

AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

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SOUTH PACIFIC VOLUNTEER SERVICE REQUESTS FOR 1977

HEREUNDER, we are releasing the list of requests for Service Volunteers under the terms of the South Pacific Volunteer Service Programme. The requests are all for twelve months. As well as application forms, leaflets outlining the terms of the South Pacific Volunteer Service Programme are available from your local conference Youth director. APPLICATIONS CLOSE AUGUST 31.

FARM MANAGER

To care for dairy cattle and milk production. Some knowledge of market gardening also helpful.

SECONDARY TEACHER

French or general high-school level subjects, preferably sciences. Forms 1-4.

MECHANIC

To care for diesel, marine and agricultural machinery.

MECHANIC

Train present staff, and carry out repair and overhaul on present plant.

BUILDER

Repairs and maintenance of existing buildings, and training of existing personnel.

MINISTERIAL

A married couple. Wife to teach Grades 1-4. Husband to do ministerial work or general missionary work.

SECONDARY TEACHER

Teach English, Maths, Science in Forms 1 and 2.

SECONDARY TEACHER

To teach Maths, English, Science and Social Studies or History and Geography or Agriculture.

AGRICULTURAL INSTRUCTOR

To teach cattle husbandry, poultry—general farm and market-gardening procedures.

GENERAL NURSE

To travel to villages to teach and instruct in Public Health programmes.

VOCATIONAL INSTRUCTOR

To instruct in care and maintenance of machinery, wood-working and agriculture.

SECONDARY TEACHER (experienced)

To teach English and Maths to Forms 1 and 2 in new Junior High School.

SECONDARY TEACHER (experienced)

Supervisor to visit new schools and assist national teachers.

FARM MANAGER

To care for citrus and banana-growing projects.

SECONDARY TEACHER

Teach Forms 1 and 2—Lower Secondary (NZ) or Home Science or Social Studies or Maths.

MINISTERIAL

Evangelistic field work.

MANUAL ARTS TEACHER

To teach woodwork and technical drawing subjects to Forms 3 and 4.

SECONDARY TEACHER

Maths, Science and English—Forms 3 and 4.

SECONDARY TEACHER

To teach Bible, Maths and Science or Biology or Geography.

CONSTRUCTION

Construct small buildings, furniture.

AGRICULTURIST

Develop farm, and care for machinery.

ACCOUNTANT

To assist in office while regular worker on furlough.

MOTOR MECHANIC

Care and maintenance of plant and machinery.

CARPENTER

Repairs and maintenance at mission stations.

ELECTRICIAN

Maintenance and new installations.

AGRICULTURIST

To care for and develop school gardens.

MANUAL ARTS TEACHER

To teach woodwork and manual arts.

SECONDARY TEACHER

To teach Forms 3 and 4.

PRIMARY TEACHER

To teach at Forms 1-2 level.



Carol Maberly (Lower centre), among the earliest volunteer missionaries from the Australasian Division, with a group of children in Palu, Celebes, Indonesia.



The tree-dwellers will benefit from the Thirteenth Sabbath Offering overflow on September 25.

The Tragedy of Forgetfulness

W. G. TURNER

FORGETFULNESS on the part of mankind ever since Eden has led to the downfall of the human race. The first recorded failure is found in Gen. 3:13 when Eve, in response to God's question as to why she ate of the forbidden fruit, said, "The serpent caused me to forget and I did eat." (Young's translation.) This weakness has followed humanity all through time, and what a tragedy it has been! From one English writer we quote, "Forgetfulness of God is the supreme sin of the world today and it is the root of all the world's unrest."

It was Solomon who wrote, "There is no remembrance of former things." Eccl. 1:11. What sorrow must have been his as from time to time he recalled his foolish forgetfulness! In spite of counsel and example all through time, mankind has forgotten. In national life there is still racial discrimination, tyranny, the same idea of absolute autonomy, irrespective of personal rights. There is luxury, loose morality, secularizing of religion, the exaltation of the human above the divine, all leading to ultimate disaster, and all arising from forgetfulness. The record is for our guidance, but humanity seems to fail to sense the fact. Through centuries these matters have been discussed, considered, understood and forgotten.

In the Bible we find so many examples of this failing on man's part, and the sorrow that has followed. Moses, under God's direction, frequently called upon Israel to remember. Note Deut. 4:9; "Keep thy heart with all diligence lest thou forget." Read Deut. 5:15; 6:12; 8:2; and 8:14. Time after time the message was repeated, but Israel constantly forgot, with sad results. We read in the Psalms of God's repeated calls to remember, but the Bible sadly records in Psalm 106:10-13: "They soon forgot His works." In verse 21: "They forgot God their Saviour." Within a few weeks of the mighty revelation of God's power on Sinai with His voice as it were still ringing in their ears, they made a golden calf and worshipped it, and thousands perished as the result. Read Ex. 32:28. "The experience of Israel as recorded in the 105th and 106th Psalms contains lessons of warning that the people of God in these last days especially need to study. I urge that these chapters be read at least once a week."—"Testimonies to Ministers," page 98.

Ephraim and Peter

Twenty-five years after the death of Moses, Israel again forgot God. Read Ps. 78:9-11: "Ephraim, being armed, . . . turned back in the day of battle." Finally

God left this people to themselves. Read Hosea 4:17: "Ephraim is joined to idols: let him alone." What a sad end through forgetfulness for such a favoured tribe as was Ephraim!

Turning to the New Testament we find many more similar experiences coming to the people of God through simple forgetfulness. In Matt. 26:31-35 are recorded Christ's words to Peter and others. Within hours Peter had so far forgotten that he denied his Lord with oaths and curses. In Luke 22:61, 62 we read: "The Lord turned, and looked upon Peter. And Peter remembered . . . and went out, and wept bitterly." The women so closely associated with the Lord forgot. (Luke 24:1-12.) The disciples again forgot. In Acts 20:28-31, Paul counsels Christ's followers to remember. The churches of Ephesus and Sardis are both told to remember. (Revelation 2; 3.) From Genesis to Revelation Christ constantly seeks to impress upon His people to remember and not forget. Note briefly the circumstances associated with repeated forgetfulness.

1. Eve, in Eden in a perfect environment, forgot.
2. Israel, with all the evidences of God's power about them, forgot.
3. Ephraim, being armed and well equipped, forgot.
4. In an hour of great tragedy, Peter forgot.
5. Facing great joy, the women forgot.
6. Being a worker in God's work is insufficient to hold our memories.

Thus it requires more than pleasant surroundings to protect our memories. More than the evidence of great power; more than the possession of great equipment; more than facing a great tragedy; more than experiencing of great joy; more than being a worker for God. What then can hold us constantly in an attitude of remembrance? Read Heb. 2:16, 17; Phil. 2:5-8.

A New Power

We must daily surrender to the will of God. Note Christ's example. He ever did His Father's will. (John 8:28; 14:10.) "The Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans."—"The Desire of Ages," page 208. Christ was determined to please His Father. "I do always those things that please Him." John 8:29. "Bear in mind, the time will never come when the hellish shadow of Satan will not be cast athwart our pathway to obstruct our faith and eclipse the light emanating from the presence of Jesus, the Sun of Righteousness."—"Testimonies to Ministers," page 387.



Pastor W. G. Turner.

Christ's attitude toward sin and righteousness is revealed in Heb. 1:9. He daily surrendered Himself to God and daily received the Holy Spirit. "From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others."—"Christ's Object Lessons," page 139.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own."—"The Desire of Ages," page 324.

With His example and with His promises so clearly revealed, why should we so sadly forget? We now live in the closing hours of human probation, so let us individually think upon God's Word to us and not easily forget, as so many have along the way of life. "As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us."—"Testimonies to Ministers," page 31.

May we therefore remember, for our salvation is now nearer than when we first believed. (Rom. 13:11.)

"Have faith in God. Trustful dependence on Jesus makes victory not only possible but certain. Though multitudes are pressing on in the wrong way, though the outlook be ever so discouraging, yet we may have full assurance in our Leader; for 'I am God,' He declares, 'and there is none else' (Isa. 45:22). He is infinite in power, and able to save all who come to Him. There is no other in whom we can safely trust."—"In Heavenly Places," page 17.

HEALTH- WISE

VITAMIN SUPPLEMENTS

THE IDEA of a super-pill that would ensure vim, vigour and long life has strong appeal for a generation whose appetites have been educated to a preference for empty-calorie foods. It seems so much simpler than changing to a balanced, unrefined diet.

Biochemical researchers, however, continue to report findings which disappoint the hopes of those who have made vitamin concentrates the modern replacement for Ponce de Leon's fountain of youth.

