

## Fulton Graduates Report

### RISE, SHINE IN '69

SAMUELA KALOU, Fulton College Graduate, 1969

"RISE AND SHINE IN '69." This was the slogan which our Lay Activities committee suggested early in the year. We prayed it, we sang it, we said it until we lived it. And, of course we practised it.



SAMUELA KALOU

This year the college Lay Activities committee have realized the importance of active missionary work, and it has been their desire to arouse the interest of every student to join in any one of our organized bands, and help in this good work of telling our neighbours that Christ is soon to come.

I think I am right in saying that this year the students and staff are doing the greatest amount of missionary work ever in the area around Fulton. I don't really know whether this

is due to the good organizing work of the Lay Activities committee or to other reasons, but one thing I know is that every person here in college has had a desire to "Rise and Shine in '69."

We believe that, as we are living at the close of this earth's history, we must use every means possible to save souls. With this purpose in mind, some students, together with a staff member, spend the entire Sabbath afternoon every week in writing letters and sending out literature to some of our friends.

The members of the Voice of Prophecy Band and also Branch Sabbath School Band go out every Sabbath afternoon to share their faith. There are some senior boys and girls who have also been taught the art of giving Bible studies, and whenever there is a person or a family who desires a Bible study, one of our senior students would attend to it.

#### Interns-in-Embryo

Apart from this missionary work that is normally done on Sabbath afternoon, we have six ministerial students who have been appointed to take care of six different church companies. These six young men go out every Friday afternoon or early on Sabbath morning to spend the Sabbath with these members, and to give Bible studies to some of their new converts.

Some students have even gone the second miles by using their free time on Sunday afternoons to go out on missionary work.

The inspired messenger of God said that the conversion of souls to God is the greatest and the noblest work in which human beings can have a part. She also said that the highest of all sciences is the science of soul-saving. The greatest work to which human beings can aspire is the work of winning men from sin to holiness.

Surely, there is no greater joy that we can experience than the joy of working for the Master, such joy as I am certain the Fulton students have experienced this year, and it is our continued determination to "Rise and Shine" till the Master comes.

### WINNING SOULS THROUGH L.A.

KAUAPI LUTERU, Fulton College Graduate, 1969

IN THE FIELDS of evangelism we need ministers and lay members to co-operate in the work of soul-winning. The harvest truly is great but the labourers are few.

We have been given the message of truth to proclaim to the world. My entire interest lies in the work of calling at homes and giving Bible studies to people. A one-man audience was Christ's most effective way of bringing men to know the truth.

At the beginning of this year, I was appointed by Pastor Moore to look after a small company in Ratu Kadavulevu school which is about fifteen miles south of Fulton. The government of Fiji is operating this school.

When I first started to bring Christ to the students who were non-Adventists, the distribution of much literature like the "Signs of the Times" to the students who had never had contacts with our faith was of great value.

The following Sabbath after I had given them this literature they asked me questions on what they had read. I was happy to tell them about God's message by giving them Bible studies. The whole dormitory came to hear the Word of God. For my first Bible study I told them the history of the world spoken by God in Daniel 2. There were at least twenty to thirty students who attended that first Bible study.

#### Helped by Music

Every Sabbath I was fortunate to have the quartet from Fulton to help in bringing some messages in song to the hearers. Sometimes we had a group from the band to play just before the meeting started.

After the seventh Sabbath of Bible studies there were twenty-two members attending the Bible studies regularly. When the Bible study was over I tried my best to get acquainted with each student.

Before we went away to Samoa for our mission campaign there were many students who told me of the rebuke they received from their ministers and parents who tried to persuade them not to attend my Bible studies any more.

After we returned from Samoa, I began the work again with this small company at Ratu Kadavulevu school. I was very thrilled to see that there were seven precious souls who were wanting to be baptized this year.

The Lord has entrusted us with the message to "go into all the world and preach the gospel to every kindred, tongue and people." Out of four hundred students in this school we now have thirteen young men who are Seventh-day Adventists.

I pray for those who read this story that they may be inspired to go out to win more souls for the Lord. We believe Christ will soon come and this gospel must be preached to all the world.



KAUAPI LUTERU



# WE STUCK OUR NECK OUT --God Found a Collar to Fit

GEORGE C. PORTER, Temperance and Public Relations Secretary

WE OF THE COOK ISLANDS have just recently resurrected a corpse—the Cook Islands Temperance Society. The first signs of life came when at the biennial session in September we elected all outer island church pastors as Temperance secretaries for their churches. Now every church has a Temperance secretary and all members of the mission staff are financial members of the society.

Our corpse sat bolt upright when we made the bold move to begin publishing again our Maori "Alert"—"Kia Ara." The October-December issue has already come from the printer and is being circulated now. It has been updated, but we can still improve on the lay-out.

The final stage of resurrection came to the corpse when definite plans were made for a 5-Day Plan. The real problem was where to get a non-smoking doctor on this island. We decided to stick our neck out and secure a place for the clinic and then look for a doctor. The local courtroom was made available for October 20 to 25, and then we went in search of a doctor.

Pastor Lemke, our local president, suggested a doctor acquaintance of his whom he met at Rotary club. The collar seemed to be fitting our neck now. Immediately I arranged an interview with the doctor who, incidentally, is the head of the government Public Health Department and also a member of the Legislative Assembly here in the Cook Islands. I put my plans on the table—explained to him what a 5-Day Plan is, and what he would be expected to do, and that we had already set the date and arranged a place to meet—and waited to see if the collar fitted.

## The Collar Fits

This was his reply, "I am against tobacco and alcohol and will certainly be happy to assist you any time and at any place in these islands to educate my people." The man, Dr. Pupu Robati, immediately cancelled an outer island itinerary to attend the lecture and to join with us in making other definite plans for war against tobacco and alcohol.

When we were certain that God had found a collar to fit our neck in the person of Dr. Robati, we went into some large-scale advertising. The picture of our advertising which accompanies this article represents a full page in our local press and appeared for four days prior to the 5-Day Plan. A similar advertisement, plus a few scientific facts, was prepared for the radio and was read several times a day for eight days prior to our commencing.

We also conducted a Smoking Survey and out of 165 people interviewed obtained almost one hundred names of people who desperately wanted to quit.

After the 5-Day Plan Dr. Robati made arrangements to meet and plan our next step. He began by asking me what I would suggest. This was just what I

wanted, so away we went telling him of the latest findings on tobacco and alcohol and what governments and private bodies are doing to combat these evils. Dr. Robati was noticeably excited as to what we could do here, and seeing that he is a member of the Legislative Assembly, and his best friend is the Minister of Health and also a member of the Premier's Cabinet, we should get action. It was decided that I draw up a list of definite actions

that could be taken. These are listed below, and the doctor, with his influence, has things really moving.

## Six-Step Plan

1. Recommended that we attempt to have legislation passed which will put a stop to all tobacco advertising in the Cook Islands.

2. Recommended that legislation be passed compelling all cigarette manufacturers to print the following warning on all packets of cigarettes for sale in the Cook Islands: "Cigarettes are dangerous to your health."

3. Recommended that until such time as No. 2 (above) becomes law that all stores be made to display a similar warning over tobacco counters.

4. Recommended that notices be placed in clinics, hospitals and food stores, making it illegal to smoke on the premises.

5. Recommended that a vigorous education programme be commenced and continued in the schools, youth clubs, women's associations, etc., and among government members on the evils of tobacco, alcohol and narcotics.



**WE'D LIKE  
TO STICK  
OUT OUR  
NECK...**

And guarantee to stop you  
smoking in 5 days.

Did you know that it is a  
scientific fact that  
Cigarettes kill?

Hear the facts: See the  
Films; and learn how to  
stop smoking.

The advertising material used with splendid success in the Cook Islands.



6. Recommended that vigorous anti-tobacco advertising be commenced.

The results have been very pleasing already. For example, scores of people have told us how they have quit just from hearing our advertising. The chief in charge of the Pathology Department's laboratory and his wife were among these. Already the doctor and his minister colleague are drafting plans for legislation. Already he has had displayed in the dental clinic a sign telling people it is illegal to smoke in the clinic.

Already we have given several lectures together—mini 5-Day Plans, showing "One in 20,000" and "Verdict at 1.32" at youth clubs. At one we held recently over 200 people attended. Already there has appeared in the press a full page advertisement from the Health Department displaying a smoking father, unkempt children and only-dreamed-of Christmas presents.

There has also appeared in the press a joint advertisement asking clubs to contact us and make appointments for lectures on this urgent topic. The response has been very heartening.

We just had to stick our neck out and God found a collar to fit. Our "corpse" is now alive and well and, in association with such men as Dr. Robati and the Department of Public Health, should never die again.

☆ ☆ ☆

## ORDINATION AT WABAG

MARIE M. PARKER



In the front is Pastor Nathan Kara, his wife, Tabapae, and four children. Back row, Pastors E. A. Raethel, E. A. Parker, O. D. F. McCutcheon.

On Sabbath afternoon, October 18, 1969, during the week-end of the annual district meetings at Rakamanda, Wabag, Brother Nathan Kara was ordained to the gospel ministry.

Pastor O. D. F. McCutcheon, president of the Coral Sea Union Mission, preached the ordination service, and Pastor E. A. Raethel, president of the Western Highlands Mission, read the charge.

Pastor Nathan Kara is the second worker from the Wabag valley to be ordained and has now been transferred to the Kandep Wak area. We pray that his ministry there, together with his wife, Tabapae, and children, Samuel, Josiah, Ellen and Andrew, will be a real blessing.

