial students from Sonoma, and workers from each local mission who were interested in evangelism. Each morning this group of thirty-six formed a class with Pastor Burnside giving much practical counsel and instruction. Thank you, Pastor Burnside, for your friendship and fellowship, your instruction and inspiration in this greatest work entrusted to man.

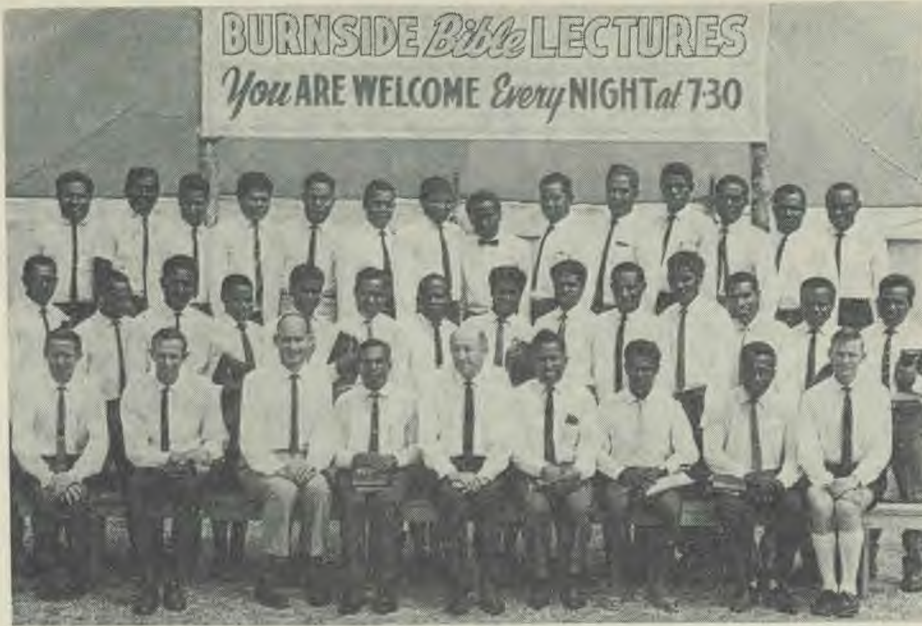
Now, as meetings will be continued in the church, we are earnestly praying that a goodly number will heed the call to come out and will join with those who will greet their Lord with rejoicing and "sing the song of Moses and the Lamb."

☆ ☆ ☆

"Those who possess large affections are under obligation to God to bestow them, not merely on their friends, but on all who need their help. Social advantages are talents, and are to be used for the benefit of all within reach of our influence. The love that gives kindness to only a few is not love, but selfishness."—"Christ's Object Lessons," page 353.



The tent in which the mission was held. This picture was taken on the Sabbath morning when many attended church for the first time.



The mission team at the Burnside Bible Lectures held in Madang. In the front row readers may recognize (from left) Brethren R. A. Williams, M. Hook, H. Harker, G. Burnside and V. Irvine.



Bringing in the pole for the tent. Brother Ken Boehm directed this operation.

As the Preacher Saw it

(Extracts from a letter from Pastor Burnside to the editor.)

OUR MEETINGS were translated into Pidgin, as quite a large number of the natives in Madang could not understand English. Talking about languages, I was interested to discover that about a third of the languages of the world are believed to be in New Guinea. A village just two away from any given village has an entirely different language and cannot be understood by any other village. Thus, I believe, they are contemplating making Pidgin the official language of New Guinea as they need something that will more or less unite them.

We had one rather unusual experience up there. I was preaching one night when I saw a man hurry in from the back

of the tent and come up and jump up onto the platform. I thought at first he must be one of the workers who had come up to make an important announcement about an accident or something. He hurried around behind me to the other microphone where my interpreter was speaking. I turned to see what he had to say, but he mumbled, and when I asked him what he wanted, he cried out in a loud voice, "You're finished, you're finished. This is the end, this is the end," and with that he kicked one of the pot plants and sent it flying into the audience.

He jumped off the platform, ran around to the front and up onto my

side. I then realized that he was either under drugs or mental, so I put my hand out and patted him on the shoulder and suggested that he step off the platform. With that he made two swings at me which I managed to dodge. With that there was a great shout from the audience and at least two hundred men were on their feet to defend me. The man jumped off the platform and he was immediately surrounded by the natives. The crowd surged to the side of the tent and there was quite a bit of fighting going on.

I told my interpreter, Jonathan, that we would wait a few moments to let things quieten down. One of our European workers hurried up and suggested that we call the police in case it developed into a riot. In a few minutes the police were there and two men spent the night in the lock-up. I understand that the man who caused the confusion in the first place was mental and I heard that he was taken off to the mental hospital. I noticed police posted outside our tent just about every night thereafter but we had no trouble whatsoever.

In a recent letter from Brother Harker, I learn that from forty to sixty people are attending the church. So the prospects look bright, and I believe out of it all the Lord will give us a very fine group of earnest people. There were some very nice people that have taken a good stand there for the truth.

☆ ☆ ☆

It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.—*Horace Lorimer.*

TO THE FRONT LINE

The following left the home shores for the mission fields during the month of July. Those marked with one asterisk (*) are returning to the mission field after furlough, and those marked with two (**) are new appointees.