Their experiments continue to unveil the complexity of the human machinery and the interactions of certain nutrients with others. Vitamins of the B complex, for instance—thiamine, niacin and pantothenic acid—are involved in the metabolism of sugar, and a high-sugar diet may produce a deficiency of these vitamins. A high-protein diet has been demonstrated to cause a loss of calcium.

Human cells require more than fifty different nutrients, and no single vitamin or mineral can by itself prevent or cure a particular disease. However, when a nutrient which has been lacking is supplied in combination with other nutrients the body requires, it may be the key to improved health.

The work of Dr. Roger J. Williams, veteran of more than thirty years of research on the human requirements for vitamins, has demonstrated the wide differences in individual needs. Even if it were possible to compound a super-pill for the hypothetical average person, no single formula would meet the needs of everyone.

This does not mean that there is no place for vitamin and mineral supplements. It does mean that they should not be considered a substitute for a well-balanced diet chosen from the four food groups. Fruit, green vegetables, and whole-grain cereals are especially rich in the vitamins and minerals the body needs.

And for most Australians drastic reduction in sugar-rich and white-flour products would eliminate many of the health problems, the remedy for which is often sought in pills.

"There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things. They allow only a few things to be placed before them or their families to eat. In eating a small amount of food, and that not of the best quality, they do not take into the stomach that which will suitably nourish the system. Poor food cannot be converted into good blood. An impoverished diet will impoverish the blood."
—"Counsels on Health," page 151.

HISTORIC PICTURE GALLERY



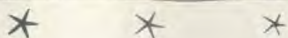
The Avondale College staff, about 1917. Those pictured are, left to right (back row): Mr. Mountain, Mr. C. Rosendahl, Mr. E. L. Pengilley, Mr. Harding, Pastor L. D. A. Lemke, Mr. Cedric Watson. Front row: Miss Myra Went (Mrs. R. A. Anderson), Miss E. Jones (Mrs. L. Walton) and Miss I. Coots (Mrs. G. Hosking).

Pictures this page, courtesy Mrs. T. G. Crabtree (nee Rosendahl), Port Macquarie, N.S.W.



The A.M.C. store which stood where the primary school now stands on the College estate. Mr. Butler, Sr., the manager, is standing on the steps; his assistant, Miss Rose Brown, is on the veranda.

EDITORIAL



The Man Who Bought a Mountain

THOSE WHO HAVE VISITED the Isle of Capri and have gone to the highest part, Anacapri, have been conducted through the reconstructed Roman villa called San Michele, built by Axel Munthe. Those who have not made such a privileged pilgrimage can still vicariously visit the place through the eyes and pen of that delightful self-confessed eccentric builder Axel Munthe, the animal-loving doctor who chose the delightful spot as his haven from the pressures of his medical practice in Rome and, earlier, Paris.

Axel Munthe was a Swede, but his love for the Isle of Capri was a soul-love that compelled him to return as often as possible until blessed retirement enabled him to live there permanently. The Catholic population loved the Protestant doctor, and he had no enemies. Except one.

This man (whom he does not name in his famous book, "The Story of San Michele") made much money from the netting of birds as they flew northward in the migrating season. All they asked for, says Munthe, was rest after their long flight over the Mediterranean as they winged their way northward to their homeland. But the cunning of man outwitted the natural instincts of the birds to return home. Nets were spread and thousands of birds were caught, to be tightly packed (still alive) in wooden boxes and freighted (without food or water) to Marseilles, to be devoured in the smart restaurants of Paris. For centuries, the seat of the bishop of Capri was, he reports, entirely financed by this nefarious trade. Munthe resolved to do something about it.

First, he discovered how it was done. A decoy bird was first obtained. Its eyes were stung out with a hot needle. This blind songster would therefore not stray, but would sing the louder, the longer and the more earnestly, and thus attract others of its kind to land in the thickets—where the nets had been placed. The cruelty of this operation disgusted and angered Munthe, especially as only a very few birds in a hundred survived the operation. Near his own villa was the best area of all for the purpose, an entire mountain owned by a former butcher who often took a thousand birds a day from his snares. The butcher was the doctor's most bitter foe. The two men were sworn enemies.

Munthe had appealed to the Prefect of Naples to have the trapping stopped; he was informed that nothing could be done; the butcher owned the mountain. He appealed to the "highest Lady in the land," but she was not interested in helping. An appeal was made to the pope, but a "fat Cardinal" had replied that only that morning the pope himself had been carried down to watch the netting of birds in his own palace grounds, and that the catch had been good and profitable.

The next shot he fired was more literal than figurative. He scraped the rust off the old two-pounder that he had found in the garden, left there by the departing British army in 1808, and fired off a shot every five minutes between sunrise and sunset in the season, hoping to frighten the birds away. The ex-butcher sued him for interfering with his lawful trade, and Munthe was fined 200 lire. Undaunted, he trained all his dogs to bark day and night (thus losing most of his sleep). A few days later his beautiful big Maremma dog died suddenly, and Munthe found arsenic in its entrails; he caught sight of the murderer lurking near his garden wall and thrashed him. He was fined 500 lire for assault.

Next he offered to buy the mountain from the ex-butcher, and an exorbitant price was asked, but the doctor sold his statue of the Madonna by Desiderio di Settignano, and a valuable Greek vase and raised the sum asked for the mountain. When he placed the money before his adversary he was told that the price had just doubled. The slaughter of the migrating birds went on as before. In desperation, Munthe fled from the scene of the carnage he could not bear.

On his return to Capri he was informed that the butcher was mortally ill, and that twice daily expensive masses were

being said for him in the local church. Toward the evening of his first day at home, the priest visited the doctor, asking him to be so compassionate as to visit the dying man. Munthe replied that, except for treating the very poor, he had never practised medicine on Capri, as there was a resident doctor there, and he advised the priest to call him. That gentleman replied that the village doctor had been treating the dying ex-butcher, but that he could do nothing, suspecting pneumonia. On the other hand, the priest said, the chemist was sure it was a stroke, the barber thought it was a blood ailment and the midwife thought it was something else. The priest himself thought it was "the evil eye." Then the thought struck Dr. Munthe. Yes, he would go on the condition that the ex-butcher would swear on the crucifix that, if he recovered, he would sell the doctor the mountain at the previously stated price, and that he would never again sting out the eyes of a bird. The conditions were rejected. The butcher preferred to take his chances.

In the night he was given the Last Sacraments. At day-break the priest came again to Axel Munthe. The offer had been accepted; he had sworn on the crucifix. Two hours later, Munthe had drained off a pint of pus from his patient's left pleura ("to the consternation of the [local] doctor and the glory of the village saint, for, contrary to my expectations, the man recovered").

Now let Munthe tell the rest of the story himself: "The mountain of Barbarossa is now a bird sanctuary. Thousands of tired birds of passage are resting on its slopes every spring and autumn, safe from man and beast. The dogs of San Michele are forbidden to bark while the birds are resting on the mountain. The cats are never let out of the kitchen except with a little alarm-bell tied around their necks, Billy the vagabond [Munthe's pet monkey] is shut up in the monkey-house; one never knows what a monkey or a school-boy is up to."

We could marvel at the cruelty of a man who would sting out the eyes of a feathered songster to make his miserable living; we could consider the fact that the blind bird would sing so much the more—night and day without ceasing—when it was blinded so cruelly, and there are lessons galore there; we could meditate upon the inhumane behaviour of the one-time butcher in contrast with the humane attitude of the doctor; we could even consider this story as an essay in the frustrations that befall a man when he tries to do good. However, there is one aspect that in our view is paramount. The doctor would buy a MOUNTAIN to save those beloved birds! Moreover, he would spare no expense to make it safe for them. Furthermore, he would bargain with this devil-in-human-shape when the latter was on his deathbed—all for the sake of sparing some small bird the excruciating agony of being blinded, and to save the whole bird population from the snare of the fowler and the net of the heartless trapper.

The doctor was not a particularly religious man, he claims, and so he would, if he were still alive, be considerably surprised to find that we find in his actions an allegory of the love of God. He would wonder at the fitness of our comparing his love for those unfortunate and helpless creatures with God's love for man. Yet it is most apposite. The doctor was prepared to buy a mountain and at a much inflated cost; God was prepared to empty all heaven in order to make man's eternal home safe. Munthe exhausted every known way in order to protect the birds he loved. God knew that there was but one way to save mankind, Axel Munthe bought the mountain at considerable personal sacrifice. "God so loved the world that He gave His only begotten Son." And this was the greatest sacrifice of all. This is where Munthe could rightly exclaim, "But my sacrifice was nothing compared with His!"

Robert H. Parr.

Baptism in Central Papua New Guinea

LESLIE R. TULLY

Communication Secretary, Casino
Church, North New South Wales

DURING A RECENT visit to the Western Highlands Province of Papua New Guinea, the writer was privileged to witness a most impressive sight. It was a baptism at Togoba, and it represented the culmination of months of branch Sabbath school work, as well as other meetings and studies, all conducted by faithful laymen of the Togoba church.