## Historic Picture Gallery



THE ORCHESTRAL GROUP AT PASTOR T. R. KENT'S MISSION IN MACKAY, QUEENSLAND, 1929.

Back row: Brother H. Fisher, Mrs. Caldwell, Clarry Walz, May Walz (now Mrs. G. Hess), Albert Walz. Seated: Phyllis Walz (now Mrs. F. Cowley), Brother (now Pastor) Arthur Jacobson, Mrs. H. Fisher, Pastor T. R. Kent, Muriel Cowley (now Mrs. Cross). Seated, front: Eunice Cowley (now Mrs. Pengilly).

(Photo, courtesy Mrs. W. Murray.)



A picture does not have to be old to be historic. Here is Brother S. Howie with some of the children who attended a Vacation Bible School in Ballarat last year. Ballarat "Courier" ran this picture with the caption: "Like an Old Testament patriarch, with dignified bearing, Mr. S. Howie gathers members of the young generation around him as he reads a Bible story. His listeners were among about eighty children yesterday at the holiday programme arranged by the Seventh-day Adventist Church."

Who said there was a generation gap?

(Picture, courtesy Ballarat "Courier.")





# Editorial

## FREEDOM TO SWEAR?

OUR ATTENTION has recently been drawn to a news story from Glasgow. According to the correspondent quoted (John Burrowes in the Melbourne "Herald") a judge told the court that about one of the few liberties a person has left in this modern society is swearing. The judge went on to say that, while he didn't condone the use of bad words, he defended the right of people to use them if they so desired.

The learned judge was hearing the case of one James Hunter of Stenhousemuir who was accused of refusing to pay a taxi fare and also using obscene and offensive language and committing a breach of the peace. Judge Reid Kerr's actual words (so there can be no thought that we have made something out of what was not actually there) were these: "We have very few personal liberties left to us today. I think we have the right to question the price of something we are paying for . . . in this case, a taxi fare.

"Unless it is associated with disorderly conduct, swearing in itself is not an offence.

"One of our true liberties is the right of an individual to use bad language, which is not in itself a criminal offence as far as I can see."

He then went on to find the offence "Not Proven"—a Scottish verdict equal to "Not Guilty."

It is not the function of this journal to lecture learned judges, even though they may be ten thousand miles away from our editorial typewriter. Nevertheless, we feel it incumbent upon ourselves to mention that the Christian would certainly do well to think twice about agreeing with the judge and before putting his suggestions into practice.

Most of us have been brought up from our mothers' knees to abhor the use of those words which are generally held to be "bad." But in these confusing days when things that were once sacrosanct are now commonplace vulgarities, one may not always be able to see perspectives as they really are. What, we may reasonably ask, is wrong with an occasional expletive when you smash your thumb with a hammer or someone puts a dent in the mudguard of your new car or the dog digs up the new shrub for which you paid five dollars? Have we, as Christians, this precious liberty to use the occasional "strong" word? Are we, too, permitted the luxury of giving vent to our feelings and thus releasing our tensions via the expressiveness of a vigorous and salty oath which we wouldn't use at a Dorcas Society meeting?

Now it was this statement by the good judge who cherished for his fellow men the freedom to use a few phrases of more-than-ordinary strength that caused us to look at this vexed question of swearing in particular and language in general. But it was not the only reason. Recently we received a letter from a lady who is greatly concerned with the use which some of her fellow Christians make of what she calls "minced oaths" (those near-swear-words which so many feel free to use)—and she enclosed a copy of an article from this paper of by-gone days to substantiate her concern. It seems reasonable to look at this matter here and now.

Perhaps we ought to answer the question that some devout people may ask. They will say, "But surely Christian people do not swear! Do those who claim the redeeming blood of Christ sully their lips with loathsome vulgarities that ought never to be uttered? Are Christians guilty of this?" Unfortunately, what we are going to say is not altogether unnecessary.

We shall not give our own opinions on this issue, for it is too serious a matter. God's messenger has said some pointed things in this area, which we quote:

"Through the Apostle Paul, Christ bids us, 'Let your speech be always with grace.' 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.' Col. 4:6,

Eph. 4:29. In the light of these scriptures the words of Christ upon the mount are seen to condemn . . . unchaste conversation. They require that our words should not only be truthful, but pure."—"Thoughts from the Mount of Blessing," pages 68, 69.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

"This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonour Him."—"Patriarchs and Prophets," page 306.

"What faint views some have of the holiness of God, and how much they take His holy and reverend name in vain, without realizing that it is God, the great and terrible God, of whom they are speaking. While praying, many use careless and irreverent expressions, which grieve the tender Spirit of the Lord and cause their petitions to be shut out of heaven."—"My Life Today," page 282.

"Jesus proceeded to lay down a principle that would make oath taking needless. He teaches that the exact truth should be the law of speech. 'Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one.' R.V. These words condemn all those meaningless phrases and expletives that border on profanity."—"Thoughts from the Mount of Blessing," pages 67, 68.

"Low, cheap, common talk should find no place in the family. When the heart is pure, rich treasures of wisdom will flow forth."—"Adventist Home," page 438.

"Among the members of many families there is practised the habit of saying loose, careless things; and the habit of tantalizing, of speaking harsh words, becomes stronger and stronger as it is indulged, and thus many objectionable words are spoken that are after Satan's order and not after the order of God. . . . Burning words of passion should never be spoken, for in the sight of God and holy angels they are as a species of swearing."—Id., page 439.

"We are never alone. We have a Companion, whether we choose Him or not. Remember, . . . that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness—the holy, sin-hating God. Nothing that is said or done or thought can escape His infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude He is there. No one can escape from their accountability to Him. . . .

"Day by day the record of your words, your actions, and your influence, is made in the books of heaven. This you must meet."—Ellen G. White in S.D.A. Bible Commentary, Vol 3, page 1,153.

The prophet Jeremiah has this to say: "For the land is full of adulterers; for because of swearing [cursing; margin] the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right." Jer. 23:10.

It sets us to thinking; could it be that the church is not right and its pleasant places dried up because of the lack of care its members take with the words they use? Is this too fantastic an interpretation or does it trouble your conscience, too?

Robert H. Parr





# LETTERS to the EDITOR

**PLEASE NOTE:** Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be sub-edited to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original.

Pseudonyms may be used for publication, but the original must have the full name and address of the writer.

Letters published may not necessarily represent the ideals or the teachings of the denomination; such are found in our editorial, devotional and news columns.

## Thank You, Everybody

Brother,

Since our request appeared in the "Record" some months ago for used Christmas and birthday cards and Bibles and hymnals, we have received a wonderful response from readers. We have tried to answer and thank all who responded but some parcels were lacking in names or addresses or both. We do want to send our thanks to everyone and thought this might be the best way to do so.

We have some 6,500 Sabbath school members in our area and as most of the children have never owned a book, their faces light up with joy when they receive the coloured pictures. The hymnals and Bibles have been given out to our schools, to school children who cannot afford to buy their own or to other church members who have lost their possessions when their homes have burnt down.

Marie M. Parker (Mrs.)  
Wabag, T.P.N.G.

## Time for a Change?

Brother,

"Finally, brethren," what about a change from the interesting witticisms and neophrasms to something of exhortation, reproof, correction, instruction in righteousness that the man of God may be thoroughly furnished? Maybe they could be taken from the Spirit of Prophecy for a start. Give source as usual. Here are a couple:

"Finally, brethren," "Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God."—"Testimonies," Vol. 4, page 647.

"Finally, brethren," "We may believe that God is with us in every place, and in every trying hour we may hold fast that hand which has all power."—"My Life Today," page 336.

And then after a spell come back to the others; unless some other correspondent comes up with a brainwave.

W. Driscoll, Fiji.

## "Finally, Brethren"

Brother,

I have subscribed to the "Record" for many years, and appreciate many of the articles. However, for quite some time now, I've had the inclination to write to you and express my displeasure in regard to the little feature on the back page, namely, "Finally, brethren." While not discounting the crisp truths that are often expressed, I feel that in this setting they appear almost as a "skit" (for the want of a better word) on the Word of God. This is not expressed with any sanctimonious air, but with quite a number of other "Record" readers I feel that the feature comes perilously close to trifling with the Word of God.

Arthur Dallwitz, South Australia.

## Old Folks at Home

Brother,

A few weeks ago I received a letter. The address on the top right-hand corner caught my eye—"Homes for the AGED." What a title! It conjures up such exciting possibilities—a real inspiration to spend the last years of your life at the "Homes for the Aged"! The folk who live within its confines could no doubt take a great deal of interest in selecting a name—one that will at least sound as if they are still on a journey with a bit of joyful anticipation and not at the end of the road!

Mrs. B. R. Miller, Victoria.

## "The Writer's Craft"—Continued

Brother,

I was very surprised to read the letter from Brother Wilson in the "Record" dated 1/12/69 regarding your "Writer's Craft" articles. I find them very interesting and helpful and, because I am one of those people who would love to write but know nothing about the art, have learnt a great deal. Articles I have submitted have not been printed, and now I know why. Thank you for not printing them! This is the reason our publications are of such a high class, because only the best is published.

Literary value is important, and even though a person may feel he has a message from God, it doesn't necessarily mean that it is of a standard that should be printed. We need editors who can choose the best and I know that it would be done in the best interest of all concerned, writer and reader alike. There is no reason why this would not be done prayerfully. God wants the best.

We have excellent periodicals and as they are we need have no qualms about presenting them to our non-Adventist friends. They can see our literature is of a high standard. May it remain so.

Margaretha Eales, Victoria.

Brother,

I read with interest an open letter addressed to you from Walter L. Wilson, Okiufa, T.P.N.G.

