

# AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

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Faithful laymen and motel evangelism demonstrate  
the truth of the fact that . . .

## "Your Bible and You" Wins Souls

J. VELD, Church Pastor, New Plymouth, New Zealand

"PASTOR, you don't know me, but my name is Ann Young, and I would like to talk to you about being baptized." The voice on the telephone sounded urgent and sincere as it continued: "My husband is also interested and so is the lady across the road."

This was certainly a most unusual telephone call. I cautiously arranged an appointment for the next day. At this stage I refused to get excited about it because as a general rule people don't ring up requesting baptism.

The telephone conversation proved to be the beginning of a series of Bible studies with Terry and Ann Young and their friend Mrs. Mason. But why this sudden interest in the truth?

How did it all begin?

The Youngs had been searching for truth for some time and had attended several churches, but had not been able to find

the peace of mind for which they were searching.

Then, when holidaying in Napier, they found in their motel room a copy of the book "Your Bible and You," which they read with mounting interest. They noticed that the book was sponsored by members of the Seventh-day Adventist Church. Ann and Terry agreed that the message contained in "Your Bible and You" was what they were looking for.

They purchased a copy of the book and decided to contact the Adventist church in their home town of New Plymouth. A period of many studies, decisions and victories came to a climax on May 1, 1976, when Brother and Sister Young were baptized, and Mrs. Lyn Mason made a decision to prepare for the next baptism.

Praise God for the faithful laymen who make "Your Bible and You" available, and thus give motel guests an opportunity to learn of the plan of salvation.



Terry and Ann Young with their daughters  
Susanne and Joanne.



Pastor Veld baptizes Terry Young as Ann looks on.  
Photos: courtesy J. Veld.



Terry and Ann Young (left) with Pastor and Mrs. Veld. Ann  
is holding her copy of "Your Bible and You."

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# WORLD MISSION OFFERING

C. R. STANLEY, Secretary, Ministerial Association

ON July 10, 2,500,000 Seventh-day Adventists around the globe will be dedicating their offerings to the biennial World Mission Offering. This regular offering affords church members the opportunity to realize afresh the global mission of their church in carrying God's last warning and saving message to the nations before the return of Jesus.

As we face the unfinished task, two factors must stand out before us in bold relief. One is the desperate plight of the millions of judgment-bound souls who do not know the Saviour of the world; and two, that both our devotion to personal witnessing and financial giving must exceed anything we have done in the past.

As I write this, the words of a devotional reading from the servant of the Lord, which we read in family worship this morning, come to my mind. Note the spirit of earnestness as Sister White entreats the members of the remnant church to maintain an attitude of urgency:

"The members of the church should individually keep the light of God's love burning brightly in their own souls, that it may also shine forth to others. We have too much at stake to allow spiritual lethargy to creep over us. Let us beware of indulging a disrelish for religious services and religious duties. Let us resolutely battle against that sluggishness of soul

which is so fatal to the growth and even the life of the Christian. The church will be healthy and prosperous whose members are putting forth active, personal effort to do good to others, to save souls. This will be a constant incentive to every good work. Such Christians will labour with greater earnestness to secure their own salvation." —"Our High Calling," page 164.

God has been good to us. With the psalmist we can say, "Bless the Lord, O my soul, and forget not all His benefits." Spiritual and temporal benefits have flowed to us from His beneficent hand. The message of the blessed hope of Christ's return has brightened our lives. All of these enrichments make us debtors to those who sit in spiritual darkness outside the family of God.

On Sabbath, July 10, let us reflect upon our blessings and give to God a special "thank offering" to be directly used in proclaiming to the world that the Prince of Peace is coming.

Nurse, but unfortunately we don't get any experience at delivering babies during our three-year course, and we learn precious little about obstetrics. So I offered a silent prayer and tried not to think about what could happen!

The village is about a mile from the road, and one has to walk this distance, crossing a deep and swiftly flowing river on the way.

As we arrived at this place, Dupi looked at me and asked doubtfully, "Can you walk there?" Not knowing at the time what the walk was like, I said I could, and off we went, with the teacher leading the way.

The track led down to the river, and because of heavy rainfall the night before, it was both slippery and very muddy. We climbed over a pig fence, rounded a corner, and before me was the bridge. It was a swing bridge, but not like the lovely one at Avondale College; for this one was more like a tight rope! It was made of two logs from each side of the river, meeting in the middle and suspended from more trees on either side, and with a "side rail" on both sides of the bridge to hang on to. And hang on I did! The actual bridge was only about eight inches wide.

Once over the river, we sadly landed in a veritable river of mud, this being the result of forty-five millimetres of rain the night before. There was a very small stream following the rocks down, and Dupi told me to walk in the stream. After this I found the going much easier. Despite this, I ended up having mud right up to the knees. Then came the high grass, but fortunately there was a path leading through, which was also slippery, but not as muddy. And I did find walking on the kunai grass much easier.

Finally came the last obstacle, another bridge, this time about two metres across, just one log to walk over, and nothing to hang on to. Fortunately for me, about half a dozen hands were offered, or I would have landed in the stream for sure!

Once there, we shook hands with everyone, collected our lady, and headed back to Togoba, and at 5:30 I delivered my first baby, which was a girl, with the help of Sister Lizzie and Sister Mounah. Sister Lois taught me how to sew up the episiotomy, then we all cleaned the theatre.

In conclusion, I would like to offer my grateful thanks to the national workers, one and all, up here at Togoba for helping to make my stay such an exciting and rewarding one. They have taught me so much in such a short time.

## First Delivery

JULIE FEHLBERG, Volunteer Missionary

IT STARTED OUT like any other "ordinary" afternoon, as far as ordinary goes here, for things are very rarely ordinary at Togoba Hospital.

I was just beginning to get things sorted out in the medical store after lunch, when in came a young native boy with a letter addressed to the "Sister, Togoba Hospital." Upon opening it, I found it to be a request for the Sister to come quickly to Muku Village as there was a lady almost ready to have her pikinini. But, not being sure if my interpretation of Pidgin had been correct or not, I took it in to Sister Mounah

in Out-patients for her to solve the problem.

Muku Village is situated about fifteen minutes' drive away, and is one of our Seven-day schools. The woman had been in labour since early morning and it was now almost 3 p.m. So, calling out to Dupi, our driver, I jumped in the Government vehicle and headed toward the village. The road is quite good, compared with some in Papua New Guinea, and we made good time. We had gone only a few miles, though, when I suddenly thought, "I hope she isn't having difficulties, or that she has it on the way; I wouldn't know what to do." I might be a General Trained

## WORLD MISSION OFFERING, JULY 10, 1976

"We have too much at stake to allow spiritual lethargy to creep over us."



# FAMILY CAMP FOR WELLINGTON CHURCHES

LYELL V. HEISE

WITH SENSATIONAL TRIPS on flying foxes, thrills and spills on water skis and canoes, good vegetarian cooking, and inspiring messages from guest speakers, the Wellington Regional Family Camp chalked up a great success. Held April 23 to 25, at the beautiful Forest Lake campsite, the Family Camp catered for families from the Wellington, Porirua and Lower Hutt churches. One hundred and ten people were accommodated in the cabins, and numbers swelled to over 150 on the Sabbath.

Sabbath-morning speaker, Pastor Gilbert Valentine of Longburn College, urged the worshippers to resist the pressures of modern living, even to the point of buying back time to spend with God. Special afternoon guest, Dr. Mervyn Hardinge of the Loma Linda University School of Public Health, captivated the campers with his quiet, sometimes humorous, yet authoritative style. Accompanied by Pastors R. King and D. Jenkins, he conducted in masterly style a question-and-answer session. Even

at its close, campers sought him out with further questions.

After a Sabbath of inspiration and renewal, campers young and old enjoyed the exercise and relaxation of a good old-fashioned family church social. Friendly rivalry arose between teams from various churches, but on one occasion at least, a combined team proved strong enough to overpower all the others!

Sunday was a memorable day for Mrs. A. Judge. An eighty-three-year-old member of the Porirua church, she insisted on keeping up with the youngsters, and did so with remarkable composure. Three breathtaking trips on the flying fox, a speed-boat jaunt, and even a single-handed voyage in a kayak canoe were all part of her day. Her enthusiasm encouraged many others to participate in all the recreational activities planned.

The camp fostered a spirit of friendliness and co-operation among the churches, and those who worked so hard to organize it agreed that it was most worth-while. The Wellington Area Youth Fellowship



Soaring high over the camp is Mrs. A. Judge (eighty-three) on the flying fox.