The morning of the baptism dawned beautifully fine, with the sun later shining through a high, misty haze. Sabbath school and church service were attended by over 400 people, including, besides the regular church members, a baptismal group and their "wan-toks," who had come along to see what it was all about.

Right after the church service, the whole congregation moved down to a quiet pool in a beautiful nearby mountain river. The eighty-foot-high bank on one side was practically covered with the interested and the curious. The opposite bank was taken up by the members and friends of those about to be baptized, as well as the baptismal group of thirty



Pastor Paul Piari officiates at a baptismal ceremony at Togoba, in the Western Highlands Province, west of Mount Hagen in Papua New Guinea.

candidates. Several small groups were also scattered about on vantage points on the nearby hillside.

Candidates from Prison

Those about to enter the waters of baptism included young and old, as well as middle-aged men and women. There was a lad about fifteen, whose parents were both dead. A man who has served three years of an eight-year sentence for killing his wife was also among the group. There are two other men serving time who also attend Sabbath school. These men are doing a prison term at Togoba because they are lepers, and this place being a leper colony, they are obliged to remain here.

Pastor Paul Piari conducted the baptismal service, while the deacons and deaconesses carried out their several duties in ably assisting the candidates at the water's edge. An elder, known as

Puss, gave an address in Pidgin, which was translated by another into the local tongue.

Six Europeans were present, including the writer and his wife, Mrs. Narelle Stanley (the writer's daughter), and her husband Glenn. Mr. Stanley is the officer-in-charge at the Togoba Hospital. The Stanleys have very recently been transferred from the Sepik. The others were two volunteer nursing sisters, Ruth Duffy and Julie Fehlberg, of South Australia and Western Australia respectively.

After the ceremony, the candidates lined up on the bank, together with the new class, to have their hands shaken by their wan-toks."

It was indeed a stirring sight to see all these people witnessing to the world that they accepted Christ according to the Bible. A previous baptism was conducted here about a year ago.



The church and some of the congregation at Togoba.

Photos: L. Tully.

EXAMINATION

And then I am convicted,
As the Spirit whispers low,
"If you would truly judge yourself,
No judgment you would know."

I humbly ask God's pardon,
And beg Him search within
And show me all the little things
I do not see as sin.

That when I judge my neighbour
As all his faults I see,
I'll turn my eyes away from him,
And look instead at me.

—Bessie June Martin,

"Canadian Union Messenger."

Christ's Gift to His Church

MARTIN BROWN, Pastor, Bairnsdale Church, Victoria

FROM TIME TO TIME we hear, both in the church and out of the church, "I have the Bible, I don't need Mrs. White." This statement is true in itself. But, if we have the Bible, we ought to be willing to accept a genuine gift of prophecy in the church.

The Scriptural basis of the work of the Holy Spirit in the church is the prophecy in Joel 2:28-32: "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the hand-maids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."

On the Day of Pentecost, when the Spirit of God came upon the church in full power, Peter stated that this was in fulfilment of Joel's prophecy (Acts 2:16-21). But this fulfilment was not for just that Day of Pentecost. There was to be a continuing fulfilment, for the Holy Spirit was not given and then taken away. The Holy Spirit was given to be with the church until "that great and notable day of the Lord." Acts 2:20. The "day of the Lord" was not Pentecost, but has to do with the return of Christ and the end of the world, as Peter himself wrote at a later time (2 Peter 3:10).

Work of the Spirit

The continuing work of the Holy Spirit is also indicated by the nature of His work. In Eph. 4:11-13, we read: "He [Christ, through the Holy Spirit] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The work of the Holy Spirit, through His gifts, for the development and growth of the individual and of the church, is seen to be a work that is necessary until the Lord returns.

In 1 Cor. 12:7 Paul states, "Now to each man the manifestation of the Spirit is given for the common good." New International Version. In verses 8-10 he lists various gifts given by the Holy Spirit. Then verse 11 states, "All these are the work of one and the same Spirit, and He gives them to each man, just as He determines." N.I.V. Clearly, the Holy Spirit gives the gifts for the good of the church. And He gives them as He sees fit. Who, then, are we to say that we

do not need this or that gift? The rest of chapter twelve goes on to point out, as in Ephesians 4, that the gifts are given for the proper functioning of the church, "the body of Christ" (verse 27).

With warnings against false supernatural workings (see Matt. 24:24; Rev. 13:14), we must be careful not to throw out the baby with the bath water. We can expect the genuine working of the Holy Spirit. And these scriptures leave open the possibility and the probability of any spiritual gift in the church, at any time, and in any place, as God sees fit. This includes the prophetic gift.

"The Testimony of Jesus"

The Book of Revelation refers to the prophetic gift in an interesting way. In Rev. 1:2, the phrase "the testimony of Jesus" refers to the prophetic message, as given to the Apostle John by Jesus. In Rev. 19:10, John is said to have brethren who have "the testimony of Jesus." And the "testimony of Jesus" is defined as the "spirit of prophecy." John and his brethren therefore have the spirit of prophecy. This can only be the gift of prophecy under another name. Thus, in Rev. 22:9, John and his brethren are said to be prophets. Hence, those with the testimony of Jesus, or the spirit of prophecy, are said to be prophets. They have the prophetic gift.

When we read in Rev. 12:17 that the remnant of the church have the testimony of Jesus, we can therefore expect prophetic guidance among God's people in the last days. And this prophetic guidance becomes an identifying mark of God's people.

There is nothing strange about this idea from a Biblical point of view. Both the Old Testament and the Book of Acts have their prophets, from whom we have no writings in the Bible, but who had a message for their time. The special needs of the last days can be met by God in the same way.

Further, on the basis of these Biblical facts, there is nothing strange or unexpected in claiming for Ellen G. White the gift of prophecy; and that she is, therefore, God's messenger to His people in these last days.

This is, however, a claim that ought to be tested. Scripture says so (see 1 Thess. 5:19-21; 1 John 4:1). We can do this today, personally, by reading and comparing her writings with a proper understanding of the Bible.

It is unfortunate that many mistakes of attitude toward the work of Ellen White are made because we either know too little of her writings, or too much of

her writings and not enough of the Bible. There are three aspects of the work of Ellen White that help us to understand the proper place of the gift of prophecy in the Seventh-day Adventist Church.

1. The relation of the work of Ellen White to the development of doctrine in the Seventh-day Adventist Church.

It is often claimed that our teachings originated with Ellen White. This is quite untrue. That it is untrue is demonstrated in that we can, and we do (and we should), present the truths of God from the Word of God. Mrs. White herself stated "that some had taken an unwise course; when they had talked their faith to unbelievers, and the proof had been asked for, they read from my writings instead of going to the Bible for proof. It was shown me that this course was inconsistent and would prejudice unbelievers against the truth."—"Testimonies," Vol. 5, page 669. (Is it too much to suggest that there are "unbelievers" in the church, also?)

The teachings that we hold today were developed, for the most part, in a series of Bible conferences held in 1848 and 1849. The various doctrines were studied through by those early leaders. After they had gone as far as they could in Bible study, Mrs. White was often given visions to confirm and/or clarify positions already discovered from the Bible.

In the matter of prophetic interpretation, L. E. Froom, in his four-volume, "Prophetic Faith of Our Fathers," has shown that Seventh-day Adventists have made few contributions to the understanding of prophecy. And Ellen White nowhere claims any original interpretations of prophecy.

Her relationship to the development of Seventh-day Adventist doctrinal positions is well illustrated in her experience with the Sabbath. She and her husband kept the Sabbath for seven months, on the basis of Biblical teaching, before she received a vision concerning it.

(The three latter paragraphs follow "Believe His Prophets," pages 167-169.)

2. The relationship of the work of Ellen White to the Bible.

Here, it is vital to let Mrs. White speak for herself. And she says that her writings are NOT to take the place of the Bible (see "Testimonies," Vol. 5, page 663, and "Early Writings," page 78). Then from "Testimonies," Vol. 5, page 665 we have these points:

Her writings are

NOT to give new light;

NOT to bring out additional truth;

NOT to belittle the Word of God.

Her writings are

TO impress vividly on our hearts truths already revealed in the Bible;

TO simplify the great truths already given;

TO exalt and attract minds to the Word of God.

In the light of these principles, it seems that a useful description of her writings, in relation to the Bible, is "an inspired commentary." To illustrate, no-

tice the statement concerning the judgment in "The Great Controversy," page 482:

"Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin." The Bible says the same thing, but perhaps not so concisely. The matter of records in the judgment is clear, from Dan. 7:10 and Rev. 20:12. Jesus is explicit regarding our accountability for our words (Matt. 12:36). And Paul is just as plain about our acts and our secrets (2 Cor. 5:10 and Rom. 2:16). Ellen White's statement simply brings these four points together.