My only comment would be that I would suggest Brother Wilson (and some of your other correspondents) read 1 Corinthians 13 before writing another letter to the editor, and assure you that your work is appreciated by the great majority of the constituency.

Gordon D. Box,

Missionary Volunteer Secretary,  
Trans-Commonwealth Union Conference.

Brother,

As a newcomer to the literary field I was most interested in Brother Wilson's recent letter in the "Record," which echoed some of my own former misgivings. With Pastor Parr's permission, I would like to comment on your letter, Brother Wilson, from my own very limited experience.

I admire you, Brother Wilson, for having the courage to sign your own name to your letter. I certainly share with you a longing to give the trumpet a certain sound, but I have had so little experience in writing, and was brought up an Adventist. This gives me an experimental approach and a willingness to take the rejections of editors and whatever advice they are willing to divulge, until I get the idea. I just don't know from experience what a "non-Adventist" feels like, and trial and error is the only way I have of learning the writer's art.

Therefore I read the articles on "The Writer's Craft" with great interest, and a willingness, not to say eagerness, to follow the advice as far as possible. I find the advice is in line with what I have received from our publishing houses overseas, only simpler and less demanding; almost primitive compared with the "Prentice-Hall Handbook for Writers" which I keep on my writing table.

Some years ago, Brother Wilson, I was surprised to hear a former editor of "The Ministry" telling a young worker that although they received so many manuscripts that some could barely be glanced over, and hundreds of poems, they were always glad to receive contributions. He was not being in the least discourteous. In fact, when I asked him about writing myself, and this was the first and last time I ever met him, he put his arm around my shoulders and explained gently, in a fatherly way, that I should always keep a carbon copy as manuscripts were not infrequently lost, and I should be sure to address the manuscript to him personally with a letter explaining who I was and where I met him, or it would quite likely never reach him.

You speak of a burden to write. I am at present working on an article, for which I have a heavy burden. The time I've spent on this essay, if I had been receiving wages, would have been enough to buy a typewriter, while the cost of the books I have bought and telephone calls and journeys I've made to obtain infor-

(Concluded on page 11)



# Sonoma's First-fruits

J. FRASER

WORLD BAPTISM DAY here at Sonoma saw entering into the church of God six of the local plantation workers. This was the culmination of over one year's dedicated and thoughtful seed planting by Sonoma's plantation manager, Brother R. W. Hall.

During February, 1968, an approach was made by one of the workers concerning the possibilities of a little tuition in the "three Rs." The spokesman represented a group of fairly tough plantation workers from the Highlands of New Guinea. Confronted with this sincere request, our good brother wondered what he could do to help. The Pidgin language would need to be the medium of communication, but, as he had arrived only recently in the Territory, this meant a real challenge to the tutor.

School began in earnest in April, 1968. The textbook was the four Gospels, "Gut Nius of Jisus Krist." After a one-hour lesson each week over a period of eight weeks, the boys were able, for the first time, to read their own language. Material for the next ten lessons came from Pidgin tracts printed at the Jones Missionary College. "Heaven," "Judgment," "Second Advent," "Prayer," "Drinking and Smoking and Chewing Betel-nut" were some of the subjects covered. As the class progressed each week, the young men read from the truth-filled tracts, practised a little basic counting, viewed some colourful pictures and heard an interesting and challenging story from the Bible.

## Upward Turn

From the basic core who regularly attended the classes, a good influence pervaded the remainder of the plantation workers. Smoking and betel-nut chewing



Some of the audience which witnessed the baptism. This service has already made an impact and others now desire to follow their Lord in this rite at a later date.

disappeared and their standard of living took an upward turn. At 6 a.m. each morning the boys engaged in a short devotional period before the day's work began. The resultant change could be seen reflected in their faces.

During March of this year, Brother Hall felt impressed to commence a Bible study group to convene early each Sabbath morning. Fifteen young men answered the request to participate. The news spread and soon friends from neigh-



The candidates after the baptism with Brother Hall standing behind them.  
(Photo: J. Fraser.)

bouring plantations joined the boys in searching the Scriptures.

On September 27, after a short address by Brother Hall, our Pastor Wilfred led five young men into the waters of a creek which bisects the Sonoma property. Great was the rejoicing as the local college family and scores of plantation workers from nearby witnessed Sonoma's first-fruits arise from the waters of baptism to walk in newness of life.

## THE PAINTER

EDGAR A. GUEST

When my hair is thin and silvered, and  
my time of toil is through,  
When I've many years behind me, and  
ahead of me a few,

I shall want to sit, I reckon, sort of  
dreaming in the sun,  
And recall the roads I've travelled and  
the many things I've done.  
And I hope there'll be no picture that I'll  
hate to look upon  
When the time to paint it better or to  
wipe it out is gone.

I hope there'll be no vision of a hasty  
word I've said,  
That has left a trail of sorrow, like a  
whip welt, sore and red;  
And I hope my old-age dreaming will  
bring back no bitter scene  
Of a time when I was selfish and a time  
when I was mean;  
When I'm getting old and feeble, and I'm  
far along life's way,  
I won't want to sit regretting any bygone  
yesterday.

I am painting now the picture that I'll  
some day want to see,  
And I'm filling in a canvas that will come  
back soon to me.  
And though nothing great is on it, and  
though nothing there is fine,  
I shall want to look it over when I'm old,  
and call it mine.  
And I do not dare to leave it, while the  
paint is warm and wet,  
With a single thing upon it that I'll later  
on regret.



# Of Whom I Am Chief

W. J. DRISCOLL

NAMARAI is a beautiful little village about twenty miles by punt from Queen Victoria School; and Q.V.S. is about fourteen windy, dusty (dry weather) miles from Fulton Missionary College. It was at Namarai I first met Ratu Semi Vuloalua and his attractive wife, both of whom are now in their seventies but still going strong.

Semi's brother Sairusi was standing near me on that particular evening, so I asked him, "Is Semi respected very much as chief in this village?"

"He surely is," came the answer. "As a matter of fact, Semi is held in very high esteem along sixty miles of coast. The people respect his person and give pretty close heed to his counsel. And being a Seventh-day Adventist seems to give more power to his position."

Semi was listening. He can speak English fairly well so I popped a few questions while we stood around in the quietness of the evening on that quiet beach. We were so far, far away in body and spirit from the madding, lonely crowd. It was just the time to reminisce.

"Tell me, Ratu, something about yourself, something about your comings and goings in and out of the Pacific."

With clear tones and an even clearer ring in his voice, he recalled in a few well-chosen words some of the highlights of his interesting life.

"Buresala," he stated, "was started in 1904 and S. W. Carr was the first teacher. When he received a call to go to New Guinea, Pastor A. G. Stewart took over the place. When Buresala School was just cutting its four-year-old teeth I went there as a student and qualified as a teacher."

"In 1914 it was my privilege to go to Avondale School, New South Wales, where I furthered my education. This was a time of inspiration and wonderful fellowship with our European brethren there. After eighteen months of hard work—physical and mental—I returned to Buresala and began the work of printing the 'Rarama' [Fijian "Signs of the Times" and a word meaning "light"]. Isilele and Mafi from Tonga helped me print this paper as well as one for Samoa and Tonga."

## Many Stories

Semi paused for breath. A night bird called out to its mate flying above. The salt waves lapped about our toes as the tide drifted in. We moved over to a big driftwood log. I asked Semi to carry on. I knew that behind that seventy-year-old smile there were many stories to tell. He was just giving the bare bones.

"Yes," he went on, and you could almost hear the years rolling pleasantly through his mind. "Yes, I spent six years in printing and then I worked on the mission boat, the 'Naitalai,' stationed at Walhamudanu, Savusavu. Pastor Martin was in charge. I was there five years, and then . . ."

There was a pause. Semi was really young again.

" . . . and then I was married. Later on we [it wasn't nearly so lonely using the plural] were transferred to Nagigi where we worked for two years and won many precious souls for Christ.

"At Totoya Island, our next stop, Pastor Branster was my inspiration. It was here that we were drawn much closer to God in the evangelistic work we were doing. Four families accepted the message, and then my wife and I were left on our own for two years to care for the work."

The years were marching by as Semi continued his reminiscing on the great second Advent movement around Fiji. "From Totoya I was appointed to Muallevu to replace Pastor Ferris who was transferred to Vatuonu to care for the Cakaudrove District. Then my brother Mosese Dranibaka died in Australia during the time he was assistant president of the Fiji Mission. I received a call to replace him. Pastor Lane was the president at that time; he was followed by Pastors Branster, Palmer and Keith. During Pastor Keith's time I was appointed as a delegate to attend the General Conference Session in 1950."

## Retirement

Semi was slowing up. There wasn't much more to say (and I haven't told all, by a long way). Sairusi was still with us and thoroughly enjoying the talk. So was Sakiusa, Sairusi's teacher son. We all were. But the time was getting on, as it had been for Semi. He ended simply, by stating categorically that in 1950 Pastor Adams became the president of the Fiji Mission, that they worked together happily for two years, and that he, Semi, then retired to his own home in Namarai where he is to this day.



Ratu Semi, his wife and grandson.  
(Photo: W. J. Driscoll.)

Ratu Semi is a great fellow. Those who remember him will agree, I'm sure. He's still a head-hunter, hunting heads for heaven—and finding them. My wife and I shook his strong hand goodnight. He went to his neat little European home and we went to our big, comfortable, Fijian bure. As we lay on the mats that night we, too, reminisced and thanked God for men like Ratu Semi Vuloalua.

By faith we could see in the Fiji-made-new those who had turned many to righteousness, now shining as the stars for ever and ever. Semi and his wife were there, too, shining as brightly as any, feeling the freshness of spring and ever being far from its close. And with him and his wife were their five daughters and three sons, all of whom have been to Fulton and are now letting their lights shine in their respective spheres of work.