Photo: F. Jackson.

Committee (with Camp director, Basil Higgins, and Programme co-ordinator, Lyell Heise) thanks all those worthies who helped with music, worship, children's programmes, recreation and food preparation. It recommends to your church the idea of running a Family Camp.

## Advertising "The Plan" in Auckland

DOUGLAS I. JENKINS

Director, Communication and Temperance, North New Zealand Conference

IT ALL STARTED with the church Temperance leaders at New Plymouth, New Zealand. They designed a "cigarette" man, to advertise the 5-Day Plan to Stop Smoking. Then the idea was used at Lower Hutt, a Wellington suburb. The Temperance leaders at Papatoetoe church, South Auckland, suggested that the Auckland churches combine for a massive advertising campaign using "cigarette" men for the 5-Day Plan sessions to be held in the fifteen Auckland centres during the year.

The writer convened a meeting of the Auckland Churches' Temperance secretaries to discuss the project and to form working committees. We called for volunteers from the churches to participate in a parade through Queen Street, Auckland (the main street), from noon to 2 p.m. The media were alerted, and Dr. R. Swannell, superintendent, Auckland Adventist Hospital, made himself available for interviews.

Friday came. Six "cigarette" men, each with four people escorting, paraded up and down the footpath. Each group served between two intersections in Queen Street. Those walking with the "cigarette" men gave out attractive brochures advertising the 5-Day Plan, advising people to tele-



A "cigarette" man and his helpers parade in Queen Street, Auckland.

Photo: D. Jenkins.

phone for reservations in the various centres. The captions on the "cigarette" men, the brochure, and the assistants were: "YOU CAN STOP SMOKING IN 5 DAYS." A total of nearly 4,000 brochures were distributed, and none of these were discarded on the footpath.

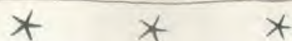
Also, Dr. Swannell was interviewed on Television AK, Channel 2, and a segment of the 5-Day Plan programme held at our Auckland Hospital was screened. A week

later some participants of the Plan were briefly interviewed as to their success and reactions to that programme.

In all, a tremendous volume of advertising resulted, much goodwill was evident, and our sessions are benefiting from increased attendance as a result. Churches are now using the "cigarettes" and the same brochures in their local shopping areas to advertise further their 5-Day Plan sessions.



## EDITORIAL



# WAITING FOR THE BRIDEGROOM

ELIZA EMILY DONNITHORNE died ninety years ago at the age of fifty-eight. She was buried in the Newtown (Sydney) Cemetery. There are those who say that she died of a broken heart, but that's as may be.

As a young woman she was as pretty as a picture and lived with her rather acidulous old father, Judge Donnithorne, in then-fashionable Newtown, in a lavish home with the elegant name of Cambridge Hall, in King Street. As the crusty old judge's only child, she experienced some paternal jealousy when the young bloods of the day clustered around her. Their attentions received short shrift from her father. One by one he choked them off. Suitors are only human, and the young blades of Sydney—even when they came from the very best families—were not prepared for the discouragements handed out by the old jurist. All, that is, except Mr. Cuthbertson.

Not only was he apparently immune to the frigid reception of the father, but this gallant was mightily encouraged by the daughter. Eliza was apparently a girl of some spirit, because she often climbed out of her bedroom window to keep a secret tryst with Mr. Cuthbertson—even though such clandestine meetings were sometimes interrupted by the irascible Judge Donnithorne. This dampened the suitor's ardour somewhat and he was about to give it best when the old judge, conceding that, perhaps, his daughter had indeed found "Mr. Right" (though in the same breath he told her she was marrying beneath her and that the marriage would be a dismal failure), agreed to discuss matrimonial plans with the successful suitor.

Mr. Cuthbertson thereupon paid the judge a formal visit at Cambridge Hall and with due deference asked for the hand of his beloved in marriage. The judge, none too graciously, told him that he would sanction the marriage, but that if young Cuthbertson put so much as his little toe (to say nothing of a whole foot) wrong after the nuptials, he (the judge), would descend upon him with the whole might of the law, and woe betide him then! Moreover, said father-in-law-to-be, the entire arrangements for the wedding and the post-nuptial feasting would be entirely in his hands; all young Cuthbertson had to do was to murmur "I do" with appropriate decorum at the appropriate moment in the appropriate setting—the wedding was to be conducted in the Donnithorne home, where else? Young Mr. Cuthbertson agreed. What alternative did he have?

The nuptial day arrived. As Coleridge has written in quite another setting in his famous poem, "The guests were met; the feast was set." The bride was there, decked out in all her finery. But of the bridegroom there was no sign. On thinking it over, he had come to the reluctant conclusion that, though he loved the lovely daughter, he could not bear that ill-tempered old termagant she had for a father. The thought of enduring a marriage which would feature that old man's crabbed interference was more than he could endure.

Eventually it was plain that the bride had been jilted. But the guests were not to be put off by a minor trifle like that. There lay the goodies all spread before them; there lay the cakes and ale; there lay the devilled Nut Meat (or whatever) and the crumbed gluten steaks (or its fleshy equivalent). No use wasting all that good, vitamin-packed fare. It was unanimously suggested that they fall to. But Eliza Emily Cuthbertson (not-quite-but-nearly) had other ideas.

"No one shall touch the wedding feast. My bridegroom shall come to me through that front door. Everything shall remain exactly as it is until he shall come," she flung at them bitterly. Then, as the custom of the times demanded, she swooned away in a dead faint.

Obedient to her wishes, the guests tiptoed out into the late afternoon, unfed. The festal board stood there untouched. Not just for an hour or two, but all next day, all next week, all next month, all next year and thereafter and (as far as

she was concerned) for ever. The food mouldered and veridigris formed on the silver. But Eliza Emily continued to wait for her bridegroom. In order to facilitate his entry, the front door, at her insistence, was kept open. When the old judge remonstrated with her that such a ridiculous provision would make it easy for undesirables to gain access to the house, and that they could be murdered in their beds, Eliza Emily bought a bull mastiff to guard the place; Fido (or whatever his name was) lived in the front hall, waiting for burglars—though how he would distinguish them from the somewhat tardy Mr. Cuthbertson should he chance to appear, Miss Donnithorne did not suggest.

This kind of life preyed on the old judge's mind (fancy that!) and four years after the date set for the non-event wedding, he gave up the struggle. He was buried in Newtown Cemetery. The date: May, 1852. The jilted bride was now twenty-four years old and alone in a large house—if you except the bull mastiff, and two servants who looked after her, bought provisions and kept the place in order—always excepting the banquet hall where the feast was still set (though by this time the flowers had wilted somewhat and the cakes were becoming a little on the stale side).

Miss Donnithorne never left the house. She insisted that she wanted to be in when her bridegroom came to claim her. By now she had permitted a chain to be put on the door. But it was always ajar. If a beggar came, a pale, gaunt hand would appear through the opening and thrust a coin noiselessly into the palm. No word would be spoken.

For thirty-eight years Eliza Emily Donnithorne lived with her hopes and her dreams; for thirty-eight years she watched what was left of the wedding feast crumble into maggotty dust; for thirty-eight years she lived in that terrible atmosphere of musty decay, waiting for her bridegroom—but he never came. In May 1886 they buried her beside her father. Her long wait—her fruitless and frustrating wait—was over.

The story is true, but it is an allegory too. If we who are waiting for the Bridegroom see nothing in it but the story of a demented old recluse, then the story is not worth the telling. How differently the story might have ended if she had reacted differently! How happy the outcome might have been if she had, after the initial disappointment, taken up the threads of life and busied herself with living!

Long has the Christian church waited for the Bridegroom. Long have its members declared that soon He would come, and they would be there, waiting. Let there be no celebration yet! Soon the Bridegroom would come. Wait . . . wait . . . wait!

But He did not come, and the church lost its clear perception of what it should do. "Occupy till I come" was the instruction; but instead, it tended to sit about in morbid introspection, hoping, ever hoping that tomorrow might be the day of His appearing.

Had Miss Donnithorne flung herself into the whirl of living, there would, probably, have eventually been a bridegroom; there would have been guests and another wedding cake. And after, there would have been laughter and babies and happiness and blazing fires in the hearth and a man about the house to ruffle her hair and tell her she was beautiful and to give her time and love and satisfaction, to play with the children and to watch them grow into good citizens. But Eliza Emily threw all that away. Instead she sat around and did nothing. Decay and desolation set in. Death was the final result.