Dr. and Mrs. B. T. Hammond on July 28 to Penang. (Temporary basis.)

Mr. and Mrs. D. Lundstrom and their two children on July 23 to Wewak.*

Mr. and Mrs. Don Roy and their two children on July 21 to Mount Hagen.**

Pastor S. A. Stocken on July 10 to Tala-sea.*

Mr. and Mrs. D. Syme and their two children on July 28 to Addis Ababa.*

If I Had Only One More Sermon to Preach—No. 14

THE LOVE OF GOD

ROBERT H. ABBOTT

IF I HAD ONLY one sermon to preach, I would preach, of course, on my favourite subject: "The Love of God."

This is my favourite subject because "Christ's favourite theme was the paternal character and abundant love of God."¹ "Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him."² Love is the top rung of Peter's ladder. (2 Peter 1:5-7.) The Ten Commandments hang on love. (Matt. 22:37-40.) The Sabbath is a token of the love and power of Christ.³ Faith "worketh by love." Gal. 5:6. The work of the Holy Spirit is to shed the love of God abroad in our hearts. (Rom. 5:5.)

Love is a test of discipleship—remember the thrice repeated words of the Lord to Peter, "Lovest thou Me?" John 21:15, 16, 17. Love is the "gold" which the Laodicean church is counselled to buy.⁴ "The attribute that Christ appreciates most in man is charity [love] out of a pure heart."⁵ Our "ability to love as Christ loved" is the measuring stick by which our fitness as workers is measured.⁶ "The final and full display of the love of God" will be revealed through the church.⁷ The life and death of Christ is a revelation of God's love. (John 3:16.) The strongest argument that can be presented in favour of the truth is a "loving and lovable Christian."⁸ Without love I am "nothing." (1 Cor. 13:2.)

"Nothing will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church."⁹ Love is great and broad and measureless for "God is love." 1 John 4:8.

The Gift of Love

Surely we want to see the building up of the Redeemer's kingdom! Surely we want to see the work finished in the final and full display of the love of God! Without doubt we want to present "mighty arguments" for the gospel, and this can be accomplished only through the active working of love.

In seeking possession of this love we must remember that it is a gift "which we receive from Jesus."¹⁰ We receive it in receiving Jesus into our lives. Jesus prayed "that the love wherewith Thou hast loved Me may be in them, and I in them." John 17:26. Our quest is for a Person. We seek Jesus. When we find Him and receive Him into our lives we receive love as a priceless gift. The immediate effect of this gift is unity with our brethren—

"that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. . . . I in them, and Thou in Me, that they may be made perfect in one." John 17:21-23.

The second effect of receiving the gift of love is fruitfulness in soul winning. It is by loving men that we win them. This is how Jesus won souls. "The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."¹¹ This was His secret of attracting crowds and influencing men. It was "the love expressed in look and tone." It was "the comfort of His love" that drew men to Him. This love—His wondrous love—He gives to us as a gift that we might continue His work of wooing and winning men.

Do I Have Love?

Do we have this love? Let us check with this word picture given by Paul. "This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue

selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen." 1 Cor. 13:4-8, J.B. Phillips.

Is this a picture of us? How far we fall short of this ideal! Perhaps this is why the apostle climaxed this wonderful oration on love by saying, "For we only know bit by bit. . . . At present we only see the baffling reflections in a mirror; . . . at present I am learning bit by bit. . . . The greatest of all is love. Make love your aim." 1 Cor. 13:9-14:1, Moffatt.

We must aim at love and strive untiringly toward the goal. God's love must be seen in our homes, in our churches, in church board and business meetings, in workers' meetings. This love must shine forth in our words and actions. It must ring in our preaching and be seen in our visitation and care for the needy. We need great scholars, but more than this we need great lovers of men. We need more finance but above this we need more love.

The Christian's Aim

You cannot aim at a thing unless you take a good look at the thing you are aiming at. We are aiming at the love we have seen in the life of Jesus. "This is My commandment that ye love one another, as I have loved you." John 15:12. I am to love every member in the church with a love that is measured in terms of the love of Christ for me. I am to love each



PASTOR R. H. ABBOTT is a West Australian whose denominational service has taken him mainly to the eastern states. A pastor-evangelist for many years, he more latterly entered departmental work as Lay Activities and Sabbath School secretary for the North New South Wales Conference. From that office he was appointed to a similar position in the Victorian Conference, from which location, after a few months, he was called to the presidency of the North Queensland Conference in May this year.

boy and girl in Sabbath school just as Jesus loves them and as He loves me. How I long for this depth of love!

He met a leper and because He loved him, He touched him and made him clean. He tenderly washed the feet of Judas because He loved him, knowing all the while that Judas was planning His betrayal. Because He loved the thief on the cross, He forgave him and said He wanted him to be with Him for ever. His body shook with sobbing as He wept over Jerusalem because He loved every man and woman there. He loves you and me. It was for us that He suffered in Gethsemane and died on the cross.

You cannot measure the love of God. We see only the "baffling reflections." We are only "learning bit by bit," but love abides for ever. We have not attained to the fullness of love and yet we strive toward the goal. How appropriate is the apostle's prayer for the Philippian believers; "And this I pray, that your love may abound yet more and more." Phil. 1:9. The same man prayed for the church members of Ephesus, "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:14, 17-19.