A Re-Statement

A basic statement in her writings on health is: "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator."—"Counsels on Diet and

Foods," page 81. This is a simple re-statement of Gen. 1:29.

Much of her writing involves counseling. In "Testimonies," Vol. 4, page 105, we read: "Your attention is on the advantages that the world gives. You have not cultivated a love for devotion, but are better pleased with stir and bustle of labouring to acquire wealth." Surely this reproof is based on the principle of Matt. 6:33.

These are simple examples, but if we rightly understand the Word of God, we will see that her writings are simply expressing its principles. We ought not to forget that her last words to the Geneva Conference in session, in 1909, were: "I commend unto you this Book," as she held up the Bible. While there are those who would use her writings as if we had no Bible, it is clear that her ministry is to direct us to the Bible.

3. As Christ is the Centre of our faith, we should note the relation of Ellen White to Jesus Christ.

She urges that men's attention be called to Jesus Christ: "The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Centre of attraction, Jesus Christ, must not be left out. . . .

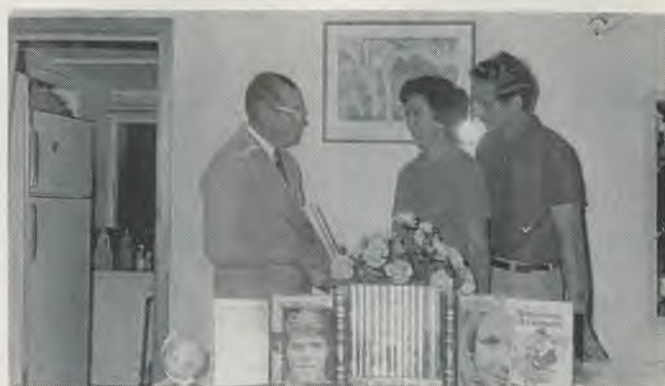
"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, . . . to 'the Lamb of God.'"—"Evangelism," pages 184, 185.

And she herself exalts Christ and His work to save men, as is obvious in the following statement. "[Paul] longed for the purity, the righteousness, to which in himself, he was powerless to attain, and cried out, 'O wretched man that I am!

(Concluded on page 14)



Brother Elwyn Allum and a display of the books he sells.



Brother Allum shows his technique in a demonstration canvass. Photos: W. Ferris.

Literature Evangelist Extraordinary

MARY STELLMAKER

Assistant Communication Director,
North New South Wales Conference

LITERATURE EVANGELIST Brother E. A. Allum has developed his own specialty during the past two years. He canvasses schools (including state schools, convents, and other private schools), public libraries, ambulance stations, clergymen, and clubs with the whole range of books available to our literature evangelists. He has covered most of the coastal areas of the North New South

Wales Conference in this way, and has penetrated west as far as Coonabarabran and Bourke. He has now transferred to the South New South Wales Conference to do similar work.

Brother Allum finds that his reference is provided by his previous sales. The principal of the State Central School at Wee Waa had been recommended the books by the Anglican, Presbyterian and Roman Catholic ministers who all had purchased the books from our man.

At St. John's College in Morpeth, he met a minister-teacher whom he had first contacted seven years before in Armidale. This man did not remember Mr. Allum's name, but obviously recognized him as he said, "You are that Seventh-day Adventist man with all those wonderful books. Come back and I'll introduce you to all the other teachers."

A Catholic Sister said, "I was wondering how I could get these books. The previous convent I was in had them." When Mr. Allum told her he was a Seventh-day Adventist, she said she knew that. She ordered \$248 worth of books.

At another convent the Sisters bought "Modern Ways to Health" for their own use.

The Catholic Father at Gloucester said he knew and admired Seventh-day Adventists. He ordered "Bedtime Stories" for his own nephews and nieces, and recommended Mr. Allum to the Gloucester convent. They bought \$168 worth of books.

A librarian suggested to Mr. Allum that he include service clubs and police and citizen boys' clubs in his canvassing. Since then, Mr. Allum has been including clubs, and a great deal of Adventist literature is going into club libraries. Most libraries purchase "Everything a Teenage Boy Should Know" and "Everything a Teenage Girl Should Know." Ambulance stations generally purchase "Modern Ways to Health." Mr. Allum reports that he sells our publications to at least two-thirds of the clergymen he calls on.

In 1975, Mr. Allum had \$20,500 in sales, but emphasizes that because of the distance he travels, his expenses are high. While away from home, he lives in his caravan. Recently, he has been at Lake Cargelligo in South New South Wales. His literature ministry there is an excellent back-up for the aerial evangelists.

May God continue to bless Mr. Allum and our other front-line evangelists with sales and souls.

From the Sunshine State comes a nostalgic report of the many things . . .

CAMP MEETING IS

C. G. ALLEN, Communication Director, North Queensland Conference



Camp meeting is learning to fit everything in a ten-foot-square tent, and really enjoying it.



Camp meeting is juniors dreaming dreams and seeing visions of what life might become.



Camp meeting is that moment of pause, renewing old friendships from college days, and recounting of our blessings.

"GRAHAM, are you going to pull all your tents down? Another cyclone alert has just come over the radio, and the TV is to be on all night so that we can check every hour." "No! we will tie everything down well and have a prayer meeting. Even if the cyclone should come, our campground will be the safest place in Townsville."

This conversation took place between myself and my next-door neighbour just as the cyclone warnings gathered momentum. Yes, camp meeting is trusting God, even when cyclones are on their way. Praise His Name, the cyclone turned and went out to sea.

The opening meeting of camp was one where you could sense our people had known their prayers had been answered, and that this indeed was a holy convocation. Camp meeting is a clanging of the rising-bell, the stretching of the tired, bent, imprinted limbs of those delightful gates, or do we call them beds? Camp meeting is the serenity, the companionship, the inspiration of those early-morning prayer groups in the twos and threes scattered throughout the big tent.

Camp meeting is the best attainments ever for God. Mission Offering, \$10,997, Adventist Book Centre sales, \$10,468, Sabbath School Offering, \$868, Aviation Membership, \$2,000. Camp meeting is "I'll Be a Little Rainbow," the hammering of nails, the sticking with glue in all the children's divisions. Camp meeting is "Decisions for Christ." Camp meeting is wearing, tiring for the superintendent. Camp meeting is youthful zeal. Camp meeting is for those who first attend—"I didn't realize what a wonderful family I belong to, their kindness, their love, the inspiration of youth." Yes, camp meeting is all this and more. A camp meeting is carrying the inspiration, the friendship, the communication with God, the joy into another year of witnessing for Christ. That is what camp meeting is—sharing with those who know not.



Camp meeting is Pathfinder directors eating corn on the cob.



Camp meeting is the literature evangelists telling of the blessings of God in 1976, Literature Emphasis Year.



Camp meeting is the stillness when the big tent is empty and the crowds have gone.



Camp meeting is to enjoy the noise of children at play.

Photos: courtesy C. G. Allen.

A press secretary offers appreciation for an instructive visit, and declares

IT WAS A REAL HONOUR, DOCTOR

H. G. DAVIS, Communication Secretary, Warburton Church, Victoria

THE VISIT to Warburton Sanitarium and Hospital of Dr. M. G. Hardinge, of Loma Linda University, U.S.A., some time ago, was no small honour.

But the experience of this famed nutritionist, pharmacologist, and research scientist was also shared with the medical profession in Melbourne.

Apart from heading the Seventh-day Adventist School of Health at Loma Linda University, Dr. Hardinge is a member of the American Association for the Advancement of Science, the Heart Association, the Society of Pharmacology and Experimental Therapeutics, and in 1963 gained the Alpha Omega Alpha in medicine.

In Australia and New Zealand for one month, Dr. Hardinge's Victorian visit included lectures to the following: The Royal Australian College of General Practitioners, The National Heart Foundation, Cardiologists at Prince Henry's Hospital, the Dietetic Association, and the Gordon Institute in Geelong for the training of dietitians.

At Warburton Hospital, Dr. Hardinge's lecture was greatly appreciated by the hospital staff and twenty Adventist doctors from the Melbourne area.

The doctor's thirty-five published works cover the wide range of research in which he has been engaged.

Detailed studies on diet, the lesser-known vitamins, cholesterol levels, aspects of ephedrine and amphetamine poisoning, active laboratory research into cancer, are but a few.

Then his "Oblique Nailing of Femoral Neck Fractures," his associated work on the "Self-adjusting Self-locking Hip Bolt," and "A Guide to Hip Nailing" bring to light some of the more practical results of his research.