So with the church. If she does nothing but sit and do nothing, waiting for the Bridegroom, a musty, dusty final chapter will soon be written. But if she labours on, cheerfully and earnestly, the Bridegroom will certainly come, fulfilling all her most ardent hopes.

Quite a parable, isn't it?

Robert H. Parr.



# EPELI--MAN OF GOD

JAN BARNETT, Missionary Wife, Papua New Guinea

HE REALLY IS a very interesting man, this smiling, shining-faced Mussau Islander—Epeli Elick! Fifty years of age, married with seven children, Epeli can keep you entertained for hours with stories of his varied and interesting life as ship's captain-in-training, doctor boy and farmer.

At present, he is farm manager at Paglum School in the Western Highlands of Papua New Guinea, a job which entails soil preparation (ploughing, fertilizing, etc.), planting, nurturing, picking and marketing. A big job, certainly, if all he considered was his pay. However, to Epeli, his job is his life and at 6 o'clock every morning, rain, hail or shine, you'll find him singing away as he waters the boxed seedlings, making sure of their growth for future replanting.

Paglum has roughly fifty acres of ground under cultivation, partly kau-kau (the staple sweet potato) for feeding the school students, and partly vegetables for marketing. This is quite a sizable garden, but Epeli has helpers in the form of students who work each school afternoon in payment for their food and bed. He organizes them into groups for planting, weeding, picking, etc., then keeps a watchful eye on each group to ensure all is running smoothly and well.

This year, Paglum acquired a new Massey Ferguson 135 tractor for farm use. There was a new one in 1970, but after an unfortunate, though extremely eventful life, it finally ceased functioning at the end of last year. The new tractor is the pride of Epeli's life, and I've noticed that it is being treated with great respect.

## True Spiritual Leader

Epeli is a great family man and truly the spiritual leader a father should be in the home. He insists on morning and evening family worships and is a sincere student of the Bible and E. G. White's writings, despite his lack of formal education. He has weaned his family away from meat and the tinned fish commonly eaten in the Highlands, following his studies of the health messages of our church. To hear his sermons on health is an inspiration and a wonderful example of how God gives wisdom and knowledge to those who seek to know Him through diligent study.

Apart from his work, Epeli is an active member of the Paglum church. He rounds up the students to go out on branch Sabbath school visitation each Sabbath morning. Last Sabbath, twenty people from one

Mul Council village were baptized as a result of Epeli's branch Sabbath school contact. Any normal working man, with a job as tiring as Epeli's, would enjoy the extra hour or so in bed on Sabbath morning, after a busy week. However, Epeli is up before 6 o'clock, warming up the tractor engine, ready for the trip. He is also Sabbath school superintendent until the end of June, and teaches a Sabbath-school class.

Apart from all this, Epeli is the local Good Samaritan, giving medical aid to the many sick and wounded villagers, who would rather have Epeli treat them with love and prayer, than go to the betel-nut-chewing doctor boy at the local Government Aid Post. I've lost count of the number of babies Epeli and his wife Rachael have delivered over the last six years, often going out in the middle of the night to answer a plea for help.

## A Good Helpmeet

Behind every good man is usually a good woman, and Rachael is just that. She keeps their home spotless, and the seven children dressed in clean, neat clothes. She sews for her own family, as well as doing countless mending jobs for the boarding students, for whom she has great sympathy. She is often to be seen in the mission gardens, helping Epeli pick for market the following day, or in the greenhouse helping with the watering. She goes to town with her husband nearly every week, and sits for hours in the market place, selling bags and bags of mission cabbages.

Epeli and Rachael adopted the second-tithe system after my husband, Graham, explained it to them, and they are so happy now to have regular offerings to give, both weekly and for special offerings that come up during the year. There is always an Investment plan in their household, and each week they have something for the Investment offering.

Epeli earns about K50 (\$50) a month, and this must cover clothing for nine, food items other than what their garden produces, fees for their son at Kabiufa High School (K100 per year) and any medical expenses, as well as general living costs. However, Epeli always seems to be able to bank a small amount out of his monthly wage.

Last year, Epeli felt the call of God to leave the farming work and go out as a missionary. It was a big decision to make, because his wage will be reduced to maybe as little as half what he is presently receiving. However, with a confident smile on his ever-happy face, he will tell you that



Epeli and family (from left): Gideon, Rachael (Epeli's wife), Aibat, Stephen, Sharon; (in front) Ira and Lael; and Epeli at rear. Samuel, the eldest boy, is in high school at Kabiufa.

Photo: J. Barnett.

God will not let them lack for things they need, if only they will follow Him in faith. How many of us have faith like that?

## New District Director

After furlough this year-end, Epeli and family won't be returning to Paglum, for God has called and the committee has just appointed him to Kiunga in the Western Province as a missionary for 1977. He will be District director for this area.

People in the homeland, pray for the work in mission-field areas, that men like Epeli, black-skinned gems, will push forward and soon finish the work in this newly independent country, where the peace of God is urgently needed to produce unity, where now there is much tribal fighting and political unrest.

Graham and I have appreciated Epeli's example and valued his and Rachael's friendship over the past six years. What a joy it will be in the kingdom to see their shining faces and renew our friendship!

Thank God for men like Epeli—"men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—"Education," page 57.

"It is peace that you need. . . . Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift."—"Steps to Christ," page 49.

"Hem in both ends of the day with prayer, and it won't be so likely to unravel in the middle."—Anonymous.



Inspiration and divine guidance are revealed in the history of . . .

# A CHURCH THAT HEALS

LaVonne NEFF

IN 1900 you could tell a Seventh-day Adventist by the peanut butter on his breath.

Concocted in the 1890s by an Adventist physician, Dr. John Harvey Kellogg, peanut butter quickly gained wide national acceptance and lost its denominational connotations. But others of Dr. Kellogg's ideas remained to identify loyal Adventists: vegetarianism; abstinence from alcohol, tobacco, tea, and coffee; simple clothing, free from hoops and bustles and flowing trains; water treatments for contagious diseases. In short, the system that Dr. Kellogg dubbed "biologic living."

In Battle Creek, Michigan, the Adventists had one grand and glorious institution that promoted what were then considered to be quite radical ideas of good health. It was originally named the Western Health Reform Institute, but Dr. Kellogg renamed it the Medical and Surgical Sanitarium in 1876 when, at the age of twenty-four, he became its director. In two years the number of patients at the sanitarium almost tripled; its profit more than tripled; and donations to the poor increased almost 1,000 per cent.

By the early twentieth century Dr. Kellogg's sanitarium had established a reputation that attracted statesmen, scholars, entertainers and financial barons. William Jennings Bryan, Will Durant, Eddie Cantor, Alfred DuPont, John D. Rockefeller, Jr.—all shared a first-hand acquaintance with the Battle Creek Sanitarium. William Howard Taft registered as patient number 100,000 for a complete physical examination.

## More than Peanut Butter

"Biologic living" became famous, but its relationship to the real message of Seventh-day Adventism was but little known. The Adventist Church was built on more than peanut butter.

In the 1840s and 1850s Adventists proclaimed that Jesus was coming soon. "His coming is near; even at the doors," they cried. "Prepare ye the way of the Lord." Through long days and nights of intensive study, aided by the Holy Spirit, these pioneer Adventists came to understand the importance of complete righteousness be-

fore God. They earnestly sought to rid their lives of sin and to follow all of God's requirements. They diligently studied to show themselves approved unto God; rightly dividing the Word of truth. (See 2 Tim. 2: 15.)

By 1863, when the Seventh-day Adventist Church was formally organized, many of its leaders were broken in health. The years of arduous work and study and the long hours had put too much strain on their weak constitutions.

At the time, Ellen White, wife of one of the church's founders, James White, began to write messages stressing the importance of good health to the struggling young church. The gospel message, she emphasized, includes more than wholeness of spirit and mind. It includes wholeness of body as well. Mrs. White encouraged the church leaders to build health institutions where the distinctively Adventist message could be taught.

Most Adventists soon saw the wisdom of Mrs. White's practical advice. When they paid attention to diet, exercise, and rest, their minds were clear to study the Word. Their bodies were strong to preach what they learned. And when they applied natural methods of treating disease—physical therapy rather than opium, calomel, arsenic, and strychnine—their mortality rate plummeted. Many saw the wisdom in Mrs. White's repeated statements that "it [true education] is the harmonious development of the physical, the mental, and the spiritual powers."—"Education," page 13. They saw the need to follow the example of the Master Healer in restoring bodies as well as souls.