I thank God for the strong bonds of love in Christ that bind us together as a church family. Let us keep the aim of love ever before us and press forward. What wonderful fellowship of love will be ours! What meetings! What power! What soul winning! What unity! What victory! The world will be lightened with this glory.

Soon we shall see Him "face to face," and throughout eternity our science and our song will be the wonders of redeeming love.

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2. S.D.A. Bible Commentary, Vol. 7, page 917.
3. "Desire of Ages," page 281.
4. Rev. 3: 18 and "Selected Messages," Book 1, page 358.
5. S.D.A. Bible Commentary, Vol. 6, page 1091.
6. "Acts of the Apostles," page 551.
7. Id., page 9.
8. "Ministry of Healing," page 470.
9. "Testimonies," Vol. 5, page 168.
10. "Ministry of Healing," page 358.
11. "Desire of Ages," page 255.



"The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honourable, and noble, but in which one sin is fostered, one vice indulged."—*"Mount of Blessing,"* page 140.

Letters to the Editor

(Concluded from page 3)

vinced me that they were God's men and women and that the Holy Spirit was present. The prayers in the early morning devotions were genuine and sincere and the fellowship was sweet. God bless you all.

J. W. Knight, Queensland.

Long Hair, Long Robes

Brother,

One cannot but be impressed with the spirit and purpose of Sister W. Peck (11/8/69) as expressed in her letter to you. But in my humble opinion that does not make her correct in every respect. May I suggest very emphatically, in spite of the expressions of artists to which she, by implication, refers, "the men in the days of our Lord" did not in fact wear "long female-type robes, etc." And it is even questionable that they "wore long hair." Just read Paul's comment in 1 Cor. 11:14, 15 as regards this latter. When we refer to these things in the long ago we must do so in relation to the customs of the times as they were then and not as of now. And, of course, we need to know what those customs were.

Perhaps more than at any time in their long history, the Jews, at the time of our Lord's earthly sojourn, were most legal in regard to the very letter of what they knew as the Book of the Law, which was, in fact, the books of Moses. One may be sure, therefore, that they would be most strict in giving effect to Jehovah's command that "the woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God." Deut. 22:11. God does not change even "in this modern day and age," and what was an abomination to Him in Moses' day must still be an abomination to Him in these last days.

I must agree with L. Standish (30/6/69), for I see too much, even in some of our churches. Nor are some of our young men blameless when it comes to a misrepresentation of the standards that are ours as a church. However, if we chide our lovely young people in their desire to ape some of the undesirable things of our present world, let us do so always in a spirit of love that they may reach the glory land for which we all so long.

E. J. Johanson, N.S.W.

Three with Three

Brother,

We have three children, and these children have three great-grandmothers living, and all are Seventh-day Adventists.

Theirs names are Mrs. M. Piercy, Charters Towers, Mrs. E. Todd, Ayr, and Mrs. A. Walz, East Brisbane.

We just wondered if this would be a record among Adventists. This is an unbroken line, all the four generations are Adventists on both sides!

Colin and Delcia Todd, North Queensland.

THE POET'S CORNER

The Lights of Home

PEARL WAGGONER HOWARD

We have one written promise
Of a faithful Guide and Friend
That He will stay with us always—
Yes, till the journey's end.
And dare we doubt the love so true,
Which brought us safely hitherto?

We stand upon the threshold
Of another year untried;
We cannot know what joy or woe
May in its shadows hide.
But One Whose love can ne'er forsake
Knows well the way we each must take.

He knows each step we're taking,
For He trod this road before;
He knew its pain but found it gain
For it led to His Father's door.
With Him, what hope, what prospect bright—
The lights of home are just in sight!

Mission River

The water bouncing down the hill;
Over the rocks and under the mill;
Through the pastures filled with cattle;
Slowing down as it wins the battle;
Now it's out of the country fields;
Widening out as it gradually yields;
Joining the town around the bend;
Helping some boat on its way to send
The truth and light to some poor land
That needs from God a helping hand.
—A. John Clifford.

Don't Blame the Children

We read in the papers and hear on the air,
Of killing and stealing and crime everywhere,
They sigh and say as they notice the trend,
"This young generation, where will it end?"
But can they be sure that it's our fault alone,
That perhaps a part of it isn't their own?
Are they less guilty, who place in our way,
Too many things that lead us astray?
Too much to spend, too much idle time;
Too many movies of passion and crime;
Too many children encouraged to roam;
Too many parents who won't say at home.
Kids don't make the movies, they don't write
the books,
That show gay pictures of gangsters and
crooks;
They don't sell and make liquor, they don't
run the bars,
They don't make the laws and they don't buy
the cars.
They don't peddle drugs that ruin the brain,
That's all done by grown-ups greedy for gain.
Delinquent teenagers! How people condemn,
The sins of the country and blame it on them,
But in so many cases, it's sad, but true,
The title "delinquent" fits older folk, too.
—From "The Protestant World,"
April, 1965
(and several other journals).

Zurich Report

Forward Together for Christ

H. M. TIPPETT

Seventh-day Adventist youth on the march to triumph for God in all the world! No one could escape this impression as he watched the emotion-packed programme of the third evening meeting of the World Youth Congress in Zurich.