You, too, will enjoy meeting Semi and his Chief on that day.

## HOW TO USE THE BIBLE

### SHOULD YOU BE—

1. Impatient—just sit down quietly and talk with Job;
2. Just a little strong-headed—go and see Moses;
3. Getting weak-kneed—go and take a look at Elijah;
4. Without a song in your heart—listen to David;
5. A policy man—read Daniel;
6. Getting sordid—spend a while with Isaiah;
7. Chilly—then get the beloved disciple to put his arms around you;
8. Doubting—then read Paul;
9. Getting lazy—then watch James;
10. Losing sight of the future—just climb the stairs of Revelation and take a glimpse of the Promised Land.

—E. E. Knight.



THE YEAR 1969 stands out as an important landmark in the history of the Jones Missionary College.

### THE FIRST

**Speech night.** Unlike speech night at most schools, the one held on Thursday evening, November 20, was our very first—the first of what will become an annual event at J.M.C. At the beginning of the programme fourteen students dressed in white took their seats in the place of honour. These were the first students to take the Form Four Course just introduced in the school. Pastor Tindall addressed the students on the subject, "Education for the Highest Service."

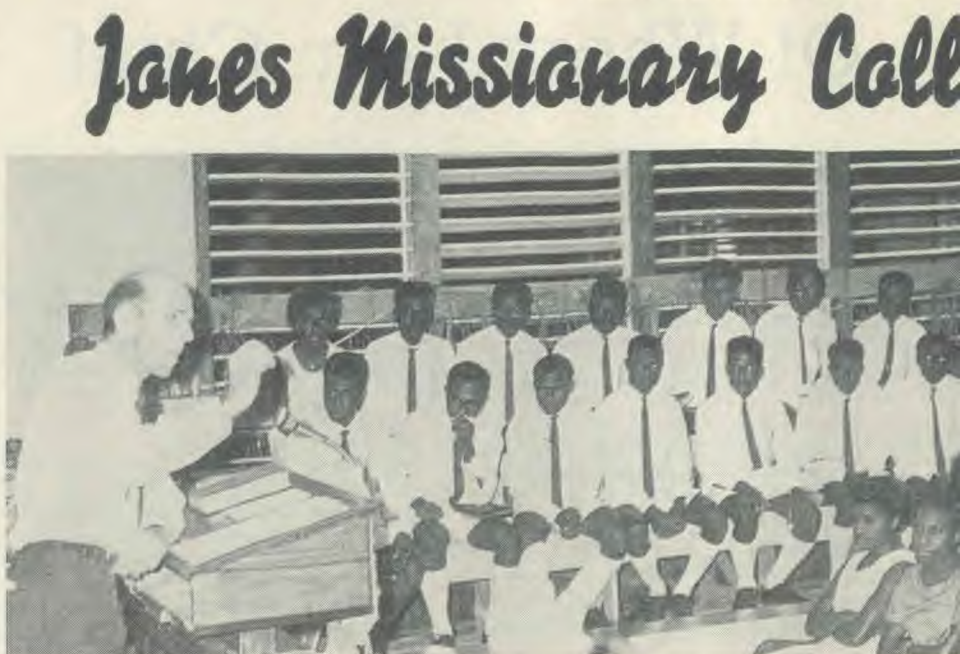
Prizes, mainly of Spirit of Prophecy books, were given to students with the highest marks and the most improved marks in the four forms. Billy Kaleva, a Buka boy in Form four, was the dux of the school.

### THE LAST

**Graduation.** From early in the morning of Friday campus bustled with activity. This was no ordinary graduation for which to prepare. This was to be the very LAST graduation held on this campus. (With the Teacher Education Department moving over to Sonoma Adventist College next year, all future graduations will be held there.) The chapel was tastefully decorated, and the class motto, "Advance with Christ," took a prominent position above the rostrum.

The graduates looked splendid in their special dress for the occasion. The young ladies wore pale blue dresses, made by Mrs. A. F. Campbell, and white sandals. The young men wore long dark trousers, black shoes, white shirts, with black ties for ministerial graduates and blue ties for the Teaching and Building Construction graduates.

The Friday evening service was taken by Pastor Wilfred from the Sonoma Ad-



Pastor Rex Tindall makes a point as he addresses the Fourth Form leavers.

ventist College. At the conclusion, many students expressed the dedication of their lives to the Master.

Pastor S. A. Stocken, president of the West New Britain Mission, took the pulpit for the Sabbath service. He presented the graduates with the challenge of working for the Lord. The MV meeting was also a "special." Fifty Guides and twenty-eight Master Guides were invested. During the meeting some very interesting facts were presented about the certificates issued to the students during the year. In brief, these were the facts:

Senior Bible-Year Certificates	19
Denominational History	
(Senior 21, Junior 22)	43

Pathfinder Counsellors Course	86
Book Club Certificates	323
Doctrinal Text Certificates	
(3 quarters)	556
MV Vocational Honours	816
<b>Total Certificates</b>	<b>1,843</b>

The graduates, in the main MV meeting, under the leadership of Brother Tosen (faculty adviser for the class) presented all with a feast of music as they traced through the life of Christ.

### GENERAL CONFERENCE SPEAKER

For the graduation ceremony on Sunday, the graduates were especially privileged to have visitors and friend from throughout the Bismarck-Solomons Union Mission, the Coral Sea Union Mission, from Australia, and from as far away as the United States of America. Pastor Reynolds, the Sabbath School Department secretary from the General Conference, addressed the graduates. He based his remarks on the text found in Matthew 16:5 and emphasized among other things that we cannot choose the changes that come to us, but we can alter our plans as we are confronted with these changes. All New Guinea and the islands of the South Pacific are waiting for the gospel messengers.

**Highest ever.** Pastor Bullock, the college principal, and Mr. Harrington, the District Inspector of Education for East New Britain, presented the graduates with their diplomas. There were thirty-five Primary Teachers, nine Ministerial, and five Building Construction graduates. Pastor Bullock said that this class was indeed a special graduating class. Not only was it the last to graduate from Jones Missionary College, but this represented the largest group of fully accredited graduates to graduate at one time from the



Volley-ball is a popular exercise. Money for the court was raised by contributions from the students and staff. (Photos: D. V. Rice.)



# Reaches a Landmark



Pastor L. B. Reynolds of the General Conference preaching the graduation service. On the rostrum behind him are (left to right): Pastors L. Hawkes, Gopi and K. Bullock, Mr. Harrington, Pastors Pulepanda and J. Lee.

college. Mr. Harrington emphasized the importance of this group by saying that Kambubu has a very high reputation outside the Adventist Church for two reasons (1) Its superb singing, and (2) The qualities of the teachers from here set a high standard for teachers around the Territory. Because of this, he challenged the graduation class to live up to this very high reputation.

**Class gift.** The graduates presented useful signs for each of the colleges. One reads "Awarwagai—Welcome" (to Jones

Missionary College). The other is the name "Sonoma Adventist College!"

## PROGRESS OF THE COLLEGE

The last quadrennium has seen many changes to the physical appearance of the college. About four years ago, when the government inspector made a report on his visit to Kambubu, his remarks were not all complimentary because of the lack of facilities for students. No longer do we need to feel ashamed when visitors come to the college. The man responsible for much of this face-lift is our principal, Pastor Ken Bullock, who has given top priority to the improvement of the college. Among the changes one may see are functional toilets for the boys' and girls' dormitories; a new front to the girls' dormitory; re-lining and re-wiring of the dormitories and classroom blocks; the construction of three new brick houses for our national workers (money was donated by Pastor Bullock's brother in Australia to help with this); the construction of a new house for a European family; the renovation of several houses in the married village with new toilet facilities; a new kitchen and dining room which is considered equal to any in the territory; the clearing of over 100 acres of land by Mr. Rex Ryan for a coconut plantation—already, over 5,000 have been brought for planting.

The roads are in the best condition ever, because of many years (literally) of hard work. No longer do students need to use umbrellas while they study in the library, because a new roof has been put on (this does not compensate for the poor state of our library books). The farm and agricultural departments have seen many changes. Now we have sufficient land



## DESMOND V. RICE

under cultivation to provide for more than our needs. The livestock consists of about 250 chickens and one lonely goat recently acquired.

Many government schools are very interested in the agricultural work of our college, and they are looking to us for guidance on introducing agriculture as a basis of study in their schools. Much of the bush on the college campus has been cleared and lawn and gardens have taken their place. There is no longer tall kunai grass and rubbish to hide our view of the sea.

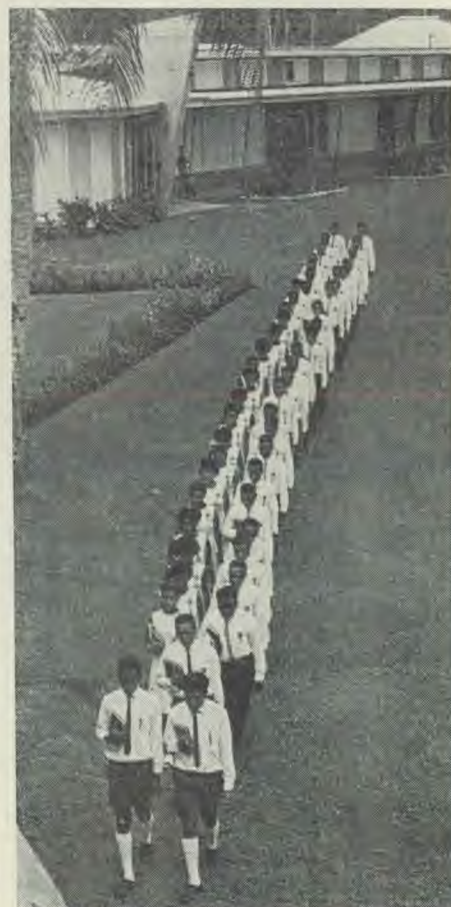
**Industries.** The sewing and furniture industries and the press are all in full production, not only providing useful labour, but much needed finance necessary to run an institution of this size.