A few thousand Adventists could tell their neighbours that Jesus would soon appear in the clouds of heaven. They could hold evangelistic meetings to explain Bible prophecies and to uphold the eternal law of God. They could even open primary schools for their children, to instruct them in God's Book from their earliest years. But how could a few thousand Adventists open a medical institution?

## The First Sanitarium

Faith began to operate. Believing that God had instructed them to proclaim the healing of the body along with the healing of the soul, a few brave Adventists opened the Western Health Reform Institute in 1866, with "two doctors, two bath attendants, one nurse, three or four helpers, one patient, any amount of inconveniences, and a great deal of faith in the future of the institution and the principles on which it was founded."

As could be expected, the Institute was in real financial trouble within two years. But to the surprise of many, it weathered the storm, and within a decade it was keeping within its budget. By the turn of the century it had sister institutions in California, Nebraska, Colorado, Massachusetts, Oregon, Iowa, Ohio, and Washington. It had added a school of nursing and a fully accredited four-year school of medicine. Books and pamphlets on healthful living poured out of the Review and Herald press in Battle Creek. Dr. Kellogg's magazine "Good Health" was circulated by the millions of copies. A young church was learning that God rewards those who move forward in faith.

It was time, in 1902, to embark on a new adventure.

In 1874 only about 500 Adventists lived in the whole State of California. In 1902 more than a thousand lived in southern California alone. The growth rate may have been encouraging, but many southern California Adventists were not the least bit encouraged by Ellen White's newest idea.

On September 5 she wrote to A. G. Daniells, president of the General Conference of Seventh-day Adventists: "Brother Daniells, constantly the Lord is keeping Southern California before me as a place where we must establish medical institutions."

The brethren were flabbergasted. They had just voted a no-debt policy. The times did not seem right for any new institutions, let alone several in southern California. Mrs. White assured them that "the Lord . . . is preparing the way for our people to obtain possession, at little cost, of properties on which there are buildings that can be utilized in our work." The brethren weren't so confident.

Their faltering faith was strengthened that same year when they were able to purchase a school in the San Fernando Valley. Valued at \$40,000, the property with buildings sold for only \$10,000.

## Paradise Valley

As soon as the San Fernando property was secure, Mrs. White and other church leaders went to San Diego. In the suburb of Paradise Valley they found a well-landscaped 20 acres with a three-storey sanitarium already on it. Formerly valued at \$25,000 the property was on the market for only \$12,000. To debt-ridden California Adventists struggling to operate in the black, the price was not right.

Two years later the price dropped. The Adventists bought the Paradise Valley Sanitarium for only \$4,000, just in the nick of time. Even while the papers were being signed to close the deal a letter was en route from New York to the owners offering \$6,000 for the property.

The same year, 1904, the church bought the Glendale Hotel. Valued at \$50,000, it sold for only \$12,000. The Adventists went right to work to turn it into a sanitarium.





The Battle Creek Sanitarium as it appeared before the fire which destroyed it in February, 1902.

Within two years the southern California Adventists had purchased one school and two sanitariums. Now, perhaps, they could pay off their debts and try to put a little money in the bank. They hadn't counted on Mrs. White's vision for the Adventist medical work.

"We need more than two sanitariums in southern California," she insisted. "We also need a training school for medical workers. It's not Paradise Valley, and it's not Glendale. We'll find it if we keep looking."

#### Loma Linda

They found what they needed in Loma Linda. Seventy-six acres of land, eighteen planted in fruit trees and fifteen in alfalfa. The rest of the property landscaped in lawns, drives, and walks. A main building with sixty-four rooms. Four four-roomed cottages. A large recreation hall. The steam-heated, electrically-lighted buildings in perfect condition. Livestock, farm equipment, an abundance of water. Asking price on the \$150,000 investment: \$110,000. The Adventists sighed and turned to other business.

But Ellen White didn't. She continued to investigate the property and soon discovered that the sale price had been reduced to \$85,000. Still too high. But when the Adventists made their third inquiry, they discovered that the financially burdened stockholders had ordered the place sold for \$40,000. The Adventists bought it.

Now, it may be impressive to read about a church that values physical and mental health along with spiritual health. It may be fascinating to learn of institution after institution bought for a fraction of its original price. But it wouldn't be too surprising to learn that the church was unable to meet payments, would it?

Many Adventists feared just that possibility. The General Conference—in Washington, D.C.—frowned on the California purchases. Many California church members gloomily predicted bankruptcy

and disgrace. But money started to come in.

Some members borrowed large sums on their personal accounts to pay off the church's debts. Some offered to mortgage their homes. Completely unexpected gifts came through the mails. This is not to say that the Adventist leaders were free from fear.

To the contrary, they were sick with worry as the calendar showed payment-due dates creeping closer and closer. Through the generosity of church members, \$5,000 had been put down on the Loma Linda property. Any subsequent default would cause the church members to lose both the property and the money already invested in it. Now the second \$5,000 was due, and no money was in sight. Every southern California Adventist had already given as much as he could. Northern Californians refused to help on the grounds that church leaders had counselled against the purchase in the first place.

Now it was the morning of the day when the second payment was due. Leaders assembled in committee. Those who had initially favoured the purchase tried to defend their position while the more reluctant blamed them for the impending disaster. Someone suggested that the morning mail might bring relief.

In a few minutes the postman climbed the stairs and delivered the mail. One letter was from an Adventist lady in Atlantic City. Mrs. White had written her about the needs in California; and the lady had felt impressed to give a donation. The amount of her cheque: \$5,000.

Not every payment was supplied by providential cheques. Church members continued to empty their pockets. But in the end, southern California owned three sanitariums and a medical school—debt free.

#### Around the World

Almost every part of the world has an Adventist medical centre today. From

Addis Ababa to Wairoa, Adventists carry their message of God's power to heal body, mind, and spirit. Every hospital has its own history. Some were built on faithful sacrifice; some on unexpected generosity. The hospital in Denver, Colorado, belongs to the second group.

A Denver banker, Henry M. Porter, liked to winter in southern California. While staying with his daughter in Pasadena, he caught a bad cold. She suggested that he try a hydrotherapy treatment at the nearby Glendale Sanitarium.

The banker's symptoms were so relieved that he fell asleep on the treatment table. Awakening, he offered the therapist a dollar tip. "No, sir," said the boy. "I'm paid by the hospital, and I couldn't accept further payment." The banker fled away the incident in his mind.

A few years later Henry Porter and his wife were vacationing at the Hotel del Coronado near San Diego when he came down with another cold. He asked around until he discovered the existence of Paradise Valley Sanitarium. He immediately checked in.

The hydrotherapy treatments relaxed him, his cold improved, and he was well impressed with the courteous care the nurses gave to all the patients. He paid his bill and returned to Denver. Within a week the sanitarium accountants discovered they had overcharged him; so they mailed him a refund cheque for the balance—45 cents.

The good care and the honesty of both Adventist sanitariums made a lasting impression on Henry Porter. Two months after his discharge from Paradise Valley he wrote to the credit manager: "Can you give me the address of the general manager of your various corporations, as I would like to correspond with him in regard to establishing a like institution in Denver."

And so in 1928 the Porter Memorial Hospital was born. Located on forty acres in south Denver, which were part of the original Porter estate, the hospital today serves the area with 285 beds.

The Adventist medical work grew. In 1916 the women of the church raised the money to build the White Memorial Medical Centre, which now has 305 beds in downtown Los Angeles. The Loma Linda medical training school soon became a first-rate school of medicine, adding a school of dentistry in 1953. Food factories were established around the world to produce protein foods of vegetable origin.

Today health publications such as "Life and Health" and "Listen" circulate widely. Home nutrition instructors licensed by the General Conference hold cooking schools emphasizing meatless cookery. 5-Day Plans to Stop Smoking are conducted in churches, schools, and even subway trains to help people overcome the smok-

(Concluded on page 14)



# BE SOMEONE SPECIAL...







# ... BE A SYDNEY ADVENTIST HOSPITAL NURSE



I AM INTERESTED IN NURSING AS A CAREER.  
PLEASE SEND ME INFORMATION ABOUT NURSING EDUCATION  
AT THE SYDNEY ADVENTIST HOSPITAL.

Return this slip to:

The Director of Nursing,  
Sydney Adventist Hospital,  
185 Fox Valley Road,  
WAHROONGA, N.S.W. 2076.

Name .....

Street Address .....

Postcode .....