With fully 10,000 in attendance, this meeting was a climax, if that were possible, to all the wonderful sessions of the congress that preceded it. And while pageantry and symbolism and drama accentuated the portrayal of our youth achievements around the globe, a deep spiritual appeal undergirded every aspect of the programme, foreshadowing the moving events of the Sabbath.

The one outstanding impression of these great meetings is that our Seventh-day Adventist youth have a sense of destiny, and therefore of dedication to high service for God. There were tears in the eyes of many as stories of sacrifice, self-denial, and spiritual and moral courage unfolded in the narratives that were enacted in pantomime or otherwise dramatized on the platform before the thousands in attendance.

Representative groups from the Far East, Inter-America, the Middle East, North America, Southern Asia, and Trans-Africa made the evening a memorable one in a series of spectacle and spiritual appeal that is difficult to describe in detail.

Greetings from the General Conference and from our youth in the U.S.S.R. were read at the outset. Our Russian youth sent the message, "We wish we could have come, but we are praying for you."

Australasia to the Front

As the various delegations took their parts on the platform, Theodore Lucas, world MV leader, presented colourful descriptions of the lands or areas from which they came. Australasia was described as "the land down under, the land of leaping kangaroos, of the desert bushman, but more significant than all these, the land of young people for Christ, 40,000 strong. From the jungles of New Guinea to the modern city of Sydney they come, all under the MV flag."

As the flag cluster of the countries in the Australasian Division formed, the kleig lights high up in the ceiling focused on them, and a burst of applause greeted these colourful delegations. This group had the distinction of representing the largest per capita Adventist membership to its population, one to 205 people.

Avondale College and the Sydney Sanitarium came in for high praise for their impressive record of workers sent into the world field, especially to needy areas in their own division. Hundreds of evan-

gelists, hundreds of teachers, and at least a thousand nurses or other institutional workers have been trained since the work began.

These larger features of the programme were interspersed now and then with stories such as that of Pastor Simon, who was taken by fifteen men and locked in a room to be tortured by threats of death, with rifles at his head and knives flashing only inches from his face. He spoke boldly for his faith through this traumatic experience and ended with a prayer. Some of those very tormentors are now faithful Seventh-day Adventists. The day of God's power in human life is not yet done.

How beautifully appropriate was the solo song following these recitals: "Take My Life and Let It Be, Consecrated, Lord, to Thee."

Representatives of Inter-America.

Perhaps the most stirring moment of the evening was when the flags and delegates of the Inter-American Division had all assembled. Then on special announcement the three delegates from Cuba marched in carrying the flag of that historic country of the Caribbean. Tremendous applause greeted this spectacle, for the story of Pedro de Armas, president of our church organization for Cuba, Alejandro Delgado, vice-president, and Humberto Sanchez, district pastor in Havana, make a thrilling saga of God's ways in human life. That it pays to heed the Scriptural injunction to be subject to earthly rulers is seen in the wonderful way the difficulties of coming to this congress were solved. Although it took months of planning, through the kindnesses of Fidel Castro's government, these workers were

given visas to attend this session. Madrid's Iberia Airways brought them over.

These men report 1,600 members in Havana alone, and 6,750 altogether. One hundred full-time workers carry on the work. A unique feature of their service is their organized choir work, for Cuba is a land of song. A full-time music director goes about among the churches organizing these choirs to sing the message. Thirty such choirs are in operation.

The people give their offerings with touching fidelity. When a call is made for any projects of our work, they often have to be restrained from giving more than is needed. In one call for the Investment fund, 1,500 pesos was given, along with rings and other jewellery. The heartening report of 551 baptisms in 1968 and 273 in the first quarter of this year bears witness to the strength of this message's appeal in God's last hour. Tribute should be given to the Castro government for the partial re-opening of Santa Clara College. A ten-week seminary course was offered beginning in March.

The Inter-American Division sent delegates representing the 96,000 Missionary Volunteers of the score or more countries of that great field. In spangled jackets, gay sombreros, brocaded costumes of varying designs, medallions, fans, tambourines, and similar artful objects of their culture, they made a diorama of splendid symbolism. And the audience was stirred with their choral singing of "Mas Alla del Sol" ["Beyond the Sun"]. Remarkable statistics flashed out in this programme, such as the reminder that this is the division in which 4,000 youth have been baptized on one day.

(Please turn to page 16.)

Give Us This Day . . .

*Give us this day the power to speak
Of Christ and His love, to those who seek.
Give us this day the power to win
Some soul from earth's dark vale of sin.
Give us this day the power to seek
Far and wide for the one lost sheep.
Give us this day the power to pray
In words sweetly simple each hour of the day.
Oh, Lord, give us this day,
Thy guiding power each step of the way.*

—LEONIE DUFF.



Salvaging Lives in Vietnam

RALPH E. NEALL

RIFLE FIRE in the streets, bombers roaring overhead, pathetic lines of refugees with pots and pans tied in old blankets, and terrified children tugging their mothers' black trousers, homes swept out to sea by autumn floods—Vietnam has seen them all. The suffering and the needs are staggering.

As emergencies have faced us during these terrible times, we have been reassured to know that our people in more favoured lands, through the Disaster and Famine Relief Offering, have provided funds to help. When we requested a building for a warehouse to handle relief supplies, the General Conference was able to provide it. When we needed tons of clothing and medicines, the Seventh-day Adventist Welfare Service sent it immediately. Many Vietnamese are healthier and happier today because of this help.