Seventy students were enrolled in the Teacher Education (Primary) course this year, twenty-three were doing Building Construction, and 221 were in high school. Government inspectors' reports recently commended the standard of teaching, particularly in the Teacher Education Depart-

(Concluded on page 14)



Pastor K. J. Bullock who has been principal of Jones Missionary College for the past four years. The education of his children makes it necessary for him to return to the homeland for a period.



The forty-nine graduates of Jones Missionary College marching to the chapel to receive their diplomas and certificates.



# Why I Am Not a Baha'i

GEORGE BURNSIDE

(Part One of a Two-Part Series)

IN THE COURSE of my work I have had many zealous and earnest people try to convince me that Baha'i-ism is the truth of God for today. I have read carefully their papers and books and now I give a few reasons why I could not accept these beliefs.

**1. The first reason is because they teach the devil's lie.**

"Baha'u'llah teaches that the soul is immortal. It will last as long as the dominion of God lasts, and therefore it is eternal." ("The Thief in the Night," page 240, by William Sears, distributed by the Baha'i Book Committee, 2 Lang Road, Paddington, New South Wales.) "Baha'u'llah has urged his followers never to doubt that inner prompting which tells man that he has an immortal soul. All the forces of life, both spiritual and material, His followers are assured, will sooner or later confirm this unquestioned truth." (Id., page 242.) "All souls have immortality, and live for ever."—Id., page 244.

Turning to the Scriptures I read that God warned our first parents that if they sinned—thus disobeying Him—they would surely die. (Gen. 2:17.) But the enemy of all truth denied this for I read in Genesis 3, verse 4, "And the serpent said unto the woman, Ye shall not surely die." In other words, man possessed immortality; he would not die.

The fact is that man has never been guaranteed life apart from Christ. Nowhere does the Word of God indicate that beyond the gates of death there is an eternity of existence for mankind, for either the wicked or the righteous. It does promise life to those who accept and follow Christ. But God declared in His infallible Word, "The soul that sinneth, it shall die." Eze. 18:4. The death here referred to is not the natural death which all die, from old age or disease, for the righteous as well as the wicked die that death. It refers to the "second death" from which there is no resurrection.

Satan declared to Eve, "Ye shall not surely die: . . . ye shall be as gods." Gen. 3:4, 5.

## SATAN'S DECEPTION

Mortality means "subject to death." God clearly stated that man was certain to die if he entered the way of disobedience; therefore man was not immortal.

Satan flatly contradicted God, and taught that man was immortal, that is, not liable to die. God had put man on probation as a candidate for immortality. Satan taught that man was not a candidate for immortality but that he was a possessor of it and that God could not end man's existence even for disobedience.

We are further told in the Word of God, in the plainest language that inspiration can use, that God "only hath immortality, dwelling in the light which no man can approach unto." 1 Timothy 6:16.

If God only has immortality, certainly we do not possess it, all the lies and deceit of Satan that are contrary notwithstanding. As Satan said to Eve in Eden, "Ye shall not surely die," he echoes the same lie today to her descendants. This was the lie that started all the trouble. It is the lie that spans all time and covers all history, and all false religions are founded on the same untruth. That same old falsehood is still voiced for the same purpose, to lead away from truth.

It is apparent that Baha'i-ism is still under the hypnotic spell of the arch-deceiver when its adherents believe the soul of man is immortal. Remember, this lie was first uttered by the one who desired above all things to undermine confidence in God's Word. Jesus said the devil was a liar from the beginning and it was this lie, "Ye shall not surely die," that proved to be the beginning of sin, suffering, war, disease, pain and death among humans. It is the lie that belts the globe and spans all history. It opens the floodgates to every false doctrine the world has ever known.

As Baha'i-ism teaches this lie, this is the first reason why I will not go with them. It is inconceivable to me that any church or religion could be true if it teaches the devil's lie.

As the devil's first lie opened the way for all trouble, war, sorrow, suffering, disease and death, so the acceptance of it opens the way to many other deceptions and a myriad of errors as we shall see.

## ANOTHER HERESY

**2. The second reason why I reject the Baha'i teaching is because they reject the fact that Christ Jesus rose from the dead.**

"Christ did not rise from the dead. Resurrection of the body is an unintelligible matter, contrary to natural laws." ("Baha'i Proofs," page 155.) "The body, which signifies His [Christ's] Word, arose when faith in His cause revived in the minds of the disciples after three days."—"Tablets of Advanced Baha'i," Vol. 1, page 192.

And again they declare, "Christ's real resurrection was the coming of Mohammed. Christ, by saying that He would be three days in the heart of the earth, meant that He would appear in the third cycle. The Christian was one, the Mohammed the second, and that of Baha'i the third. . . . The ascension of Christ with an elemental

body is contrary to science."—"Answered Questions" pages 120, 121.

The resurrection of our Lord and Saviour, Jesus Christ, is fundamental to Christianity. In 1 Corinthians 15:14, I read: "And if Christ be not risen, then is our preaching vain, and your faith is also vain," or in the words of another translation, "There is nothing to our message." In other words, if Christ did not rise from the dead then there is no use in preaching. Verse 17: "And if Christ be not raised, your faith is vain; ye are yet in your sins."

Thus our hope rests entirely on the resurrection of Christ. The "immortal soul" theory is not our hope, for if Christ did not rise there is no forgiveness, and further, there is entirely no use in believing in Jesus Christ. But, praise the Lord, Christ did rise, thus we read, "But now is Christ risen from the dead, and become the first-fruits of them that slept." Verse 20.

Christ's resurrection is the pledge of our resurrection. His resurrection is a type of our resurrection. I could never accept any belief that questions in any way whatsoever, the literal, actual, resurrection of Christ.

## NO SECOND ADVENT

**3. The third reason why I reject the religion of Baha'i is because it denies the second advent of Christ and holds up Baha'i-ism in its place.**

"If you are of the Christian faith which had its birth in the year one, your prophecy concerning the return of Christ in the glory of the Father has been fulfilled. His new name in this day is Baha'u'llah, which means 'The Glory of God.'" ("One Universal Faith," Baha'i Book Committee, 2 Lang Road, Paddington, New South Wales.) I turn to Matthew 24, and in verse 23 I read, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."

Verse 26, "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

It is therefore apparent that the second coming of our Lord is still future and the world will be under no illusions as to whether He has come or not in that tremendous day, for Christ goes straight on to state, "For wheresoever the carcass is, there will the eagles be gathered together." Verse 28. That is, where the wicked are to be found there will be the instruments of destruction.

The Baha'is reject the absolute authority of the Bible, the Trinity, the deity of Jesus, His virgin birth, His atoning death, His literal resurrection from the dead, and His visual, literal second coming in glory.

## CHRIST EQUAL TO NIMROD

**4. The fourth reason I must reject this philosophy is because they place Christ Jesus on a par with Buddha, Krishna (the imaginary god of the Hindus), and Nimrod, the founder of Babel.**



In their pamphlet "Baha'i House of Worship," page 10, they have the following diagram—

**GOD**

The Foundation of All Religions Is One

Religion	Founded By
Sabaeen	Unknown 5000 B.C.
Hindu	Krishna 2000 B.C.
Jewish	Moses 1330 B.C.
Zoroastrian	Zoroaster 1000 B.C.
Buddhist	Gautama Buddha 560 B.C.
Christian	Jesus Christ 1 A.D.
Islam	Mohammed 622 A.D.
Ba	The Bab 1844 A.D.
Baha'i	Baha'u'llah 1853 A.D.

MAN

This constitutes their supposed nine manifestations of God. They begin with Sabaeen—the religion of Babylon which was founded by Nimrod. This, they claim, was the first manifestation of God, through to Baha'u'llah, who was the last and final manifestation of God to man.

All of these religions, to the Baha'i, were truth. On page 216, "Thief in the Night," I read, "Baha'u'llah teaches that just as there is only one God, there is also only one religion. There is, Baha'u'llah tells us, no exclusive salvation for the Hindu, the Jew, the Zoroastrian, the Buddhist, the Christian, the Muslim, or the Baha'i." "Each religion is true, is beautiful, is valid."—Id., page 216.

But the truth is that Christ states emphatically that every religion is not true. In Matthew 7, and verse 15, Jesus states, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Our Redeemer saw fit to warn against false prophets, false preachers, and false teachers. They may be teaching religion but their teaching is false, therefore, according to the greatest authority on religion this world has ever known, all religions are not true. Too many of them are deceptions. This will be especially so in the latter days, for when He was talking about the days just prior to His second coming, Jesus said in Matthew 24:4, 5: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many."

You see, it is very apparent that not only will these claim to be religious teachers, but they will be claiming to be a manifestation of Christ. They will even claim to be Christ come back to this earth as a new manifestation of God, and the tragedy is they will deceive many. Multitudes, or even miracles, are no sign of truth, for Christ warned that "many" would be deceivers while using His name, and deceive "many." We read again in verse 24, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." And then Christ states in verse 25, "Behold, I have told you before," or as translated by Dr. Knox, "Mark well, I have given you warning of it."

Christ does not want His people to be deceived by falsehood or false teachers, so

He warns us clearly that many will claim to be teaching truth when in actual fact they are teaching error.