# Moving into Formation

**R. L. HODGKINSON**  
Lay Activities Director, Western  
Australian Conference

"THINGS ARE BEGINNING to move, Pastor. We feel that there is a definite desire among our fellow laymen to swing in alongside the ministers to help in the great final movements of the gospel. The great army of workers you talk about is moving into formation ready for action."

Such were the comments made by some of the 115 lay preachers who had just spent a spiritually refreshing week-end of study and practical work at the Western Australian Lay Preachers' Retreat held at the Maida Vale Campground, April 2-4. These lay preachers came from most of the metropolitan churches, and from the far-flung country churches as far south as Albany, east to Merredin and north to Moora.

Guest instructors for the Retreat were Pastor S. M. Uttley from the T.A.U.C., and Pastors W. Sleight and A. Fletcher, who are at present conducting evangelistic programmes in the suburbs of Perth. The purpose of the Retreat was to help equip our lay preachers, who occupy the pulpit in 50 per cent of our churches each Sabbath, to preach Christ-centred sermons to challenge our own members to come up on to higher ground. We need to give a clear presentation of our message to the many visitors coming to our services as a result of contacts made and invitations given in



Western Australian lay preachers gather for a group photograph near the end of the Retreat held at Maida Vale campground.

Photo: R. White.

the Witnessing for Christ programme now getting into top gear in Western Australia.

Features of the study programme the laymen found most interesting and helpful were the sessions on actual sermon building and delivery, Christ-centred preaching and the discussion periods. A film depicting the life and work of Billy Sunday provoked much thought.

Suggestions made by the laymen for future Retreats give a clear indication of the desire on the part of laymen to be given practical instruction to equip them for the task of witnessing.

They said, "Give us more time for practical sermon construction." "Much more

time for group discussion." "More class participation." "More help on how to give a Bible study and meet objections." "More of these programmes in country areas."

Two Witnessing for Christ Seminars since the lay preachers' Retreat have endeavoured to satisfy at least some of these requests by giving practical instruction on the "How" of approaching people, and the "How" of giving a Bible study. The fact that well in excess of 100 eager laymen attended both of these Seminars is positive proof that the great army of laymen is indeed moving into formation, ready and equipped to "witness" for the One they love supremely, the Lord Jesus Christ.

## Pathfinders Set the Pace

**R. L. HODGKINSON**  
Lay Activities and Sabbath School  
Director, Western Australian Conference

"YOU DID SAY \$1,200, didn't you? You did mean that the band of five Pathfinders collected this amount on their own in the recent Appeal campaign?" The writer was assured that the information was indeed correct and that five young folk were responsible for collecting this amount, which was 33 per cent of the total that their church, Osborn Park, Western Australia, collected in the Appeal campaign just concluded.

Tamra, Linda, Greg, Kerry and Karen sacrificed precious time needed for study during the early evening hours in order to reach such a healthy combined total. They found the householders to be very impressed with their smart uniforms, and very willing to give generously to young people who are interested in seeking help for the unfortunate in other lands.

Credit for the success of the young folk must also go to the two mothers who provided the necessary transport and kept a

watchful eye on their youth to see that they came to no harm as they toiled into the dusk.

We need have no fear for the future of our mission work when we have dedicated youth such as these who are bubbling over with enthusiasm to be up and doing for the Master.

"Believers should be taught that even though they may be poor, they need not be unclean or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and the holy God must keep their souls pure and clean, and that this purity must extend to their dress and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness." — "The Adventist Home," pages 21, 22.

# HEALTH-WISE

## AN APPLE A DAY

THE OLD ADAGE, "An apple a day keeps the doctor away," is receiving support from unexpected quarters.

Recent research at Rutgers University in New Jersey, U.S.A., indicates that in addition to the nutritional value of the vitamins and minerals found in apples, the pectin acts to limit the build-up of cholesterol in the body.

Pectin also helps to control diarrhoea by encouraging the growth of the intestinal flora which combat disease germs. By providing bulk in the intestinal tract it also relieves constipation.

People who are concerned about environmental pollution will welcome the news that pectin combines with poisons like lead and strontium 90 to form metallic salts which cannot be absorbed by the body and are therefore excreted.



Researchers at Indiana University Medical Centre discovered forty years ago that pectin is an effective bacterial agent—against staphylococci and streptococci, among other germs. This characteristic makes it a healing agent both externally and internally.

The research team obtained good results with the use of a pectin solution in treating wounds, including those of osteomyelitis (inflammation of the bone) and lesions of the gastro-intestinal tract, suggesting the possibility that it might help to prevent ulcers.

To produce these therapeutic effects, pectin is required in larger amounts than would be obtained from an apple a day. Nevertheless, the habit of eating an apple every day can be a useful part of one's personal programme of disease-prevention. To get the maximum amount of pectin, eat the skin, but wash it thoroughly first in water with a little vinegar added to remove spray and other pollutants.

Other foods which contain pectin include oranges (especially in the white membrane), bananas, grapes, pineapple, raspberries, tomatoes, peaches, avocados and carob.

## Silent Graduation

AARON M. LOPA, Papua New Guinea

GRADUATION of any kind is usually marked by a special ceremony, attended by friends, parents and teachers to show their pride, honour, respect and happiness in the achievement of their friend, son, daughter or student. It is a day of joy mingled with pride for the one who has reached his goal or made progress on the educational ladder.

However, this was not so with the graduating class of summer 1976, at Philippine Union College. They did not have a taste of all that accompanies such an occasion. For there was no official graduation service in the college auditorium. All they had were final examinations and few congratulations here and there from friends as, with their diplomas, they left Philippine Union College, to testify to the world what they had learned in a Christian school.

Among the silent graduating class of summer 1976, was Allan Paul (a sponsored student from the Australasian Division) who graduated with a B.A. degree in History and Philosophy in Religion. The writer of this report is a close friend of Allan Paul. We studied together at Sonoma (1968), a junior college in Papua New Guinea. Now it is my privilege to write this message of congratulation to Allan, a young man who has achieved an excellent academic record while studying at PUC.

### A Testimony

Allan's statement for readers of the RECORD is as follows:

"As a sponsored student of the Seventh-day Adventist Church, I need to keep in mind two important questions:

"The first question is: What has the church done for me? It would take days to recount all the benefits I have received. And I suppose that after having said all I could recall, I would still be very far from doing justice to the church. What am I worth, that the church is so mindful of me? The church has done much for me. It has introduced me to Christ, whom to know is life eternal. It has given me a knowledge of where I come from, why

I am here and where I am going. It gave me the Bible which reveals to me the way of salvation. The worship services, the church activities and the teachings and principles upheld by the church have played a major role in the development of my moral character and my love for God. The educational system of the church has developed in me a desire to make the best use of the physical and the mental powers given to me by my Creator.

"The church gave me godly parents who raised me to love God and serve man. The church gave me ministers who taught me the ways of God and then baptized me. The church gave me my teachers from the primary school up to college.

### "What Can I Do?"

"The next question is: What can I do for the church? Without God I can do nothing. I cannot repay the church for all that it has done for me. It is just too much. But, with God helping me, I am determined to help build the church of God in whatever capacity God calls me to serve Him. I can begin now wherever I am. Through my life, my words, my time, my influence, my talents, my means and my prayers, I resolve to bear a living and continuing testimony to the love and truth of God. I resolve to teach and preach the everlasting gospel of Jesus Christ everywhere I go so that souls may be won and prepared for the coming of Christ.

"This morning I opened my photo album and saw the face of Pastor A. S. Currie in one of my pictures. Pastor Currie was one of my Bible teachers at Sonoma Adventist College. Suddenly the years vanished, and I heard him say to me, 'Allan, if you really want to do further study in theology, you must give yourself to God whole-heartedly now. Serve Him faithfully, and if it is God's will that you should go somewhere for further studies in the future, He will open the way for you in His own good time and in His own good way.'

"Eight years have passed since that day. Three years ago I came to the Philippines



Allan Paul, B.A.

to study. Now I have a Bachelor of Arts degree in History and Philosophy of Religion. I hope to start with my Master's on June 1. Certainly God has revealed His grace to me. Through the help of godly men like Dr. McDowell from the Division, Pastor John Lee, Pastor A. Mitchell, Mr. E. A. Jones, and Pastor Gordon Lee, who served in the islands when I was working in Papua New Guinea, and through the help of Pastor A. S. Currie and others who have helped me either directly or indirectly, I was able to come to the Philippines to study. To all these friends, I say thank you. May God continue to bless you as you continue to serve Him and your fellow men.