Doctor Hardinge's wife has been a most enthusiastic partner in his work. In fact, at the moment they are concluding initial research into the synthesis of vitamin B₁₂ in the mouth.

One of those "inspirational" thoughts that come to scientists led to his suggesting to his wife that organisms in the oral cavities might produce the vitamin.

"Maybe you have the right idea," she replied enthusiastically.

Subsequent careful research has confirmed this, together with the knowledge that the tonsils also contain many organisms that produce vitamin B₁₂.

A back-room glimpse of the tedious research work required shows laboratory assistants assiduously cleaning their teeth then spitting saliva for hours for the measuring of the exuded vitamin.

This is a break-through in research concerning this important vitamin, connected as it is with protein in the diet and breakdowns in the peripheral nervous system, which can result in loss of certain functions of the fingers.

Researching further into high and low protein diets, Dr. Hardinge is approaching the conclusion that the high protein diet (U.S.A.) is responsible for the shorter generative age in that country.

In 1880 the average generative age was 16.3 years; in 1967 it was 11.9 years.



Dr. Hardinge at the Warburton Health Care Centre.

Photo: H. Davis.

He feels, in view of this, that some of the social problems we have in our youth come from their maturing sexually, with all the drive that accompanies that maturity, before their emotional, endocrine, and other systems are fully developed.

At question time, Dr. Hardinge's seemingly effortless, enlightening answers to profound questions were greatly appreciated by his attentive audiences.

Unassuming, friendly, and quietly positive, the doctor's approach inspires confidence.

The foregoing report was published in the *Yarra Valley News*, a regional newspaper circulating in the Warburton district and eastern suburbs of Melbourne.

INVESTMENT

MRS. GLENNIE SHARP, Communication Secretary, North Shore, Auckland, North New Zealand

INVESTMENT has always been a focal point in our Sabbath school programme at North Shore. We've never been short of an enthusiastic Investment secretary in the person of Sister Tui Chilcott, who has encouraged many to participate.

Church members have been impressed as others have told of the Lord's blessing. Indeed we have seen the evidence at Bring and Buys and Harvest Festivals.

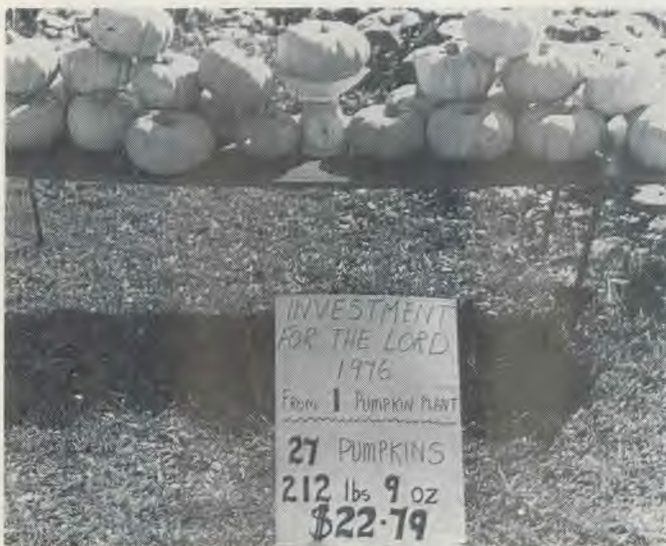
Last November, Sister Chilcott promoted Investment in the Junior Sabbath school, encouraging our juniors to grow pumpkins.

Each volunteer was given a small pumpkin plant, advice on how to feed it, and admonition to plant with a prayer.

Interest ran high, and there was much conjecture as to who had the heaviest fruit or the largest crop.

On Sabbath, May 8, Kerry Downes handed in her return. The photograph and placard tell her story.

[Editor's question: Anyone care to challenge Kerry for the pumpkin-growing championship?]



Wedding at Togoba

LESLIE R. TULLY
Communication Secretary, Casino
Church, North New South Wales

ON SUNDAY, April 18, I was a guest at the wedding of Lois Imona and Henry Tanimia at the Togoba Adventist church. Togoba is situated in the Western Highlands of Papua New Guinea, about ten kilometres by road west of Mount Hagen.

The church was beautifully decorated by friends of the couple, and the assistance of my wife was very kindly accepted. The bride was dressed in a gown of white, silk-embossed crepe, and wore a veil lent by her sister. The bridesmaids wore gowns made of blue crepe with matching headbands. The gowns and headgear were all made by Mrs. Narelle Stanley, who, like most missionary wives, can turn her hand to almost anything.

The bridegroom and his assistants wore white shirts, brown trousers and turquoise-blue ties. Pastor Ritchie Way officiated at the wedding.

A song, "Love in a Home" was beautifully rendered by a group of girls known as the Sopas Singers, nurses from the Sopas Hospital.

After the ceremony and photography



The bridal party, including newly-weds Lois and Henry Tanimia of Togoba Hospital.

Photo: L. Tully.

were completed, a reception was held on the lawns of the Nursing Sisters' home. Food of all description was provided. The uncle of the bride accepted the responsibility of host for the occasion. (He is the senior gardener at Paglum Mission School.) Sister Julie Fehlberg, of Wes-

tern Australia, and Sister Ruth Duffy, of South Australia, who are volunteer nurses at Togoba, went to no end of trouble to prepare various culinary delights.

Henry is secretary at the Togoba Hospital, and Lois is a fully trained Sister.

LIFE SKETCH OF PASTOR T. A. ANDERSON

MELVIN SKINNER

ANOTHER LINK with the past was broken when Pastor T. A. Anderson fell asleep in Jesus on Sunday, May 16, 1976. A fearless evangelist and keen Bible student, his radiant personality will be sadly missed.

Theodore Alden Anderson was born in Christchurch, New Zealand, at the turn of the century. He was the only son of the late Mr. and Mrs. J. B. Anderson.

When quite young, Theo, as he was affectionately known, moved with his parents to the Avondale area, the parents wishing their son to be trained for the gospel ministry. Graduating in 1922, he spent three years in the field, returning in 1925 to marry Kathleen Beatrice Smith, the ceremony being performed by the late Pastor A. H. Piper.

Queensland was their first place of labour, mainly in the Montville district, then on to North New Zealand for active evangelism. Six years were spent in tent missions and raising up churches, with such a degree of success that Pastor Anderson became known as "The King of the North," a sobriquet given him by the late Pastor H. E.

Piper, then North New Zealand Conference president. Companies were raised at Kaeo, Dargaville, Kaitaia and Wanganui, and public evangelistic campaigns were conducted in Auckland and Whangarei.

South Australia then called the Andersons, and they served there for a short period, thence to North Queensland for mission work in Townsville, Bowen, Home Hill, Charters Towers and Hughenden, mainly using tent auditoriums. From the tropics the family moved in mid-winter to Melbourne, where tent missions were conducted in the suburbs and in the larger surrounding towns. The Frankston church is a memorial to Pastor Anderson's success, a large company having been raised there.

The Wollongong district was the next port of call, then on to the Hunter Valley coalfields towns of Cessnock and Kurri Kurri. His latter years of active service were in the Newcastle-Wallsend district, his name currently standing on the Wallsend church roll.

Many people today rise up to call the name of Theo Anderson blessed. He had a deep and lasting interest in

every person he baptized, keeping in touch over the years, and helping when help was needed.

Daniel 12: 3 surely applies to Pastor Anderson: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."



Pastor T. A. Anderson.

Welfare Witness in Wollongong

MRS. JOYCE BATH

THE LADIES of the Wollongong Community Services of the Greater Sydney Conference did more than feel sorry for and pray for the folk who were involved in the recent earthquake in Italy. We took some clothes over to the "Good Neighbour Council" office and offered our services. Both were quickly accepted and we were told that our clothes were of very high standard and we were the first to offer our services. After a short time the ladies had sorted and packed quite a quantity of clothes that had been given by the people of the Wollongong district. The girls in the office were amazed how quickly so few ladies could process so many clothes, but they did not know that we were used to this type of work.

The "Good Neighbour Council" invited us to help continually during the crisis period and we readily agreed. On one occasion while we were working, a reporter from the local newspaper arrived to take pictures, and the television station sent representatives whose cameras were whirring while we worked. When the excitement died down we were told by the "Good Neighbour Council" representative that when making a report for television she stated that the Seventh-day Adventist church was working in with the "Good Neighbour Council" and she hoped we did not mind. We assured her we did not mind and thanked her for her consideration and thoughtfulness. What a thrill it was to hear on the television news that the Seventh-day Adventist churches were helping with relief work in the recent disaster in Italy!

On our last visit to the centre we were offered tea and coffee. When we declined, an opportunity was given us to explain our stand on health reform. Mrs. Northey, our leader, gave a very fine explanation on the virtues of healthful living. Resulting from the discussion we have the name and address of a lady who is interested in attending cooking demonstrations when they are held.