We have a clear test of truth given to us in our unerring, infallible Bible. In Isaiah 8:20, we read, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Whenever denials are made of the Word of God, or the commandments of God, we can know they are deceptions. "In the teaching of Moses we see the bud; that of Christ the flower; in that of Baha'u'llah the fruit." ("Thief in the Night," page 217.) "Christ was the prophet of the Christians, Moses of the Jews—why should not the followers of each prophet recognize and honour the other prophets?" ("The Wisdom of Abdul Baha," page 43.) "The revelation of Jesus was for His own dispensation—that of the Son—now it is no longer the point of guidance to the world. Baha'is must be severed from all and everything that is past. . . . Now all is changed, all the teachings of the past are past. Abdul Baha is now supplying all the world."—"Star in the West," December 31, 1913.

Thus Baha'i-ism's teaching is that Christ is but one of many teachers, one of the "nine," and His authority is past, is no longer the point of guidance to the world.

This, you can see, is out of harmony with the Scriptures of truth, for in John 14:6 we read that Christ is "the way." He is not "a way."

Note carefully, Christ did not say, "I am an aspect of truth, a part of truth," but "I am the way, the truth, and the life." Thus Christ is either Lord of all, or He is not Lord at all.

No Christian can accept any other as an equal with Jesus Christ, let alone a superior. The unerring Word of God states clearly, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

(To be concluded next week)

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## Letters to the Editor

(Concluded from page 5)

mation would have bought me another. The material is so vital I'm paying my children to do the housework, and working all hours I can stay awake. (I'm just having a short break to write this letter to the "Record." It's like a recreation after the essay.) In two days' time I will send this essay to America, knowing it might be glanced over (perhaps) and dropped in the waste-paper basket. Even if it is published I don't expect to be paid anything for it.

Now, feeling under a burden from God to submit this particular manuscript don't I also have a responsibility to do all I can to keep it out of the waste-paper basket? Without question, it will have a much greater chance of being read if I type it neatly according to established standards. An editor can judge you only on your manuscript, and obviously he

would expect a person who had the ability to write, to also have the intelligence to find out how a manuscript should be submitted, and to possess the modest skills necessary to type, even if it must be by the "hunt and peck" system.

Secondly, after spending all that time and money on preparing a single article, paying to have it typed would not be that much extra.

Sometimes, however, I have no burden in a particular area. At these times it is wonderful to know that I can write for the editor's advice before putting many hours of brain-racking effort into a subject which I could have known was destined for oblivion from the start, if I'd only asked. You see, Brother Wilson, I expect that if God gives me a burden to write something essential, He will be able to cope with the editor as well. I believe God is moving the church as a whole, not individuals here and there. I leave the editor in God's hands.

Regarding your other points—I've never actually considered writing a Bible, let alone submitting one to one of our editors, but we could remember that it was given by instalments, and what we can sit down and read in one evening often took a lifetime to deliver.

To me the Book of Revelation is the most systematic book I have ever read, but to explain this would take volumes. It does state its single theme clearly in the first five words. Perhaps, too, it was because of Paul's ability to present logical and forceful arguments that the Lord used him to write such a large part of the charter of Christianity, whereas Peter with his gift for exhortation was not used very widely as a Bible author.

As you say, God has called Pastor Parr to the position of editor. Are you questioning His wisdom? True, there are some things about Pastor Parr's style of writing that I don't like, but the feeling must be mutual, since he doesn't publish everything I submit. Surely a reputation for infallibility is too heavy a burden for any human being to bear. There are other things about Pastor Parr's work as editor which make me thank God for putting him in his present position. Although I sincerely and ardently hope that he won't throw his arms round my neck next time I see him, I will mention one or two.

He has raised the literary standard of our papers.

They are more interesting for young people.

His encouraging and courteous response to material submitted for publication, and disarming sense of humour, make even a letter of rejection almost a pleasure to receive.

While keeping Pastor Parr's eyesight fit during those long week-end hours he spends reading manuscripts, may God also grant him a large measure of success in his efforts to teach God's people to "write the vision, and make it plain . . . that he may run that readeth it."

Mrs. Dorothy Parfitt, New South Wales.



# An Inspired Commentary on the Bible

D. A. DELAFIELD

THE APOSTLE PAUL'S great "love chapter," 1 Corinthians 13, is regarded by many Christians as the most sublime passage in all the Scriptures. Ellen White, as an inspired commentator, was instructed to say:

"The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless."—S.D.A. Bible Commentary, Vol. 6, page 1091.

The first verse of this immortal love chapter reads: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. 13:1.

Mrs. White was moved to comment on these inspired lines as follows:

"It is not the ready speaker, the sharp intellect, that counts with God. It is the earnest purpose, the deep piety, the love of truth, the fear of God, that has a telling influence. A testimony from the heart, coming from lips in which is no guile, full of faith and humble trust, though given by a stammering tongue, is accounted of God as precious as gold; while the smart speech, the eloquent oratory, of the one to whom is entrusted large talents, but who is wanting in truthfulness, in steadfast purpose, in purity, in unselfishness, are as sounding brass and a tinkling cymbal. He may say witty things, he may relate amusing anecdotes, he may play upon the feelings; but the spirit of Jesus is not in it. All these things may please unsanctified hearts, but God holds in His hands the balances that weigh the words, the spirit, the sincerity, the devotion, and He pronounces it altogether lighter than vanity."—S.D.A. Bible Commentary, Vol. 6, page 1,091.

This comment on 1 Corinthians 13:1 is typical of the deeply spiritual insights given to Ellen White on Bible passages. In her published writings are to be found thousands of such comments on the Holy Scriptures. Her writings are regarded by thousands as an inspired commentary.

When Ellen Harmon was called to her work as a mere youth in her teens, she was commanded by her Saviour: "Exhort from the Word. **I will make My Word open to you.** It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from



one who has never learned in the schools. My Spirit and My power shall be with you."—"Selected Messages," Book 1, page 32. (Emphasis supplied.)

There is an inexhaustible treasure of exhibits to illustrate the function of God's modern messenger as an inspired commentator on the Bible. In the following appear some of her most meaningful comments.

## The Origin of the Human Race

"After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for 'God said, Let Us make man in Our image, after Our likeness: and let them have dominion over . . . all the earth. . . . So God created man in His own image; . . . male and female created He them.' Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower

forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as a ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, molluscs, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.'—"Patriarchs and Prophets," pages 44, 45.

## The Flood of Noah's Time

Of the flood of Noah's time (see Genesis 6 to 8), the world-wide disaster that buried an evil race of men, and the testimony of geology, Mrs. White wrote: "Apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries have no adequate conception of the size of men, animals, and trees before the Flood, or of the great changes which then took place. Relics found in the earth do give evidence of conditions differing in many respects from the present, but the time when these conditions existed can be learned only from the Inspired Record. In the history of the Flood, Inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history. But men, with their vain reasoning, fall into the same error as did the people before the Flood—the things which God gave them as a benefit, they turn into a curse by making a wrong use of them."—Id., page 112.

## Excerpts From "The Desire of Ages"

The popular book, "The Desire of Ages," a biography of Jesus Christ written by Ellen White when she was in Australia (1891-1900), is regarded by many as the most deeply spiritual life of Christ ever written. The teachings of Christ as recorded in the Gospels of Matthew, Mark, Luke, and John come alive in this superb book. Take the thief on the cross, who repented at the eleventh hour, as an example. To him the merciful Saviour spoke the words of pardon, "Verily I say unto thee, Today shalt thou be with Me in Paradise." Luke 23:43. Note the following explanation of Bible texts:

"Christ did not promise that the thief should be with Him in Paradise that day. He Himself did not go that day to Paradise. He slept in the tomb, and on the



morning of the resurrection He said, 'I am not yet ascended to My Father.' John 20:17. But on the day of the crucifixion, the day of apparent defeat and darkness, the promise was given. 'Today' while dying upon the cross as a malefactor, Christ assures the poor sinner, 'Thou shalt be with Me in Paradise.'—"The Desire of Ages," page 751.

And again this comment: "The thieves crucified with Jesus were placed 'on either side one, and Jesus in the midst.' This was done by the direction of the priests and rulers. Christ's position between the thieves was to indicate that He was the greatest criminal of the three. Thus was fulfilled the scripture, 'He was numbered with the transgressors.' Isa. 53:12. But the full meaning of their act the priests did not see. As Jesus, crucified with the thieves, was placed 'in the midst,' so His cross was placed in the midst of a world lying in sin. And the words of pardon spoken to the penitent thief kindled a light that will shine to the earth's remotest bounds."—Ibid.

#### Christ Is Central

In the Bible writings Christ is the central figure. Mrs. White's central theme, in all of her writings, was also Christ, who is both an indwelling Saviour and Lord.

"Jesus Christ is everything to us," she wrote, "the first, the last, the best in everything. Jesus Christ, His Spirit, His character, colours everything; it is the warp and woof, the very texture of our entire being. The words of Christ are spirit and life. We cannot, then, centre our thoughts upon self; it is no more we that live, but Christ that liveth in us, and He is the hope of glory. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect His image to all around us."—"Messages to Young People," page 161.

She taught: "If we gaze even a moment upon the sun in its meridian glory, when we turn away our eyes the image of the sun will appear in everything upon which we look.

"Thus it is when we behold Jesus; everything we look upon reflects His image, the Sun of Righteousness. We cannot see anything else, or talk of anything else. His image is imprinted upon the eye of the soul, and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even the likeness of Christ. To all with whom we associate we reflect the bright and cheerful beams of His righteousness. We have become transformed in character; for heart, soul, mind, are irradiated by the reflection of Him who loved us and gave Himself for us. Here again there is the realization of a personal, living influence dwelling in our hearts by faith."—Id., page 160.