"I also want to thank the Australasian Division for financing my study here in the Philippines. Right now there are three of us at Philippine Union College who are being sponsored by the Division. We are profiting much from our stay here. We pray that the Division will continue to see light in sending young people to study here. This college has much to offer in preparing workers in the field of nursing, medicine, medical technology, accountancy, theology, teaching, etc. Thank you."

Allan Paul will proceed to his Master's in Religion (M.A.) and hopes to be through some time in 1977, and then return home to serve. For this is the only reason we are sent here, to train and go back to serve our people. I know that the return of Allan Paul will bring strength to the work in the Pacific, particularly in the Solomons, for he is just as dedicated now to the cause of God as he was before coming here.

Of course degrees matter little with God, and our degree holders need to remember, "that not many wise men after the flesh are called: but God hath chosen the foolish things of the world to confound

(Concluded on page 13)



# TIME TO GIVE ACCOUNT

J. A. SKRZYPASZEK, Pastor, Migrant Churches, Victoria

"ONLY NINE MINUTES TO DOOMSDAY"—this was the title of an article in the *Herald* magazine on August 26, 1974. There we read: "The hands on the Doomsday clock moved today three minutes closer to midnight of the atomic predestination of our human race." The picture of this clock appears on the cover of the magazine mentioned. It was printed at the end of the second world war by a group of scientists known as the "fathers of the atomic bomb." The hands on that clock showed the time: twelve minutes to midnight—since June 12, 1972, when the first talks between U.S.A. and Russia came to an end. The aim of these talks was to restrict nuclear weapons. The editors of the magazine gave the following reasons for moving the time to nine minutes towards midnight:

1. The lack of success between America and Russia regarding the restrictions of nuclear weapons.
2. The continuing growth of new types of nuclear devices.
3. Explosion of India's first atomic bomb.
4. Possible introduction of atomic reactors into the Middle East.
5. General indifference of nations towards the awful fact that this rapid growth of nuclear energy puts men in danger of terrorism and sabotage.

Speaking of the time of the end, our Lord Jesus Christ said there shall be "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

## Time Is Nearing

The Lord is surely coming; and the time to give account is nearing. Will you, on that day, hear the sweet words of Jesus: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord?" Matt. 25: 21.

What does it mean to be faithful? In Gen. 14: 18-20, we find the model of faithfulness. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. . . . and [Abraham] gave him tithes of all."

As a reward for faithfulness God promised Abraham and his children a new earth.

In contrast to the faithful ones, God has a special warning to the unfaithful

ones. We find it in Mal. 3: 7-9: "Even from the days of your fathers ye are gone away from Mine ordinances. . . . Return unto Me, saith the Lord. . . . But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings."

"Even from the days of your fathers . . ." refers to the days of our first parents, who through their unfaithfulness brought sin and its curse to this world. From the beginning their faith was put to the test.

## I WILL

Like Paul, forget those things which are behind, and press forward.

Like David, lift up my eyes unto the hills, from whence cometh my help.

Like Abraham, trust implicitly in my God.

Like Enoch, walk in daily fellowship with my heavenly Father.

Like Jehoshaphat, prepare my heart to seek God.

Like Moses, choose rather to suffer than to enjoy the pleasures of sin for a season.

Like Daniel, commune with my God at all times.

Like Job, be patient under all circumstances.

Like Caleb and Joshua, refuse to be discouraged because of superior numbers.

Like Joseph, turn my back to all seductive advances.

Like Gideon, advance even though my friends be few.

Like Aaron and Hur, uphold the hands of my spiritual leaders.

Like Isaiah, consecrate myself to do God's work.

Like Andrew, strive to lead my brother into a closer walk with Christ.

Like John, lean upon the bosom of the Master, and imbibe His Spirit.

Like Stephen, manifest a forgiving spirit toward all who seek my hurt.

Like Timothy, study the Word of God.

Like the heavenly host, proclaim the message of peace on earth and goodwill toward all men; and,

Like my Lord Himself, overcome all earthly allurements by refusing to succumb to their enticements.

Realizing that I cannot hope to achieve these objectives by my own strength, I will rely upon Christ, for "I can do all things through Christ which strengtheneth me."—George Burger.

The tree of knowledge of good and evil was desirable and its fruit was pleasant to the eyes. (Gen. 3: 6.) This was the test that the whole universe had to face following the fall of Lucifer who coveted the throne of God.

Covetousness or greed lies at the root of all evil and crime; it is the cause of sin. God created this earth and endowed it with everything that was necessary to life, and in this perfect setting He placed our first parents. But God reserved for Himself one tree, the fruit of which was desirable in appearance, and here the loyalty of man was tested. Would he, like Lucifer, put his hand on the things that belong to God?

## Unfaithful Stewards

Man becomes unfaithful; he puts himself on the side of Lucifer who takes over the reign from man and usurps the dominion and ownership of this earth.

Lawlessness caused by covetousness grows on this planet in sight of the whole universe. (1 Cor. 4: 9.) Christ illustrates this lust and greed on a global scale in the following words: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they may receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 33-43.

From the words of our Lord it appears that the landlord who let his vineyard out is God Himself. Those to whom He leased it become unfaithful and those whom God sends to them to collect the fruits, are persecuted. In the end God sends His Son. Instead of giving Him the fruits they kill Him, saying, "Now this land will be ours." So covetousness leads to theft and murder.

Christ reveals the character of the unfaithful ones when He talks with them: "They answered and said unto Him, Abraham is our father. Jesus saith unto them,



If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. . . . Ye are of your father the devil, and the lusts of your father ye will do." John 8: 39-44.

In these words Christ emphasizes the faithfulness of Abraham, who, standing before the representative of God, who is owner of heaven and earth, gave tithes of all. But here, where God's Son [whose model Melchizedek was] stands, instead of giving to Him the tithe and respect due to the owner of everything, greedy people chose to kill Him.

#### Whole World Faces Test

And so man is still standing before the test of loyalty, looking at the forbidden fruit, which is desirable in appearance. Christ explicitly talks on this theme in Luke 16: 10-14: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided Him."

According to the words of Christ, the earth is occupied by these usurpers only for so long. When the owner, Jesus Christ, comes He will take away the kingdom of God from the unfaithful, and will give it to those bringing the fruits. The earth will thus be given to the faithful.

The Apostle Paul explains the way the faithful become Abraham's seed, and heirs of God's kingdom: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. Also in the letter to Hebrews, chapter 6, verses 13-20, mention is made of the promise given to Abraham and his children, that we enter by faith the heavenly sanctuary within the veil where Christ is the High Priest after the order of Melchizedek. In the seventh

chapter, verses 1-4, Paul writes that in the Most Holy we will have to stand facing the Most High Priest, Melchizedek, to whom Abraham gave tithes of all. In verse 8 he adds: "And here men that die receive tithes; but there He receiveth them, of whom it is witnessed that He liveth."

No one who wants to be heir of eternal life and the kingdom of God is free from the duty of returning that which belongs to God. Here we all, looking at the fruit pleasant to the eyes, stand facing the test of life, as we read in James 1: 14-16: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren." And the Apostle Paul adds: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 3.

God appeals to His faithful people: "Bring ye all the tithes . . . and prove Me now herewith, saith the Lord . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

Tithe is the criterion of our test, and according to the words of Haggai 1: 4-7, nine-tenths with God is much more than ten-tenths without God.

#### God's Partners

Someone could ask, "Why does God need tithes?" In fact, believers should never ask such a question, because the tithe belongs to God; and if we do not want to sin we should never reach out for something that belongs to God. But we should know that He who loved the world so much that He gave His only Son, that all who believe can have eternal life, has also reserved His tithe for the saving of the lost souls. This is His biggest business in this world. When we return the tithe, not only do we receive more abundant blessing, but we become God's partners in His great work on earth.

Signs of the times declare that the Lord is coming. Are you free from covetousness, which is at the root of all the lawlessness and misery that falls upon this earth? Will you hear from the lips of the coming King of kings: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord?"



## Pathfinders on Parade

DORIS MILLER

Communication Secretary, Hervey Bay Church, South Queensland

#### SILENT GRADUATION

(Concluded from page 11)

the wise; and . . . the weak things . . . to confound the things which are mighty." 1 Cor. 1: 26, 27.

We pray for God's blessings on Allan as he continues his studies, and that his vision for service will not dim as time passes.

In closing I, too, would like to thank those who made it possible for Allan Paul, Titus Rore and family, and my wife and me to come and study here. We hope that others will follow.

FOR the first time ever, the Hervey Bay Pathfinder Club, Queensland, took part in the annual District Anzac Day March.