We at Wollongong thank the Lord for the opportunity we had to witness in a practical way to these people. We believe that as the Lord's return draws nearer, the Community Services of the Seventh-day Adventist Church will play a vital part in practical ministry. Perhaps there are readers seeking for worthwhile avenues of service for the Lord in these closing days. We would like to suggest that you contact your Community Services leader and offer your services.

Ungarie in Action

MRS. JACKIE THIERRY

Communication Secretary, Ungarie
Church, North New South Wales

ISN'T IT WONDERFUL to belong to a church where every member is active when called upon?

I think it a privilege to belong to such a church. With Ungarie, Lake Cargelligo and Condobolin churches to care for, necessitating much travel, Pastor Straker's time is fully taken up; however, he still finds time to organize regional meetings for these churches alternately. On Sabbath, May 1, our meeting was held at Condobolin.

Sabbath school commenced at 10 a.m., divine service at 11:30. At 1 p.m. the whole church gathered in small groups in the park, eating lunch and, of course, chatting with friends not seen since our previous regional meeting. It is a lovely park and the children had a very enjoyable time.

At three p.m. we gathered for Young People's Meeting, and what a pleasant time we had! Pastor Howse, now retired, recalled stories from the mission fields, stories of escape as the Japanese entered the Pacific Islands, and of Pastor Howse's experience in sailing out while the invaders were dropping bombs. Through God's protecting power, the bombs fell harmlessly into the sea.

Then with very little knowledge of sailing, and with God's wonderful keeping power, they sailed to Australia, guided only by compass and God's handiwork in the heavens.

Right after this meeting Brother John Peacock gave each person a piece of paper with a name and address on it. We had to go to that address and invite that person to attend the evening meeting.

The meeting was conducted by Brother M. Jackson of Condobolin church, a panel of two doctors, a policewoman, Mrs. Gilson from the drug squad, Pastor Ferris, South New South Wales Young People's leader, and an Avondale College student.

After a film on the harmful effects of drugs on mind and body, several people took part in a question time. In her lecture, the police officer handed out a picture of a marijuana plant, and a bottle containing marijuana.

One young man showed real interest in the programme and will doubtless be helped further by visits from our already busy pastor.

Although tired at the end of the day, everyone was happy with the results of the day's activities and the blessing gained.

LIFE SKETCH OF MRS. OLIVE DORIS JOHANSON

as reported to
PASTOR L. C. COOMBE

OLIVE, second daughter of our late Brother and Sister J. H. Camp, was born in Wellington, New Zealand, on November 22, 1895, and quietly and unexpectedly fell asleep in Jesus shortly before noon on Sunday, June 6, 1976, in her eighty-first year. About the year 1901, she accompanied her parents to South Africa where they resided for some six years. As a schoolgirl in that country, Olive formed a friendship with another little girl, who was later to become the wife of our late and esteemed Pastor F. G. Clifford. This friendship was renewed and strengthened when Brother and Sister Clifford came to Australia in 1954, he as the president of the Australasian Division.

With her parents, Olive later went to Battle Creek, U.S.A., and then to England, where she completed her education and qualified as a competent office secretary and stenographer. Leaving her parents in England, she returned to Battle Creek where for about three years she worked in the world-famous Battle Creek Sanitarium, under Dr. J. H. Kellogg. She was stranded in the U.S.A. for several years as a result of World War 1, and for health reasons she went to California for about two years, and worked at the Pacific Press in Mountain View and for the Ellen G. White Estate at "Elmhaven," St. Helena.

Brother and Sister Camp returned to Australasia early in 1920, and located in Wairoa, where Olive joined them about a year later. She was employed in the old Australasian Union Conference headquarters, first in the treasury, and eventually as secretary to Pastor J. E. Fulton, the then president of the Union Conference.

On September 1, 1924, Olive became the bride of Bertram O. Johanson, in Wairoa, Pastor W. G. Turner being the officiating minister at the wedding. Then followed forty-seven years, during which she shared her husband's service to the church, giving herself a total of some fifty-three years, excluding the time spent with the Battle Creek Sanitarium, as against his fifty-two years of service. In due course they became the parents of two children: Wilma, now Mrs. Kelvin Shinn, and Don. Sister Johanson proved herself a loyal and devoted wife and mother, responding willingly to each call that came to her husband in connection with his work: from Wairoa to New Zealand, to Cooranbong and back to New Zealand, and finally back again to Wairoa. She was active in Sabbath school work, especially in the children's division, and was head deaconess of our Wairoa church for many years, including the time of moving from the old church building to the present one.

About seventeen months before Brother Johanson's retirement at the end of 1968, Sister Johanson was invalided by a severe stroke which robbed her of her mobility

and her power of conversation, although her mind was otherwise clear and active to the close of her life. This proved to be a sore trial, which she bore patiently for nine years. Now our sister quietly sleeps until the resurrection day.



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.

THE INCARNATION

Dear Editor,

Acting on the suggestion made by Pastor Heise in the RECORD 19/4/76, I re-read the article to which he referred.

I wholeheartedly agree with Pastor Heise, that Jesus is a wonderful Saviour, but may I make a comment or two on the article referred to?

It has always been my understanding that the whole purpose of the Incarnation was that Jesus might relate to sinners. Did He not come to "seek and save that which was lost"? Why then, I ask, do we go to such great length to relate Jesus to one single, sinless being (namely Adam before the Fall), when in reality He came to relate to a whole world lost in sin?

Surely the great miracle of the Incarnation was not that Jesus was born sinless, but rather that He was born sinless after 4,000 years of sin had taken its toll on the human race, of which by virtue of His birth, He became part.

To say that Jesus identified Himself with the fallen race no more makes Him a sinner than does the fact that on Calvary He took upon Him the sins of the whole world.

The Bible clearly states that "in Him was no sin." There can be no question on that point, but what we must keep in mind is that Jesus identified Himself with the fallen race from His birth in the manger to the cross on Calvary's hill; indeed, through the Incarnation He has linked Himself with humanity for ever, by a "tie that can never be broken."

The great truth of the Incarnation must surely be that what God did in Christ in restoring fallen man to the perfection lost through sin, He can and will do for us (dependent on our faith) through the provisions of the plan of salvation, i.e., restore in us the image of our Maker, and bring us back to the perfection in which man was originally created. Is not this glorious truth really the basis of both justification by faith and sanctification, and does it not encompass the whole spectrum of the doctrine of Righteousness by Faith, which in turn is nothing less than our partaking of the divine nature, and becoming children of our heavenly Father?

Yes, Jesus is a wonderful Saviour, and He becomes just so much more wonderful when we relate to sinful man rather than to sinless Adam, who really didn't need a Saviour anyway.

A. D. Pietz (Retired Pastor),
Queensland.

MEMORIES

Dear Editor,

The recent article about Mark Dodds stirred up many memories in my mind, which brought him very clearly before me as we Avondalians knew him.

How did he come to go to Avondale? Pastor J. E. Fulton was on one of his visits to Fiji, and there met Mr. Dodds. A well-respected man of the district, he was much burdened in heart about his only son, who was bent on doing everything against his father's wishes and plans for him, and kept company with a group of young men of bad character.

His father was anxious to get him away from this influence. Pastor Fulton suggested that Avondale would be a safe place to send the boy. So Mark was booked for Avondale, and great preparations were made to send him there.

At this time there was a group of ten boys, ten to twelve years of age, whose parents had sent them there to be reformed. These youngsters were called the scalliwags of Avondale. They told us all that they had had too much religion at home and had come to the school to shake it off and have a bit of fun. Mark joined this crowd, and soon became their leader. They defied all rules and delighted in playing all sorts of practical jokes on students and even faculty members. No one was safe from their pranks. Mark was in the same Bible class as I, the primary Bible class taught by Mrs. D. E. Robinson.

Mark never knew his lessons, and I don't think he ever opened his Bible. Mrs. Robinson was recognized as one of the best Bible workers in the denomination.

Another boy who came about the same time as Mark became a great pal of his; he was sent by his parents for the same reason and attended the same short-hand class that I did, but he had no interest in his studies. They seemed to spend their time in seeing how they could annoy and disturb the rest of the school.

Mark's father must have received unfavourable reports, and so sent for him to come home at once, as it was a waste of money to keep him there. So the day came when we all said farewell to Mark Dodds.

In later years Pastor A. G. Stewart made visits around the various districts of Fiji, and on many occasions met Mark Dodds, who grew up to be a very popular man amongst his fellows. He had no interest in religion.

Dr. M. M. Freeman,
Western Australia.