The needs, however, are not over. Hundreds of thousands of people must somehow rebuild their lives. Some need medical care; some, education; and some still need food and clothing.

We cannot help everyone, but God expects us to do our part. If you cannot join us in person, will you help with a liberal offering on October 11? Our grateful Vietnamese are counting on you!

GIVE GENEROUSLY ON OCTOBER 11



Australian nurse Joy Tinworth cares for the injuries of an innocent victim of the Vietnam war. Miss Tinworth served in the Saigon Adventist Hospital.

THE WRITER'S CRAFT--No. 2

MORE ABOUT MANUSCRIPTS

A fortnight ago four matters pertaining to manuscript-presentation were discussed: (1) the appearance of the manuscript, (2) the importance of typing, (3) the need for margins and (4) the wisdom of querying the editor about a projected article. This week we consider some other aspects of this topic.

When you write an article, always keep a carbon copy. It is especially useful if the manuscript goes astray. If it has failed to reach its destination, you at least have only the chore of retyping, which is small compared with the much more onerous task of completely rewriting. It is also useful to have a copy to compare with the published article if such should be its happy fate; you can learn a lot from such a comparison.

While you should always keep a carbon, NEVER send an editor a carbon copy. This is regarded in the "trade" as the No. 1 insult you can hand an editor. It says to him, "I don't consider you are sufficiently important to get the original; I'm keeping that." It may say (especially if it is obviously not the first carbon, "I have made several carbons of this and you get the third [or fourth] carbon, so you are well down on my list of editors." This tells an editor that the author has followed the highly unethical course of sending his manuscript of the same article to several editors for simultaneous consideration. I know of no editor who will even read a carbon copy of an article, for these reasons.

This attitude is not because of any innate nastiness (I hope), but rather it is bound up in the ethics of the writer's profession. You would not, if you were a woodworker, present for sale a piece of furniture that was anything but your best work. You would want it to make the most favourable impression as soon as the prospective buyer saw it. You wouldn't expect a sale if the workmanship was obviously slip-shod or second rate. Yet there are so many potential writers who take the attitude that "anything goes" when they are writing for denominational publications. For this reason, if for no other, we do not take kindly to manuscripts which bear the obvious imprint of shoddy workmanship or careless presentation. And we do you, the author, a disservice if we accept your carbon copies, photostats, or long-hand writings. If we accept them, you will think that this is the norm, the accepted and acceptable way, and you will be inclined to submit to other editors copy which is third-rate.

Of course, we take a more tolerant attitude to articles for the "Australasian Record." This I mentioned last time. It is recognized that not all have access to typewriters when they are appointed press secretaries of their churches. So, if the "Record" is your target, all we ask is that your manuscript be readable and as neat and tidy as possible. Type it if you can, of course.

One more thing might help you if you are writing articles for publication in journals which pay for acceptances: If you are rejected by one editor it does not mean that the article is valueless; it may be quite acceptable to another. There is nothing wrong or unethical in sending your manuscript around for ever if you like. But when it begins to look a little travel-stained and tatty around the edges, have it re-typed. No editor warms to something that obviously looks as if it has done the rounds for the past three years.

It may help somewhat if you give the article a title page (some editors expect title pages anyhow). On the title page should be your name and address, the title of the article, the approximate number of words and any other relevant information, such as "Pictures available" or similar brief notes (even a very brief resume if the title is not self-explanatory) which might help your case as it comes to the editor's desk.

Yours for immaculate manuscripts,

ROBERT H. PARR.

Cookery Nook

Hilda Marshman

NUT MEAT SPAGHETTI

"Mustard, pepper, spices, pickles, and other things of a like character irritate the stomach and make the blood feverish and impure."—"Counsels on Diet and Foods," page 345.

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

$\frac{1}{2}$ cup fine-chopped onion	8 oz. tin tomato soup
$\frac{1}{2}$ clove crushed garlic	1 cup hot water
1 $\frac{1}{2}$ tablespoons oil	1 teaspoon arrowroot
8 oz. tin Nut Meat	$\frac{1}{2}$ lb. high-protein spaghetti

Simmer onion and garlic in oil until yellowed. Add mashed Nut Meat, tomato soup, and water; simmer 15 minutes. Thicken with arrowroot blended in a small amount of cold water.

Meanwhile, cook spaghetti. Add 1 $\frac{1}{2}$ teaspoons salt to 4 cups water boiling briskly in large saucepan. Stir in spaghetti. Cover, and boil briskly for 10 minutes. Stir, and reduce heat; then cook slowly until tender. Remove from heat. Add the Nut Meat sauce; mix lightly, passing a fork beneath the spaghetti. Serve hot accompanied with mixed green salads and dressing.

As an alternative, turn into a greased casserole; sprinkle with 1 cup cornflakes mixed with 1 $\frac{1}{2}$ teaspoons melted super margarine. Bake in moderate oven (400 degrees F. electric, 350 degrees F. gas) about 30 minutes or until heated through and golden brown on top. Serves four.

Life Sketch

PASTOR EDGAR HOWARD JAMES

E. J. JOHANSON

A SON OF AUSTRALIA, the late Pastor E. H. James was born in Ballarat, Victoria, on November 30, 1891. As a young man, he attended the Australasian Missionary College, as Avondale College was then known. Fortunately, his was a vigorous and strong constitution, or he would never have survived a very serious accident, when the shaft of a horse-drawn vehicle passed completely through his chest and lungs.