Philip Aikenhead acted as the standard-bearer, and his father, the director of the club, led the Pathfinders on the march.

The club acquitted itself very creditably in the procession, even though it became evident from time to time that some

marchers, in the best tradition of an eighteenth-century American thinker, were keeping step with a distant drummer that they alone could hear.

Pathfinder uniforms always attract favourable attention, and so it was on this Anzac Day parade. It is hoped that our public witness will continue to draw people to Adventist ideals, and ultimately to the truths of the Advent message.



## A CHURCH THAT HEALS

(Concluded from page 7)

ing habit. A new Wa-Rite weight control programme has undergone its first field tests.

### Adventists Are Healthy

The October 20, 1966 issue of the "Journal of the American Medical Association" reported research done by Drs. F. R. Lemon and R. T. Walden showing the low incidence of respiratory disease among Seventh-day Adventists. Other research by the same two doctors confirms that death rates from cancer and heart disease are lower among Adventists than among the population at large.

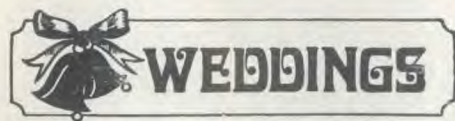
Currently the National Cancer Institute and the Loma Linda University School of Health are conducting a joint study "to determine which components of the Adventist life-style may account for their lower risk of developing cancer, heart disease, and other serious illnesses."

Adventists ought to be healthy! We have spent more than a century preaching redemption of the body, mind, and spirit. But if we are still known only for our interest in health, our message has been incomplete.

Before Jesus healed the paralytic, He said, "Your sins are forgiven." Mark 2:5, R.S.V. With Jesus, spiritual and physical healing went hand in hand. The Seventh-day Adventist Church, like its Leader, believes in restoring the whole man. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Anything less than this is not enough.

—Reprinted from "The Ministry,"  
September, 1975.



Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published. Correspondents are reminded that wedding details must be limited to ninety words and obituaries to one hundred and twenty words.—Editor.

**BARRETT—EDWARDS.** In the Whyalla church, South Australia, on May 17, 1976, Kerry Marie Edwards met with Dennis James Barrett, and exchanged vows that united their lives before God. Kerry's three young nephews attended Dennis in suits that were miniature replicas of his own. A petite bridesmaid graced the arm of each of these dashing young attendants. Kerry is the youngest daughter of Brother and Sister Edwards of Whyalla, and Dennis is the youngest son of Brother Barrett, also of Whyalla. Every-one present is fully confident that this esteemed young couple will establish a Christian home that will let its light shine. K. J. Moore.

**BROWNIE—SMITH.** Longburn College church, New Zealand, was the venue on May 9, 1976, for the wedding of two former students, Dennis Edward Brownie, elder son of Pastor and Mrs. E. J. Brownie of Auckland, and Sharon Mary Smith, younger daughter of Brother and Sister Neil Smith, of Palmerston North. May the Lord bless these dear ones in their ministry in Rotorua. E. J. Brownie.

**BURGE—GROVER.** Leslie Kenneth Burge and Lynne Grover, both of Palmyra-Bicton area, Western Australia, selected Sunday, June 6, 1976, for the day of their wedding in the church of their choice—Fremantle Adventist church, Palmyra. Both of these young people are esteemed members, and we confidently believe their home, which is to be established at Palmyra, will manifest a positive influence for Christ. Relatives and many friends gathered to share the happy occasion and witness the sacred service. We wish these beloved young people God's continuous blessing. G. I. Wilson.

**FOSTER—LEGGETT.** Loraine Leggett made a beautiful bride as she met Clive Foster, her husband-to-be, half way down the aisle of the Dargaville church, New Zealand. She is the daughter of Brother and Sister Jim Leggett of Te Kopu, Dargaville, who gave her into the tender care of the bridegroom. As the newlyweds set up another Christian home, we know the blessing of God will follow them. K. D. L. Brook.

**KEEGAN—ROLSTON.** It was a very happy occasion when on Tuesday, February 24, 1976, Christopher Andrew Keegan and Christine Anne Rolston exchanged marriage vows in the Ilam church, Christchurch, South New Zealand. Christopher is the son of Mr. and Mrs. Royce Keegan of North New Zealand, and Christine the eldest daughter of Mr. and Mrs. Arnold Rolston of Springton, Christchurch. Many friends and relatives gathered to wish this well-loved couple happiness as they set up their home together in the Springton area. A. M. Penman.

**MEREDITH—FOSSE.** On Sunday, May 16, 1976, Malcolm Meredith took the hand of his lovely Norwegian bride, Liljan Fosse, in marriage. Friends and relatives met at the Belmont Seventh-day Adventist church, Western Australia, to share the happiness of the occasion and wish them well. Two telephone calls from Norway told us that there was much rejoicing among relatives on the other side of the world as well. May God bless you, Mal and Liljan, as you establish a new Christian home. G. R. Hammond.

**MCBEATH—HOWARD.** On the pleasant evening of April 15, 1976, in the beautifully decorated Prospect church, South Australia, Don McBeath and Rosemary Howard solemnly exchanged marriage vows. Don is the second son of Mrs. McBeath, of Kidman Park, and the late Mr. McBeath, and Rosemary is the youngest daughter of Mr. and Mrs. Eric Howard of Clearview, South Australia. Many relatives and church members were present to wish this responsible young couple every happiness and God's special blessing as they establish another Christian home. H. G. Josephs.

**ROBINSON—JESNOEWSKI.** Trevor Robinson and Lorretta Jesnowski exchanged marriage vows in the lovely Midland church, Western Australia, on May 31, 1976. Lorretta is the elder daughter of Brother and Sister Ron Jesnowski, who have recently moved to Esperance. Trevor is the second son of Pastor and Mrs. R. G. Robinson of Taree, New South Wales. These young people met at the Sydney Adventist Hospital, where they are presently doing their nursing training. Relatives and friends wished the young couple every happiness and God's continued guidance as they set up another Adventist home. R. G. Robinson.



**HARCH.** At the great age of 101, August Herman Harch passed peacefully to his rest in the Kurri Hospital, New South Wales, on May 18, 1976. Since our brother, with his wife and two daughters, accepted the Advent message in Bundaberg, Queensland, thirty-four years ago, he has been a loyal, dedicated and cheerful member. Even in his final years, when afflicted with blindness, his songs of praise and verbal testimony to the goodness of the Lord never ceased. Words of assurance and hope were extended to his daughter Helen (Mrs. Giblett) and other relatives and friends as we laid our brother to rest in the Cooranbong Cemetery, where he awaits the fulfilment of his hopes, the return of the Life-giver. Pastor L. C. Coombe and Brother D. Young assisted the writer. F. M. Slade.

**HARDY.** Shadows fell on the home of Bill and Rosalee Hardy of Boddington, Western Australia, on Tuesday, May 18, 1976, with the tragic loss of their baby daughter Kerrin Rosalee, just ten months of age. This little one had brought much joy and happiness to her parents, her older sister Sherrell, and brothers Adrian and Dene. Kerrin was laid to rest at the Karrakatta Cemetery, Perth, on May 20. Words of comfort from the Scriptures were brought to the parents, who are looking forward to the glorious resurrection morning, when Kerrin will be returned to their arms by the Life-giver. A beautiful song rendered by Brother David Willis, entitled "Some Golden Daybreak," expressed the desire and hope of those present. A. J. Croft.

**HEFFERON.** Arthur Herbert Hefferon, after a severe illness, laid down life's burdens on Wednesday, May 12, 1976. Born in Launceston, Tasmania, in 1907, his first interest in the message was due to the Voice of Prophecy then conducted by Pastor L. C. Naden. He studied the message with Pastor Reg Millsom, and was finally baptized with his wife by Pastor Claude Judd. Arthur was prepared to meet his Lord. God's promises of reunion, repeated in the church and at the graveside of the Launceston Cemetery, brought encouragement and hope to his dear wife, and those who gathered to pay their last respects. B. E. Bobin.

**HUNTER.** Mrs. Lily Thomas Hunter of Revesby, New South Wales, passed away on May 28, 1976, aged fifty-two years. Left to mourn are her daughters, Ruth (and Ruth's husband, David Lemlin, and family), and Jane. Our late sister was a loyal member of our Panania church, and the group of friends attending the farewell services bore testimony to the esteem in which she was held. Brother Lynn Webber and the writer were privileged to minister the comfort and hope of the divine promises to the relatives and friends. We laid this faithful mother to rest in the Woronora Cemetery to await the joyous resurrection morning. Ralph Tudor.