#### Hope for the Future

Where can literature be found today that does as much to make Christ and His Word live and prosper in the thinking of a people as the writings of the Spirit

of Prophecy? Here is the hope held out to all who look with faith to the return of the Lord Jesus and a bright future:

"One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in 'the region and shadow of death,' a precious, joy-inspiring hope is given in the promise of His appearing, who is 'the resurrection and the life,' to 'bring home again His banished.' The doctrine of the second advent is the very keynote of the Sacred Scriptures."—"The Great Controversy," page 299.

And of life on the new earth that the Creator will bring forth (Revelation 21:22), she wrote: "In the Bible the inheritance of the saved is called 'country.' Heb. 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for

the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—Id., page 675.

Here is the last ringing paragraph of hope in her outstanding work, "The Great Controversy": "The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—Page 678.

### Wattagan Pine Forest

# Five-Club Campout

J. K. AITKEN

THE PLAN of a previous joint Pathfinder Club campout (three clubs at Wyee Point) having been enjoyed by all, we thought it time to work out another one. As it was the edge of spring, this campout was planned for the mountains instead of the lakeside. The Pine Forest sanctuary in the Wattagan Mountains above Cooranbong was selected as the venue.

Commencing with three clubs in the planning, and having one drop out, we nevertheless finished up with five clubs attending: Maitland, Cessnock-Kurri, Dora Creek, Swansea and Kanwal, with a total attendance of seventy-three including leaders, plus twelve visitors.

Again nature was to the fore. Brother John Stafford joined us once more on a "bird hike" at 6.00 a.m. Sabbath morning. The night had been rather fresh and now morning light had come, so many were out at 5.30 a.m. with much enthusiasm and ready to go in good time.

To find birds in the early morning meant that quietness was essential, but with the excitement of the outing this was hard to effect. Probably some of the Pathfinders were restless because they have never ventured out at this hour to hear God's songsters. However, each time a bird was heard, a general stop was made. All listened for this particular bird, and on every occasion other birds were also heard. What a thrill to hear such choruses! Perhaps many who were not accustomed to listening will never completely forget.

#### Nature Hike

The afternoon nature hike, again led by Brother Stafford, in the direction of a rather steep and beautiful waterfall, was preceded by particular instructions to each club to find and identify as many as possible of the things in their specified category. Dora Creek was to find flowers, Maitland birds, Kanwal animals and insects, Swansea trees, and Cessnock-Kurri amphibians and reptiles. All brought back a good collection for our Young People's programme. The Cessnock-Kurri club's job was the hardest, but a live snake was returned in a bag and later induced into a bottle for all to see. All were well occupied and directed to the infinitude of God's creation. Thus was a Sabbath afternoon spent in opening the door to the world that lives and moves around if we but stop to look and listen.

After tea and close of Sabbath, two teams with trucks quickly brought in ample firewood to make up a delightful fire, with logs for seats, for the Saturday night programme. Each club had been instructed to have an item prepared. This was evidenced by song sheets prepared, five



guitars and a piano-acordion. Humorous sketches, group singing with actions, and our guest speaker in striking Indian dress in the person of Brother Leon Powrie on furlough from Pakistan, contributed greatly to a full and enthusiastic campfire which all thoroughly enjoyed. Much credit for same must go to our M.C., Brother Barry Plane.

#### Permanent Campsite

For over a year now a search has been made for a permanent mountain campsite. We think one may now be in the offing. Mention of this was made to one Pathfinder, and the reaction was, "I don't know whether this will be as good [as a campout] because we seem to learn so much this way [by camping]."

There is no doubt that a campout confronts both leaders and youth with realities of living: shelter, food and the education process, whether it is on nature lore, music, or practical skills. It brings one out from the unrealities to the essentials, and everyone takes pride in entering into the activities planned, and developing some skills along the way. With a permanent campsite, the tasks will be just as real but different. There will still be campfire cooking in its different aspects, planning hike routes, organizations by the youth of pack hikes with all supplies and food needed and a host of other skills that will develop personalities.

Whichever way it might be, the youth will be learning valuable skills and lessons that will better fit them for the problems of real life, and we as leaders feel it is well worth any effort donated thereto.

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#### COMMENTS ON CAMPOUT

One leader asked her Pathfinders to write some comments on the campout, so the main points have been gathered and recorded for your interest.

One contributor must have arrived right on the edge of the Sabbath for she mentioned being "greeted by the sound of a group singing well-known choruses ushering in another Sabbath day." She mentions that "in the beautiful surroundings of tall pine trees and beautiful bushland one could not help but think of God and of His marvellous works."

A councillor stated of the Sabbath morning service—taken rather informally by a group of college students with wartime and missionary stories of God's protecting care interspersed with musical items by the group—that "it was wonderful" as "all the children were interested."

One stated that the whole week-end was an "inspiration," and mentioned particularly the campfire on Saturday night and singing of choruses by all gathered around the fire. They all mentioned the "many interesting things" seen upon the nature hikes, and particularly the one of the two waterfalls.

Several mentioned some things that perhaps need considering. It was stated that a leader and councillors had a stretcher and air mattresses, with the comment "lucky things," but this was their first

campout. It seems we will need to proceed to show the youth how to make themselves more comfortable with grass, etc. Doubtless a one-day hike would have to be different, for one can only manage the load one can carry on one's back, and this will soon be learned.

One junior complained that soup for tea every night he "couldn't stand," and that cooking their own meals was a complete "mesh," but admitted that hikes and the campfire were "exciting."

We could agree with most that the time of parting was rather sad, but that there was consolation in "no more scrubbing those terrible blackened pots," and the thought of a nice hot bath and your own bed that night was extra good. I sensed that in spite of some contrary comments they will want to come again.—J.K.A.

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#### Jones Missionary College

(Concluded from page 9)

ment headed by Mr. W. McClintock. The woodwork and high school sections also received very favourable comments.



#### WEDDINGS

**BLENNERHASSETT—LONSDALE.** Wednesday afternoon, November 26, 1969, was the day chosen by David Evan Blennerhassett and Faye Patricia Lonsdale to link their lives together. David is the son of Sister Rosina Blennerhassett of Preston and the late Brother James Blennerhassett. Faye is the only daughter of Brother and Sister Keith Lonsdale, well known Hughesdale church members. Both David and Faye are widely known and popular young people in our Hughesdale church, Victoria, where David holds several offices in connection with our young people. The Hughesdale church, so tastefully decorated, was filled with friends and relatives desirous of seeing the exchange of marriage vows and invoking Heaven's blessing as Faye and David establish another Christian home. E. L. Martin.

**DUURSMA—MITCHELL.** On December 8, 1969, in the tastefully decorated Wangaratta church, Victoria, Robert Duursma and Barbara Kaye Mitchell were united in marriage. Robert was recently baptized after attending the mission held in Wangaratta. He is the son of Mr. and Mrs. Ruurt Duursma, formerly of Holland. Kaye is the eldest daughter of Brother and Sister Alva Mitchell of Carboor, Victoria. Relatives from many parts of Australia attended. We wish Robert and Kaye God's richest blessing as they commence their walk through life together. May their Christian home be influential in leading others to the Master. D. J. Dabson.

**DYCKHOFF—SOMMERFELD.** On Sunday, December 7, 1969, at the Bundaberg church, Queensland, Ken Dyckhoff and Coral Sommerfeld vowed life-long loyalty to each other. Coral is the daughter of Brother and Sister A. Sommerfeld, and Ken the son of Mr. and Mrs. R. Dyckhoff. We wish this young couple much of God's blessing as they establish their home in the Bundaberg district. J. Ludlow.

#### Plans for the Future

1970 ushers in a new era for Jones Missionary College. The only training course remaining will be the Building Construction course. Mr. John Wilson, the headmaster of the high school, has outlined some of the plans for next year. There will be three Form One classes, two Form Two classes, one Form Three class and one Form Four class. The anticipated high school enrolment will be about 300 students. Fifty-one applicants from the high school will be starting on training courses next year. Four boys have been chosen to go to Fiji to take the Secondary Teachers training course. Agricultural Science will be taught in all Forms, Commerce in Forms One and Two, Home Science as a new subject will be introduced, and Pathfinder Clubs will be incorporated into the school programme on an optional basis.

Thanks. Our thanks go out to all readers of the "Record" who have contributed money and books to the college. Jones Missionary College is heading into bigger and better things, long overdue, as it fulfils its role in the work of the Master.

**LYNCH—RICE.** The marriage of Roger Lynch and Lynette Rice was solemnized in the Bundaberg church, Queensland, on Sunday, November 16, 1969. Lynette is the daughter of Brother and Sister R. Rice, and she had the pleasure recently of seeing Roger accept the Adventist faith. May the Lord's blessing be with them as they establish their home in Gladstone. J. Ludlow.

**MACQUEEN—UNICOMB.** Relatives and friends gathered from the surrounding country to witness the marriage of Robert John MacQueen to Janice Enid Unicom in the Casino church, New South Wales, on Sunday, November 23, 1969. May God's richest blessing go with Robert and Jan as they set up another Christian home and witness for Christ at Casino. B. A. Foster.

**TURNER—RANCE.** On Sunday, November 30, 1969, two lonely lives were blended to walk the sunset years together when Brother Charles Turner and Sister Florence Rance met in the Lismore church, New South Wales, to be united in marriage. Friends and relatives gathered together to witness this happy occasion and pray for their "length of days" and happiness together. B. A. Foster.