After some experience in the homeland as a colporteur, he married Florence Mitchell in 1915, and that same year Brother James and his bride responded to a call for mission work in China. There he led out in the literature ministry at local mission level for some years, was ordained to the ministry, and served as president of several local missions.

During the years of the Japanese occupation of China and of World War II, his wife and family having been evacuated to the United States, he remained by the work and made a number of trips by truck, which he drove himself, from Rangoon up the old Burma Road into West China, conveying medical and other needed supplies to the workers who had remained and carried on the work from there as best they could. Many were the times he was forced to lie on his back on the ground, watching the Japanese planes dropping their bombs much too near for personal comfort or safety, but he remained unscathed.

Finally, he, too, was forced to leave China and so joined his wife in the States. But once again, as soon as peace of a kind had come to poor old China, he returned



PASTOR E. H. JAMES

with his wife to the land he had come to love so dearly, in which they rounded out some thirty-four years of continuous service. Finally, about the year 1949, more or less broken in health from severe and continuous bouts of a very vicious type

of malaria and other physical hardships, they returned to the United States where their three daughters had settled and married. They made their home in St. Helena, California, not far from Mrs. E. G. White's old home, "Elmshaven."

But Brother James continued active in local church work as a subsidized sustentation beneficiary. His health was not of the best but always he was of good courage. He was fluent in the (official) Mandarin language of China, writing the difficult Chinese characters as well as speaking it, and continued in correspondence with his Chinese co-workers until Communism closed the lines of communication.

Finally, overtaken by severe illness, our brother laid down life's burden in St. Helena on May 21, 1969, at the age of seventy-eight years, and there he quietly rests, awaiting the call of the Life-giver. Surviving him are his wife, Flo, who so faithfully and willingly shared his long years of service, and their three daughters Joyce (Mrs. Paul Rice), Irene (Mrs. Jack Bowers) and Beth (Mrs. Arthur Robinson), the latter two having spent some years of mission service in Guam and Ceylon, respectively; all three husbands are engaged in denominational work. There are also his sisters Ethel (Mrs. R. A. Thrift) and Mabel (Mrs. Burke), and his brother, Pastor Ross James.

It was the writer's privilege to have known and associated with Brother and Sister James when, as a very young man, he, too, was called to China in 1917, and to have lived in the same mission compound at old Wang Gia Dun, Hankow. Often of a Sabbath afternoon we would gather in the home of a fellow missionary for a feast of music, where we would listen to and join in with Flo's silvery soprano voice. Our paths separated, but later we would see them as they passed through Shanghai on their way to and from furlough. Later still, it was my privilege to visit them on a number of occasions in their St. Helena home. Their Australian relatives and friends of the long ago will long remember their visit back to their Australian homeland just a few years ago.

A faithful warrior has fallen, one who was greatly beloved by those to whom he ministered in China and in the United States, and by all who were privileged to know him as a brother and friend. Our sincere sympathy goes to his loyal and faithful widow, his three daughters, and to other dear ones here in Australia who share their loss.

There are old friends who may be interested to have the address of Sister James; it is 1730 Silverado Trail, St. Helena, Calif., U.S.A. 94574.

☆ ☆ ☆

"It is just as essential to do the will of God when erecting a building as when taking part in a religious service. And if the workers have brought the right principles into their own character-making, then in the erection of every building they will grow in grace and knowledge."—"Christ's Object Lessons," page 350.



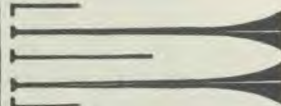
PAPERTALK—SIMPSON. On Sunday afternoon, August 17, 1969, the first wedding in the Mullewa, Western Australia, Seventh-day Adventist Centre was conducted. Taffy Edward, eldest son of Brother and Sister E. Papertalk, and Rachel, eldest daughter of Brother and Sister I. Simpson, were the happy couple and Pastor A. D. Vaughan was the officiating minister. Many friends and relatives witnessed the service and joined in the reception afterwards. A feature was a congratulatory telegram from Pastor H. Dodd, founder of the Mullewa Native Mission. R. G. Douglas.

JACKSON. Brother Herbert James Jackson passed quietly to his rest at the Lower Hutt hospital, New Zealand, on Sunday, July 13, 1969, as a result of a heart attack. He was seventy-six years of age. Brother Jackson was baptized in the Lower Hutt church in 1961. In the service held in the church and later at the Wellington crematorium, we were able to direct his beloved wife and the relatives and friends who gathered to express their sympathy, to the God of all comfort and the sure and certain hope of a glorious resurrection through Jesus our Lord. R. Trood.

RAYNER. A little rosebud, a flower not unfolded, a fragrance waiting heaven's door to open, our little Linda Marilyn Rayner, aged sixteen days, faded to rest on August 3, 1969, at Lady Musgrave Hospital, Maryborough, Queensland. Her dear parents, Brother and Sister David Rayner, and the many members of the great family of God in heaven and in earth await the day when the gates of Paradise are thrown wide and the pilgrims through the Saviour of life. Then no grander nor more loving moment will be than when the bouquet of life, a darling baby, shall be restored to a mother's arms. R. N. Heggie.