WHEN GOD INTERVENES

MANY will recall the special prayers that were offered for Aubrey Shirley by Pastor Vandeman and others at the meeting in the Dallas Brooks Hall in Melbourne on Friday night, May 28. It was at approximately the same hour that Aubrey was being anointed at the Sydney Adventist Hospital in Wahroonga. Only in critical illness is anointing resorted to. Aubrey's condition called for just such intervention. He had suddenly developed symptoms of Hodgkin's disease (cancer of the lymph glands), and tests made by our own doctors in consultation with specialists of the Sydney North Shore Hospital had confirmed this, for the tests were positive.

There is no crisis, however, with the all-powerful Physician when in faith we claim His promise: "The prayer of faith shall save the sick, and the Lord shall raise him up." James 5: 15.

Final exhaustive examinations made a few days after the anointing proved negative. There was then no trace whatever of the threatening destroyer.

Words are quite inadequate to express the unbounded relief and grateful appreciation to our God felt by all those concerned with this deliverance. We surely know now by experience that "the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear."

Our grateful thanks to all those who so lovingly united their petitions with ours to the Throne of Grace.

—Aubrey's grateful parents,
relatives and friends.

THOUGHTS ON STEWARDSHIP

"And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." Eze. 33: 31.

"When sin strikes inwardly, it assails the most noble part of a man's being. It makes terrible confusion and havoc with man's Godlike faculties and powers. While physical disease prostrates the body, the disease of selfishness and covetousness blasts the soul."—"Selected Messages," Book 2, page 186.

GOOD FOOD

with
SALLY HAMMOND



Red lentils are often the neglected "little brother" of brown lentils. Because brown lentils are so savoury and tasty in many forms, we tend to overlook the others. However, the red lentil has a flavour all of its own and is quite peppery and can make a tasty savoury, as I hope the following recipe will demonstrate. Try adding them to stews, casseroles and soups for thickening and flavour. This lentil soufflé is full of goodness, as it combines protein-rich foods such as eggs, milk and lentils.

LENTIL SOUFFLE

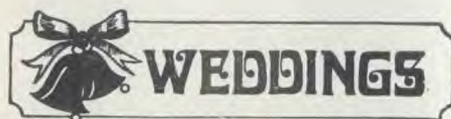
- | | |
|-------------------------|------------------------------|
| 1 cup red lentils | 1 pint (600 ml) milk |
| 2 tablespoons margarine | 1 onion, chopped |
| 2 tablespoons flour | salt to taste |
| 4 eggs | 1 tablespoon chopped parsley |

Boil lentils and onion together till soft and rather dry. Make a white sauce from the flour, salt, margarine and milk. Cool slightly and carefully add eggs one at a time. (It may be best to beat eggs and slowly add a little of the hot mixture, stirring all the time. Add about a cup of hot mixture then transfer back to the sauce. That way the eggs won't "scramble" with the heat.) Blend in lentil mixture and bake in a greased dish in a moderate oven till set. Serves 4-5.

CHRIST'S GIFT TO HIS CHURCH (Concluded from page 7)

who shall deliver me from this body of death?' Rom. 7:24, margin. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, 'Behold the Lamb of God, which taketh away the sin of the world.' John 1:29.—"Steps to Christ," page 19, emphasis supplied.

These three points show that the burden of the work of Ellen White is surely in harmony with the work and the Word of God. We can see this gift of the Holy Spirit as the gift of Christ to His church. When rightly understood and rightly used, it will draw us closer to our Saviour, and so aid in preparing us for His coming.



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.

BERNORTH-KUHN. In the presence of many relatives and friends in the Toowoomba Seventh-day Adventist church on May 9, 1976, Glenn Allan Bernorth and Margaret Elizabeth Kuhn pledged to be faithful to each other as husband and wife, and together plan for the establishment of a Christian home. Glenn received a B.A. in Geology at the Darling Downs Institute of Advanced Education, where he met Margaret, who received a Diploma in Primary Teaching from the same institution. As they establish their home in Stanthorpe, Queensland, and use their talents for Christ and their fellow men, we wish them the Lord's richest blessing.
H. A. Grosse.

MUIR-KNOWLES. On May 2, 1976, Douglas Muir and Charmaine Knowles met before God and many relatives and friends in the Beaudesert Seventh-day Adventist church, Queensland, to enter into a lifelong partnership as husband and wife. Doug and Charmaine will be residing in Pomona in Queensland, where Doug is employed in the local Shire Council Office. A very pleasant and healthful repast was provided by the Springwood church catering committee in the Supper Room of the Beaudesert Town Hall. May God richly bless this lovely couple as they hold aloft the torch of truth in their small community.
A. D. Pietz.

PALMEN-ADAMSON. June 14, 1976, was chosen by Beryl Dianne Adamson and Douglas Edwin Palmen to link their lives in marriage at the Sydney Adventist Hospital chapel. The bride, the daughter of Brother and Sister V. Adamson of Cooranbong, New South Wales, is a graduate of the hospital, and is currently serving in the Admitting Office. Many friends and relatives gathered later to honour Beryl and Doug at a delightful reception held at Windsor Gardens, Chatswood. We pray that the new Palmens will find a wide range of new friends in Adelaide, where Doug has been appointed in his work with the Public Service.
K. E. Martin.

TILL HE COMES

ANDERSON. On May 16, 1976, Pastor Theodore Alden Anderson, only son of the late Brother and Sister J. B. Anderson, passed to his rest and was buried in "God's Acre," Cooranbong, New South Wales, on May 18. Our brother was seventy-six years of age, and had spent over fifty years in the ministry proclaiming the Advent message throughout Australia and New Zealand. Prior to the interment, a service was held in the Wallsend church, where our late brother ministered for the past seven years of active service. To his widow, son Kelvin and daughter Joy (Mrs. Eric Sparkes), and their respective families, words of hope and consolation were brought by the writer in association with Pastor L. J. Laws and Brother K. Norris. A life sketch appears elsewhere in this issue.
V. J. Heise.

ANDERSON. Albert Edward Anderson, one of God's good men, died on June 3, 1976. This kindly, sympathetic man of faith commenced life fifty-three years ago in Pukekohe, New Zealand, and ended his earthly days in the Sydney Adventist Hospital. Bert followed several occupations during his lifetime, and for several years was a member of the Greater Sydney Conference maintenance team. His quiet, consistent life and helpful ways endeared him to many friends. Our brother has a family of five daughters from his first marriage, and in 1972 he married Linda McClintock, a missionary nurse. He served the Blacktown church as a faithful deacon. We honoured Bert in services at the Blacktown church and Pinegrove Cemetery. M. C. Bland.

COCONIS. On June 4, 1976, Paul Coconis fell asleep in Jesus at his home in Blaxland, New South Wales. He was born in Smyrna, Turkey, seventy years ago, and was brought up in a Greek Orthodox home. After his marriage he was baptized into Christ and joined the Seventh-day Adventist Church. Brother Coconis was laid to rest at Emu Plains Cemetery, in the presence of his loved ones, there to wait until the King of kings and Lord of lords comes again.
D. R. Dunn.

DELEURENCE. Dorothy Simper Deleurence passed peacefully to her rest at the home of her sister in Algester, Queensland. She was born in Cronulla, New South Wales, in 1889, and almost reached her eighty-seventh year. About twenty years ago she accepted the Advent message and died in full assurance and faith. The funeral service was conducted at the Mount Thompson Crematorium, where words of comfort and reassurance were spoken by the writer.
A. D. Pietz.

DEVINE. On Friday, May 28, 1976, Minetta Mary Devine fell asleep in her Lord at the Palmerston North Hospital, New Zealand. She was well over ninety years of age. Sister Devine was brought to a knowledge of the Advent message under the ministry of Pastor R. A. Anderson in Gisborne, New Zealand. Since then she has always been a faithful church member. Two sons, two daughters and twelve grandchildren are left to mourn her passing. Pastor Gordon Botting assisted the writer at the funeral service held at the Taradale Cemetery where we left our sister to await the call of her Lord.
Ken Low.

JOHANSON. A large number of relatives and friends gathered at the Avondale Lawn Cemetery on Wednesday, June 9, 1976, to honour the memory of Sister Olive Doris Johanson and read again the promises of our God. Sister Johanson (nee Camp) passed to her rest in the Charles Harrison Home, Cooranbong, New South Wales, on Sunday morning, June 6, 1976, at the age of eighty years. To her husband, Bertram, children, Don and Wilma (Mrs. Shinn), three grandchildren, and sisters, Miss Gladys Camp and Mrs. Marjorie Smith, we extend sincere sympathy. Pastor W. G. Turner, officiating minister at Sister Johanson's wedding, and Pastor O. K. Anderson, the best man at that service, joined with the writer at the graveside in directing all to the hope of the resurrection to eternal life. A life sketch appears on page 13.
L. C. Coombe.