**MAGEE.** Much sadness was experienced by the members of the Orewa church, Auckland, New Zealand, when our faithful and loved brother, Basil Henry Magee, fell asleep in Christ at Matakana on April 18, 1976. He was aged thirty-nine years. During the long and painful illness, Basil's faith in God never wavered. Words of hope and comfort were spoken to his wife, Muriel (nee Knight), and three daughters (Noelene, Robyn and Raewyn) in the packed Orewa church by Pastor V. Wood-Stotesbury, assisted by Pastor E. Brownie and the writer. To his sorrowing wife and daughters, his father Clyde, brothers Nolan and Ralph, sisters Colleen and Valerie and their families, we express our deepest sympathy. We laid our brother to rest in the North Shore Cemetery, Albany, awaiting the call of the Life-giver. S. R. Rex.

**VAN WYK.** Gezina Susan Van Wyk, beloved "mother in Israel," and a loyal member of the Belmont church in Western Australia, peacefully closed her eyes in sleep on May 31, 1976. While living at Albany with her late husband some fifty-four years ago, she accepted Christ's message through the ministry of the late Pastor Gordon Robinson, remaining a consistent witness through her long association with the movement of God. Hospitable, loving and large-hearted, she made her life a living example of true Christianity. At the Karrakatta Crematorium, loved members of the home, as well as many friends, gathered to pay their final tributes. With an assurance of a coming Redeemer and a resurrection morning, the members of this family live now in hope of Christ's soon return. G. I. Wilson.

**VOLKMAN.** "That they may rest from their labours" was the theme in the minds of friends of Arnold Volkman as he was tenderly committed to the care of his Lord on May 24, 1976 at the Albany Creek Crematorium, Queensland. Though sadly limited by the crippling handicap laid upon him, he was an amazing example of faithfulness, and his Christian fortitude was a constant reminder to all how Jesus can sustain the heavily burdened. Arnold accepted the message many years ago under the ministry of Pastor Tom Kent, was baptized in one of Queensland's northern cities, spent only a very brief time as a member of the Albion church, and in his sixty-first year laid down life's heavy burden to quietly await the call of his Lord. A. V. Bambury.



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### LONGBURN COLLEGE REUNION

Announcing . . . **THE EVENT OF THE YEAR!** Longburn College Ex-students' Reunion. To be held at Longburn College, North New Zealand, **LABOUR WEEK-END**, October 22-24. Information and application forms available on request. Write to:

The Secretary,  
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### RETURN THANKS

Hilda House and sons George, Dudley and Colin, with their families, wish to thank all who cheered their hearts by expressions of love and sympathy at the loss of their loved one—the late Theodore Leonard House. The many beautiful cards, letters, telegrams and floral tributes received still speak of your loving concern for us. We thank you most sincerely.

**SALESMAN.** Owing to expansion, we have a position for an intelligent salesman. Work comprises measuring and quoting of aluminium products to the wholesale and retail trade. Thorough training will be given, and a very attractive remuneration will be paid to the successful applicant. Apply in writing to: D.F. Buying Company, 10 Bulli Street, Moorabbin, Vic. 3189.

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The treasurer of the Greater Sydney Conference wishes to acknowledge the following amounts of anonymous tithe: December, 1975, \$5.00, \$3.00, \$550.00; March, 1976, \$10.56, \$1.55; April, \$11.00, \$8.60; May, \$50.00, \$862.00.

The treasurer of the Western Australian Conference wishes to acknowledge receiving the sum of \$3,400 anonymous tithe during the month of May, 1976.

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### and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY  
ADVENTIST CHURCH

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ADVENTIST CHURCH

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





## FLASHPOINT

★ **TWO WELL-KNOWN COUPLES** are coming home permanently from the mission fields soon. The first is Pastor and Mrs. Ken Wright, who have been in evangelistic work in the Northern Europe-West Africa Division (they probably don't think of Northern Europe as a mission field over there, but to us, the world is one big mission field). The other is Dr. G. H. A. McLaren and Mrs. McLaren, who have been in hospital work in the Far Eastern Division. The word I did hear was that Dr. McLaren was homing in on the Sydney Adventist Hospital, but don't quote me because the word wasn't official.

★ Just in case you are interested, we include this breath-taking piece of intelligence. The Tonga Mission has changed its name. Its official title from now and henceforth is "The Tonga and Niue Mission of the Seventh-day Adventist Church."

### ★ CALLS AND TRANSFERS DEPARTMENT:

● Alvin G. Coltheart, a graduate of Newbold College, England, for ministerial work in the Greater Sydney Conference.

● Miss G. Healey, a volunteer nurse to Papua New Guinea (from June to December, 1976).

● Robert Gorle, from Rhodesia to Fulton College, Fiji (from June to December, 1976).

● Michel Caron, a graduate of Collonges College, France, to ministerial work, French Polynesia.

● Dr. Trevor Greive, an Australian doctor at the Hong Kong Hospital, will be shortly transferring to the Youngberg Memorial Hospital in Singapore.

### ★ DEPARTMENT OF SPECTACULAR BREAKTHROUGHS:

Over in New Zealand, where it was once next-to-impossible to get on the radio with a religious programme unless you were one of the large denominations, and then only with church services and similar things, they will soon begin a network of seventeen **THESE TIMES** broadcasts each week. Eleven stations in the North Island and six in the South Island will carry the full-message programme. Pastor R. A. Vince will be the speaker.

★ Up in the Sydney Adventist Hospital, during the month of May, there were 118 babies who entered the world, received a welcoming smack you-know-where, let out a howl of protest and started their journeys through life. At one time there were fifty babies in the nursery, including three sets of twins. The 118 for a month is a record for the hospital. One of the babies was born to the wife of Australian cricketer Doug Walters.

★ He's gone! Pastor George Vandeman flew out of Sydney for Los Angeles early last month, having conducted Revelation Seminars in three conferences and workers' meetings and rallies in seven con-

ferences. Pastor V's visit will be long remembered in Australasia as the beginning of a great forward thrust in evangelistic outreach.

★ Remember that Dr. Hammill, the president of Andrews University, was made a vice-president of the G.C. with a special responsibility in the area of higher education? His successor at Andrews is Dr. J. Grady Smoot, formerly the vice-president of the University.

★ **HOME AGAIN!** And after all these years in the mission field of Old and Merrie England! Mr. and Mrs. A. H. Evans served at Stanborough Park, where Mr. E. was manager of Granose Foods for more than seven years. They were seven years of plenty for Granose Foods, I might say, and the company has never been healthier. After forty-one-and-a-bit years of service to the Health Food work, Mr. Evans can relax in retirement, which he and his wife will rightly feel they have earned. Welcome home, friends!

★ Oh, those General Conference people who come out here and have a soft time of it! Just think of Pastor Paul Gordon, for example. He's just gone home after a sixty-five-day itinerary and in that time met 230 appointments in schools, worship services, weeks of prayer and so on. In addition to this, he has had to wash his own shirts and socks and pack his bags and unpack them umpteen times and dash from one airport to the next to catch his next appointment. It's no holiday; they go home for a break. Wow! Two hundred and thirty appointments at the rate of nearly four a day! Imagine trying to sound fresh and sparkling at the end of THAT! Come and see us again some time, Pastor Gordon.

★ Dr. Virginia-Gene Rittenhouse of Atlantic Union College reports that her musical ensemble has been invited to visit the Soviet Union in August as "goodwill ambassadors." The same group went to Poland last year and sang for President Ford and Dr. Kissinger while they were there. Now for Messrs. Kosygin and Podgorny.

★ Our Man Who Visits H. M. Prison in Auckland in a professional capacity (he's a solicitor) recently handed in some items "to a couple of bull-necked Prison officers" to give to one of his clients. He was present as they checked out the contents of the bag. This is what he heard (I quote exactly from his script):

1st. Officer (speaking in a muscle-bound voice as he inspected each item): One bag containing two apples, one orange and a banana.

2nd. Officer (writing in book as he spoke): One bag . . . (pause) . . . and a banana.

1st. Officer: One Bible.

2nd. Officer: One Bible.

1st. Officer (inspecting the S.S. Lesson Quarterly and looking puzzled; long pause): One instruction manual for the Bible.

Well, now you know what it is you are supposed to study every day, that **SHOULD** have some effect on the Daily Study programme.

★ "Finally, brethren . . .": The best kind of tact to use in soul-winning is contact.