TILL  
HE  
COMES



**COOTE.** Sister Mary Isabelle Coote was born at Coonabarabran in 1891 and passed to her rest at the Singleton hospital, New South Wales, on November 18, 1969, consequent to a motor accident. Today she sleeps beside her late husband in the Avondale cemetery awaiting the Master's call. Our late beloved Brother and Sister Coote accepted the Advent message and were baptized into Christ on October 24, 1959. They became members of the Toronto church, New South Wales. Two sons and one daughter with their families mourn the passing of a faithful mother. We, the members of the Advent hope, look forward to meeting her again, together with all of God's children, in that wonderful land where there will be no more death. Our prayer is, "Lord, hasten that glorious and wonderful day." R. Thrift.



LANG. On November 20, 1969, the eve of her ninth wedding anniversary, Jessie Elaine Lang, wife of Brother Bruce Lang, was tragically killed in a car accident near Narembreen, Western Australia. Her small three-year-old daughter, who was with her, was thrown out but not seriously hurt. Happening on a lonely road, they were not found until some hours later. Mrs. Lang was born at Dalwallinu twenty-nine years ago. She attended Carmel College, where she was baptized—and later worked for the Sanitarium Health Food Company in Perth and in Sydney. After their marriage in 1960, she and her husband went in our work to New Guinea, but unfortunately, after a few months there, she contracted a mysterious illness and had to return home. For six years they lived at Carmel, where Brother Lang was a teacher, and early this year they went on a farm at Narembreen. Pastor R. K. Brown, who was at Narembreen at the time of the accident, led out in a service at Victoria Park church assisted by Pastor Helsby, the pastor for the Narembreen district. At the graveside at Karakatta, Western Australia, words of comfort were read from the Scriptures by the writer. Friends and relatives came from many distant country centres to pay their tribute of love and respect. Our love and sympathy go out to Bruce, who has lost his partner, and the two children, David and Caroline, the parents Mr. and Mrs. O'Neill, and Mr. and Mrs. Will Lang. Precious in the sight of the Lord is the death of His saints. D. A. Speck.

McBAIN. Sister Delma Inga McBain was called suddenly to rest on Sunday, November 30, 1969, when involved in a head-on car smash in which her husband, Doug, was seriously injured. The accident occurred on Tamborine Mountain, Queensland. Delma was a fine Christian and an active church worker, and her passing at the age of twenty-four years caused profound shock, not only in the Beaudesert church, but in the whole town and district where she was widely known for her friendly nature and bright personality. After a service in the Beaudesert church, where she was married just fifteen months before, 100 cars joined the funeral procession to the Woodhill cemetery, where Pastor R. A. Vince and the writer associated in ministering comfort to her parents, Brother and Sister J. Gill, her sister, Sister G. Took, Victoria, and other relatives, by pointing them to the promises of God and the reunion day soon to dawn. J. N. Beamish.

PARMENTER. Brother Charles Parmenter was born in 1885, and passed to his rest on November 18, 1969, in his eighty-fifth year, following a heart attack. He was buried in the Murwillumbah cemetery, New South Wales, after a service at the Murwillumbah church, on November 20, in the presence of his family and numerous friends. His love for people and his kind hospitality to young and old will be remembered

by all who knew him. He served his Lord and church faithfully, serving as elder at Murwillumbah and Lismore churches for many years. He worked many years as a colporteur evangelist, and through his work led many to know and serve God. In his later years of life he was caretaker of the North New South Wales Conference campground at Lismore. Our late Brother Parmenter rejoiced to know his whole family—an affectionate and loyal wife, two sons, Charles and Keith (president of North New Zealand Conference), and two daughters, Clarice (Mrs. Stan Faulk) and Ellen (Mrs. Fleming), were with him looking for and rejoicing in the blessed hope. We weep not as do others, but extend our sincere sympathy to Sister Parmenter and family, praying that we with them may be kept faithful until we meet again when Jesus comes to call His sleeping saints to life eternal. B. A. Foster.

ROBINSON. Doris Robinson was born in England at the little town of Kettering on April 21, 1897, and passed quietly to her rest at midday, November 24, 1969. During her seventeen happy years of marriage to Harold Robinson (now deceased) four sons and two lovely daughters were born to her. Rex is a gospel minister in Tasmania, Derek lives in Christchurch and has been very close to Sister Robinson during her declining years, Barry has been laid to rest, and Graham lives in Auckland. Her daughters, Mrs. Joy Robinson and Mrs. Kathleen Rowley, both reside in the South Island. She is also survived by her sister, Mrs. Gladys Taylor, her brothers, Arthur, James and Ronald Hobday, and nine grandchildren. Sister Robinson never complained of the adversities of this life. Her hope was in heaven, from whence we look for the Saviour, who shall change our poor bodies that they may be fashioned like unto His glorious body. The promises of the Scriptures, and words of comfort, were read and spoken by the writer. A. N. Riggins.

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## FLASH POINT . . .

- ✧ Let us quietly begin with an unobtrusive note to the brethren of the ministry whose happy lot it is to send in wedding notices and whose unhappy lot it is to send in obituaries from time to time. Shall we all make a New Year's resolution that we shall keep these notices to about ninety words? We notice that they are growing longer and longer, and we heartily dislike taking the blue pencil to notices of this nature; we know that they mean much to those close to the parties concerned, but space is our problem, gentlemen. We invite you to make an exception in the case of some worker of note and prominence; otherwise we throw ourselves on your co-operation. Thank you (and we know it's not always easy to fit it all in so compactly).
- ✧ Out in South New South Wales where the nation's parliament meets to decide things of great moment, measures which touch the lives of us all, there are other important events happening which, were it not for this journal, would go all unnoticed. Take, for instance, the changes in their conference office staff; Miss Joy Carlsen, the erstwhile ledger-keeper of that place, has gone to the Victorian office to ply her arts, and Miss Vronne Elphick has come to take her place. Miss Elphick is a recent Avondale graduate.
- ✧ Also in Canberra there were six student literature evangelists, toiling in the noonday sun, battling for those elusive scholarships. After some couple of weeks, however, three of the six peeled off and swooped on Leeton/Griffith in the Murrumbidgee Irrigation Area. When last heard of, all six were soldiering on worthily. You might include the student colporteurs in your prayers; they are a splendid band of earnest young people whose next year at college depends on their success.
- ✧ We hear in a round-about way that Pastor G. Helsby of the West Australian Conference is pushing out into the desert—well as good as. He will be moving to the Port Headland-Carnarvon district in 1970. This will be the first time that an Adventist minister has located in this area. There are no churches there—not even a company. But Brother and Sister Bastian (than whom, as literature evangelists, there are none more faithful) have been working the area for the past twelve months, have sold much literature and the place is thus “softened up” and the evangelist moves in. God bless these marvellous people who pioneer the work in difficult areas.
- ✧ Spare a thought—and a prayer—for your brethren in Ceylon. In January, 1966, the government of Ceylon discarded the weekly cycle and adjusted national life to following the Buddhist Poya week, which is calculated on the phases of the moon. This means that the weekly cycle as we know it is quite a thing of the past, and Sabbath might fall anywhere during what we know as “the week.” You can imagine the chaos that this could cause you if it happened to you! Surely it is testing the faith of our brethren there. Not only is the livelihood of the worker threatened but the educational facilities are also tied to this unfortunate schedule.
- ✧ On the editorial desk is a book that is, as the teenagers would say, “something else.” It's one of those once-in-a-lifetime books that you will refer to over and over again. The book: “Singing With Understanding” by our own Dr. E. E. White. Dr. White has poured unbelievable scholarship into this book, and has come up with the most fascinating and readable material we have seen between two covers for a long time. The book starts at Hymn No. 1 in the Church Hymnal and gives you the story of each hymn, the biographical details of the author and the composer of each hymn, and all kinds of hitherto-unheard of morsels that you will relish as you sing the hymns. Just the thing for Dad who is so difficult to buy presents for. Mother, what about giving him one for Valentine's Day? It's something that he'll love . . . and you can read, too. Well, isn't he worth \$4.50?
- ✧ Just one thing about that book, “Singing With Understanding.” It's an Australian production—printed at the Signs Publishing Company (so you are assured of its quality) and here is the point we don't want you to miss: When the American publishing houses heard it was available, they ordered a cool 2,500, sight unseen, because of the author's reputation as an expert in the field of hymnology. Do you need further recommendation?
- ✧ The Pathfinders of the Trans-Commonwealth Union are sharpening up their enthusiasm because word has got out that there is to be a union-wide camporee (now there's a word Shakespeare never heard of) at Lake Poomah near Swan Hill, Victoria, over the Easter holiday period. More details of this later, but for now, Pathfinders, start stacking the cents into your piggy-banks.
- ✧ Up, up and awaaaayyyyy! Brother Eric Were, the Australasian Division's official photographer, has just flown off to South America, on loan to that division, where he will photograph some of the amazing growth of the church in that part of the world.
- ✧ A Seventh-day Adventist scholar has successfully translated a complex inscription from a ninth century B.C. stone slab. Dr. Siegfried Horn, professor of archaeology and history at Andrews University, says that the stone was found near Amman, Jordan. While he was on an expedition in Jordan in 1968, museum officials in Amman asked him to decipher the message. It was written in the ancient Ammonite language. Dr. Horn says its text is the third longest of any discovered in Palestine in the past century. It is also the earliest inscription in the Ammonite language of any significant length. Portions of stone are missing, but Dr. Horn says the context of the translation suggests the stone was a building inscription made by a king.
- ✧ “Finally, brethren . . .” (from Mr. J. Skelton): People become wedded to sin through flirting with the devil.