KNIGHT. Many of the older members of the Adventist Church in the Australasian Division will be sorry to hear of the passing of Frank Knight, who, in the 1920s, was Youth leader in the old Australasian Union Conference, and also a successful evangelist in the New South Wales and Queensland Conferences. Because of ill health, Frank resigned from the organized work and entered the business world.

He later, with his family, took up residence in England, where they lived for five years. His wife Rene (nee Montague) passed to her rest in London. Frank moved to the U.S.A. with his family and lived there for the remainder of his long life; he was in his eighty-sixth year at the time of his death. To mourn his passing are his wife Esther, two daughters, Tui and Valerie, and son Paul. Leon, the eldest, passed away several years ago. Pastor A. W. Knight and Mr. S. V. Knight, of New Zealand, brothers, are the only surviving members of the old Knight family. Frank was faithful to the end and an active church worker. We look forward with joy to the meeting again on the resurrection morning. The death occurred on April 19, 1976, in Rehoboth, Massachusetts, U.S.A.

A. W. Knight.

KNOTT. George Alexander Knott was born on February 7, 1901, and died on May 19, 1976. He now rests in the Toowoomba Garden of Remembrance, Queensland, awaiting the coming of Jesus. George was the youngest of the family of Henry and Fanny Knott, who came from Northern Ireland to pioneer the Toowoomba district during the last century. Under the ministry of Pastors L. L. Jones and R. H. Abbott, Brother Knott joined the Adventist Church in 1940, and gave many years of devoted service and faithful witness. He leaves to mourn his passing, his wife and one son Roland and his wife and family, and they, with many friends, look forward to the great reunion day of loved ones at the resurrection of the righteous. H. A. Grosse.

PAGE-DHU. On May 19, 1976, Marie Elizabeth Page-Dhu, of Lismore, New South Wales, passed to her rest at the age of eighty-one. Our late sister accepted the Adventist faith many years ago. Left to mourn her passing are her seven children and many other loved ones and friends. During a service at the Lismore church and later at the Lismore Crematorium, words of hope and consolation were expressed by the writer. R. J. Trood.

PEET. Florence Ada Peet quietly passed to her rest on the morning of June 1, 1976, at her home in Cooranbong, New South Wales. Tribute was paid at the Avondale Lawn Cemetery on June 3, under the ministry of the writer and Pastor L. C. Coombe. Leaving eight grandchildren, two great-grandchildren, her own two brothers, George and Reuben Palmer, and one sister, Georgina (Rene) Palmer, our sister lives on in the memories of many. To the husband Eric, and family, Raymond, Myrene (Wiltshire) and Erica (Hibberd, of Cowra), friends extended the bonds of Christian sympathy and love. Indeed, her life was lived for others. S. A. Stocken.

ROWSSELL. Thomas Leslie Rowsell was born at Ballarat, Victoria, on June 28, 1898. He passed into his last dreamless sleep on Sunday, April 25, 1976, at the Charles Harrison Memorial Home, Cooranbong, New South Wales. Brother Rowsell was united in marriage with Edith Mary Beckwith. To this union were born one son and two daughters: Dr. Heath Rowsell, a missionary at our Bandung Hospital, Java; Elva (Mrs. Feitz) of Darwin, Northern Territory, and Margaret (Mrs. Horace Watts), matron at Lilydale Academy, Victoria. Our late brother and his wife endeared themselves to all who knew them. They served their Lord with a full heart. At the graveside service, Pastor L. H. Barnard and the writer brought to the sorrowing ones bright promises of eternal hope and comfort with the divine assurance, "Blessed are the dead who die in the Lord." O. K. Anderson.

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RETURN THANKS

Mr. B. O. Johanson, on his own behalf and on that of Wilma (Mrs. Kelvin Shinn) and Don, and of Miss Gladys Camp and Mrs. Marjorie Smith, desires to thank their many friends for their beautiful floral tributes, cards and messages of sympathy received on the occasion of their sad loss of a loving wife, mother, and sister. These were all most comforting. He trusts that these kind friends will accept this expression of gratitude as addressed to each of them personally.

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FLASHPOINT

✧ PASTOR M. G. TOWNEND has been asked concerning the Sabbath school lesson help for the third quarter. In other words, is there a book which will help the struggling teacher or the assiduous pupil? He says that no denominational book has been prepared, and consequently none is recommended. Pastor Townend, the Division S.S. director, points out that various individual writers may produce books to help, but that these have not been put through any reading committee and therefore cannot be recommended. When the denomination recommends a book, it has always received a thorough scrutiny from a select committee and thus can be recommended with confidence.

✧ The editor of the "Signs of the Times" is happy today. You can tell by his off-key whistling as he negotiates the hallways with that shambling gait of his. He plopped a letter on my desk this week from Pastor Graham Allen, the L.A. director of the North Queensland Conference. The letter read: "Thrilling news! We are calling on Signs recipients for our Witnessing for Christ programme, and at the present time laymen are enrolling 60 per cent in the Gift-Bible Plan, and rejoicing in such an effective form of evangelism. Thank you for such an excellent magazine." I said I'd give you the news without comment, seeing it made him so happy.

✧ Brian Keitley is the leader of a group of singers and instrumentalists in the North N.S.W. Conference. They call themselves the Telaman Singers. The group puts itself out to sing and perform wherever and whenever they can, and a right royal job they do of it too. Well, they brought out a record last year, and in the December 1975 issue of "Electronics Australia," there was a write-up on the record. This is what it said: "The Telaman Singers is a group of eight young people, based in Sydney and presumably attached to the Advent Church. Their music, predominantly vocal, features several of their own arrangements. It is drawn from a variety of sources, contemporary and traditional, while two of the tracks owe their origin to none other than J. S. Bach: His Promise of Love . . . All People Sing Thy Praises . . . A Quiet Place . . . Theme from 'Way-out' . . . He's Listening . . . Valley of Despair . . . Talk to the Lord About It . . . Fugue in E-flat . . . There Came a Man . . . Poor Wayfaring Stranger . . . A Better Life . . . Now Walk with God. With instrumental support directed by Laurie Lewis, the group produces a gently rhythmic and tuneful sound, easy on the ear, and exhibiting a truly professional approach." How's that for a review! The record is called, "His Promise of Love."

✧ The president of the Trans-Africa Division, writing from Salisbury, Rhodesia—where there has been more than a mite of trouble recently—says, "We are of good courage and assure you that although there is considerable terrorist activity on the border and some internal disturbance, the work of the Lord continues to move ahead. Our missionaries here are not yielding to panic or fear, but are trusting in the Lord day by day, believing that all things will develop according to His plan."

✧ Two leadership seminars are to be held next year, and these will be identical programmes held a few days apart. Both of these will be held at Crosslands Youth Camp, N.S.W. The first will be from March 20 to March 24; the second from March 27-31.

✧ We nearly didn't have Pitcairn Island as part of our Division, did you know? They nearly blew themselves out of the water. Recently a fire broke out less than 100 feet from a shed full of dynamite. With flames shooting twenty-to-thirty feet in the air, things didn't look too healthy. Something had happened in the generator house and sparks ignited the bush around it. Two days before, ten 55-gallon drums of diesel fuel had been stacked near the generator. Two of these went up with appropriate fireworks. Men worked feverishly to save the generator—the island's main source of electricity. (There is also a wind generator and five private 3-kilowatt generators donated by the Voice of Prophecy, California.) The dynamite was there, stored by the British Government, in preparation for blasting out a reef near Bounty Bay, thus enlarging the harbour. Well, for a while Pitcairn was jumping, and they are all happy that the fire didn't do more damage than it did. If it had just made it to that DYNAMITE! BOOOOM!

✧ My informants up at the S.A.H. tell me that Janice Spoor was recently awarded her degree, and is now a Bachelor of Applied Science (Biomedical). Your congratulatory gifts will reach her c/- Sydney Adventist Hospital.

✧ Up in Lae, Pastor Peter Roennfeldt is conducting a six-week evangelistic series at the University of Technology. More than 500 were present on the opening night, and since then the lowest figure has been 200. Ken Vogel, a student volunteer, has been helping with the mission, and Pei Kend and some laymen have been helping with visitation. More than 200 are being visited. Every night a truck brings nurses from the ANGAU Hospital and students from Lae Technical College. On May 22 there was the first Sabbath Seminar at the University Christian Centre. These are being held for three weeks, then it is expected that there will be formed a Sabbath school at the university. That sounds like progress.

✧ That Kevin Moore Evangelistic Programme in Adelaide is still steaming ahead with all sorts of promise. People are coming along, even though the so-called "testing truths" are being presented. Pastor Moore is greatly encouraged. The president never gets discouraged anyway, but his enthusiasm is just about at 100°C.

✧ "Finally, brethren . . .": Definition: A grandmother is a baby-sitter who doesn't hang around the refrigerator.