SMITH. Sister Louisa Smith passed quietly to her rest in the Charles Harrison Home, Coorangbong, New South Wales, on Sabbath, August 9, 1969, in her eightieth year, after years of patient suffering. She was born in Tasmania as a member of the well-known Brandstater family. After several years of denominational service she was united in marriage to the late Pastor W. D. Smith, and together they served in both mission and home fields where their ministry was always greatly appreciated. In 1964 both Pastor and Mrs. Smith entered the Charles Harrison Home in declining health, and Pastor Smith passed to rest in 1967. Sister Smith leaves to mourn her passing two sons, Ivan in South Africa, and Milton employed in the Victorian Conference office; two brothers residing in Nords Wharf, New South Wales, and one sister in Tasmania. As we laid our sister to rest in the Avondale cemetery on August 11, Pastors W. G. Turner and L. S. Rose joined the writer in expressing words of assurance and sympathy from Holy Writ that the resurrection day will soon dawn when we shall meet our loved ones nevermore to part. S. G. Winter.

TILL HE COMES



BEVAN. Kathleen Amy Bevan passed suddenly to rest as a result of an accident with a motor vehicle on Monday, July 21, 1969. She was seventy-two years of age. Sister Bevan first joined the Adventist Church as a young woman in her early twenties, and was baptized by Pastor G. G. Stewart. In 1962 she connected with the Lower Hutt church, New Zealand, where she has been a faithful member. She is sadly missed by her sister, Sister Newman of Petone, Lower Hutt, with whom she had lived for a number of years, a brother, and others who knew her. With words of hope and comfort of the Scriptures to the bereaved, we laid her to rest in the Lower Hutt cemetery to await the call of the Master when we shall ever be with the Lord. R. Trood.

BRODY. Eva Louise Brody, aged seventy-two, fell asleep in Jesus at Kurri Kurri hospital on July 22, 1969, and was buried at Avondale cemetery. Five of her sons were present, Vincent, Reginald, Brian, Ronald and Edward. The eldest son, Patrick, was killed in a motor accident while in Canada. A loving mother, a devoted Christian and a tireless Dorcas and Welfare worker has passed to her rest. Associated at the graveside service were Brother Charles E. Bird, Pastor S. G. Winter and the writer. H. J. Halliday.

CARTER. It was with a profound sense of loss made all the more real by the sudden nature of her passing, that the relatives and friends of Sister Kathleen Myee Carter gathered in the Epping church, New South Wales, and later at the Field of Mars cemetery on Wednesday, July 30, 1969, to pay their last respects to one who had endeared herself to so many by her selfless service over the years. The esteem in which our late sister was held was revealed by the large number who attended the service, overflowing onto the front porch and lawn of the church for which she had so faithfully worked. In presenting the life sketch, Pastor J. W. Kent pointed out her tireless ministry of visitation and Dorcas Welfare work. The writer offered the comfort and certainty of the blessed hope to illuminate the hearts of those present, while Pastor F. A. Basham claimed the promises of God's Word as theasket was laid to its resting place. Our deep sympathy goes out to the sorrowing husband Bert, and children Julie (Mrs. Colvert), Herbert, Valerie (Sister Ham-mill), Jim, Sylvia (Mrs. Tonkin), and David. H. W. Kingston.

DIXON. It was August 8, 1969, when Maxwell (Max) Dixon, aged thirty years, son of Brother and Sister Robert Dixon of Bickley (formerly of Boulder), Western Australia, passed to rest. Bidding his loved one, Val, "Good-night," Max with a faith renewed in consecration to God, peacefully closed his eyes to sleep till the morning of Christ's returning awakens him to life immortal. To mourn his passing, Max leaves his wife Val, and four little children, as well as many other loved ones. Assured that God's watchful eyes will continuously care for this family, we directed the minds of all who gathered to express their final tributes, to a day soon to dawn when morning shall bring endless joy and life for evermore. G. I. Wilson.

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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SLIDES MISSING. Would a brother from an Adelaide suburban church who borrowed colour slides of Nhill church please return to I. Bell, "Candelar," Milguy, N.S.W. 2419

STAMPS, ALBUMS, FIRST-DAY COVERS AND ACCESSORIES. Write for free price lists, or call personally to John Laredo, Kirribilli Stamp Centre, 5 Broughton Street, Milson's Point, N.S.W. 2061

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WANTED. Adventist man for established mixed farming property in Papua. Must be honest, energetic, and responsible, having recent farming experience. Excellent opportunity for right person. Only genuinely interested need apply. Toepfer, Box 246, Port Moresby, N.G.

WANTED to purchase urgently, a copy of "The Authorized Version Vindicated," by B. G. Wilkinson. Reply AVV, C/- Editor Record, 148 Fox Valley Road, Wahroonga, N.S.W. 2076

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. H. PARR
Associate Editor - - - F. T. MABERLY
Office Secretary - - - OREL HOSKEN
Wahroonga Representative - - - WENDY BLANK

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

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

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

FLASH POINT . . .

- ✧ In the Hamilton (New South Wales) church things are getting under way for a programme which not many churches in this division have been able to run. October 11 will be a wonderful day at the Hamilton church as it celebrates its seventieth anniversary. All old Hamiltonians are welcome and it will be something to remember.
- ✧ On the back of the official invitation to Hamilton's anniversary meetings (which run from Sabbath school at 9.20 a.m. to a fellowship tea which commences at 7.00 p.m.) there appears the following excerpt from the church records of seventy years ago: "In the month of December, 1898, quite an interest was aroused in the city of Newcastle, New South Wales, by a number of large and small tents being pitched at Hamilton. . . . Public meetings were commenced, . . . the number of people present some evenings being about 3,000. . . . Twenty-three new members were baptized in the first baptism. The church was organized on June 11, 1899. . . . On Sabbath, September 30, 1899, the church was opened and the dedication service began at 11 a.m."
- ✧ In the president's message appearing in the "Record" dated September 1, Pastor Naden spoke of the coming of the New Jerusalem and how the saints would welcome that event. One or two may have read into the text the thought that the saints would be on earth to welcome the coming of the City of God, but Pastor Naden wishes to put the record straight that he is crystal clear on the doctrine, and that he is not splintering off on a tangent; he is four-square on the doctrine that the saints will return to the new earth WITH the New Jerusalem.
- ✧ The Australian Society of Hospital Pharmacists has conferred the honour of a fellowship on Mr. Barrie Miller of the Warburton Sanitarium and Hospital as the climax of a successful course of study lasting three and a half years. There are only ten other such pharmacists in Australia who hold this degree. Congratulations again, Brother Miller.
- ✧ Colporteurs—or, as they are known in this latter day, literature evangelists—are a very special breed of men and women, and let's not forget it. But we take our hats off, too, to the students who seize the opportunity during their long vacation to join these ranks. Just now we have been handed some interesting facts and figures concerning these student colporteurs for the 1968-69 vacation, and it makes fascinating reading. For instance, there were 130 such students engaged in the work, and they worked for 23,065½ hours—12,977½ in the T.T.U.C. and 10,088½ in the T.C.U.C.
- ✧ And how did these young people fare as they went door-to-door? Here are the figures: Their total deliveries amounted to \$50,439.33 of which \$27,591.02 came from the T.T.U.C. and \$22,848.31 from the T.C.U.C. Fifty Avondale students and five Longburn students received bonuses. Excellent!
- ✧ Some of the students sold over \$1,000 worth of books during their vacation, and we thought you might like to know who they are, so: R. Baines (\$1,740), G. Nash (\$1, 589), G. Grosser (\$1, 165), L. Burton (\$1,075), C. Rosendahl (\$1,030), and Miss E. Martin (\$1,101).
- ✧ There are trophies to be won by these intrepid young people, and the winners were: Highest deliveries: (men) R. Baines (North New South Wales), \$1,740 in 304 hours, and (ladies) E. Martin (North New Zealand), \$1,001 in 276 hours. Second highest: (men) G. Nash (North Queensland), \$1,589 in 301 hours, and (ladies) C. Evans (North New South Wales), \$975 in 275 hours. Honours for hours worked went to (men) K. McPhail, 435 hours, and (ladies) E. Ridgeway, 295 hours. Well done!
- ✧ "Finally, brethren . . ." (as Voltaire used to say): Common sense is not so common.

Forward Together with Christ

(Concluded from page 12)

Great applause broke out when a break in the programme was made to allow two young people from the college at Montemorelos to bring in a huge Bible weighing twenty-eight pounds opened at an appropriate scripture for the occasion. It was unique in that it had been written by hand by 200 students, and took several months to complete.

The obvious national pride of each group standing under its respective flag added piquancy to the total atmosphere of this historic meeting. But to capture the warmth, enthusiasm, spiritual unity, and sweeping scope of these meetings is a difficult task.

Sabbath Worship Hour

If any portion of this great series of meetings could be termed climactic, there is no doubt that the closing moments of the Sabbath worship hour will stand out in the minds of all the delegates as the most solemn appeal and response of the entire congress.

Robert H. Pierson, president of the General Conference, in his closing challenge to the estimated 13,000 youth assembled, called first for the surrender of those who had never dedicated themselves to God. By ones and twos they stood all over the auditorium, some apparently eagerly waiting for this opportunity. Then the call was made for all who felt they needed a deeper experience with Christ.

It was a moving scene as Sunny Liu sang "Is Your All on the Altar?" With no great emotional stress, Pastor Pierson gently urged on everyone a deep heart-searching, that the Holy Spirit might do His work. Young people rose now in groups, in couples, or stood alone, many of them not without manifest struggle, for tears coursed down their faces.

The delightful fanfare, drama, and pageantry of the week were forgotten in this, the most solemn hour. Costumes had been laid aside, national and geographical differences were no longer dominant, language barriers were subdued, and even the proud array of flags on the platform seemed mutely subservient to the banner of Prince Emmanuel.

Sunny Liu's resonant voice sounded to the far reaches of the auditorium, and more youth stood, unnoticed perhaps away up in the dim recesses of the highest ranks of seats, but warmed by God's Spirit and seen by holy watchers from unspooled worlds in space. Through the tender phrases of the song, God was speaking to thousands of hearts.

Then came the general call for consecration to be prepared and to prepare others for the soon appearing of Jesus. If there were any left seated they were lost in the vast response to the wonderful message: "Up, Advent youth, for this is the day of God." It was a foretaste of the promised day when all the redeemed of earth will speak the language of heaven, and will sing the song of Moses and the Lamb.