



EXTENSIONS to STRATHFIELD HIGH SCHOOL

R. K. BROWN

Public Relations Secretary,
Greater Sydney Conference.



THE PICTURE shows The Honourable William McMahon, M.H.R., Minister for Labour and National Service, with Pastor A. L. Hefren, headmaster of the Strathfield High School, looking through the book "Seventh-day Adventists, Faith in Action," presented to him at the opening of the new building at the school.



ALMOST 400 people saw the Honourable William McMahon, M.H.R., Minister for Labour and National Service, and member for Lowe in the Commonwealth Parliament, "cut the ribbon" when he officially opened the extensions to the Sydney Seventh-day Adventist high school, 159 Albert Road, Strathfield, on Sunday, July 15.

In his address, Mr. McMahon made brief references to the extensive work of the Seventh-day Adventist Church and commended the denomination for its vision in establishing church schools such as the one at Strathfield.

The new building, costing £20,000, will provide for a science laboratory, art room, library, teachers' study room, and other facilities urgently needed for the school's almost 200 pupils.

The dedication of the building to the service of God was performed by the secretary for education, Australasian Division of Seventh-day Adventists, Dr. E. E. White.

"Originally the school was established at Burwood more than thirty years ago," stated the headmaster, Pastor A. L. Hefren. "It was located at the present site nearly ten years ago, during the time Pastor L. A. Butler was president of the Greater Sydney Conference.

"I believe Christian education is a wise investment for parents to make in the interests of their children. It may require sacrifice, but it is worth the effort," avowed the speaker.

Chairman of the opening, Pastor S. M. Uttley, president of the local conference, introduced to the Minister the school captain, Steven Anderson of Oatley, who presented to him the book "Seventh-day Adventists, Faith in Action," by David Mitchell, as a memento of the occasion.

Others present included the heads of Protestant and Roman Catholic and public schools in the area. The state member for Burwood, Mr. B. C. Doig, was represented by Mr. David Hunter, M.L.A. His Worship the Mayor of Strathfield, Alderman Bruce Ward, was present, along with other civic and community leaders.



Around the CONFERENCES

Fifty-five to Build £20,000 Church Centre

A. L. PASCOE

Pastor, Dundas-Rydalmere and Parramatta
Churches, Greater Sydney

The building of the Dundas Seventh-day Adventist Church Centre, on the corner of Kissing Point Road and Bells Road, has officially begun!

On Sunday afternoon, July 8, 1962, the ground-breaking ceremony commenced at the site with the inspiring lead of the Sydney Advent Band conducted by Brother Alwyn Fraser, a member of the Dundas church, the singing of the National Anthem, and prayer by Brother H. Howard, a church elder. Brother E. Long, the senior elder, was chairman for the ceremony. Alderman Eccles, chairman of Dundas Ward of Parramatta City Council, representing the city mayor, welcomed the church centre to the district and emphasized his pleasure that this would cater for the needs of the youth with its recreation facilities, and for the necessitous and sick with its provision for Welfare rooms and a health clinic, whose services would be available to all requiring them, irrespective of class or creed.

It was my privilege to recount the history and hopes of the congregation. The history demonstrated the leading, blessing, and providence of God in the formation and development of this group and the results of enthusiastic effort, efficient leadership, and co-operation between the members, who have been very active and generous. Only two years have passed since the formation of the company of thirty-five adult charter members and twenty-two juniors. The numbers are now fifty-five adults and thirty-five juniors. **At the conclusion of these two years of prayer, planning, work, and sacrifice, this church is able to launch out on a project to cost over £20,000.**

Pastor S. M. Uttley, president of the Greater Sydney Conference, addressed the assembly, emphasizing the fact that the church has never had greater material facilities, and never have its opportunities and responsibilities been so overwhelming. He challenged the membership with the thought that we are "a spectacle unto the world, and to angels, and to men." Thus our lives must measure with our profession in godliness, morality, integrity, and charity.

While the band played, deacons moved among the people to accept a "token offering" of goodwill toward the completion of the task. £50 was received from willing givers.

Accepting an engraved burnished spade donated to the conference in memory of

this occasion, the president dug the first spadeful of earth from the foundation trench, declaring the excavations officially begun. (Next morning machinery was on the job digging out those foundations.)

As a concluding feature, Pastor R. R. Frame, representing the officers of the Australasian Division, spoke a few well-chosen words, and in prayer dedicated the people to their undertaking, asking God's benediction on the erection of the 856th church in this division.

The kingdom of God is ever growing; the church membership is increasing. Parramatta congregation was embarrassed because they could not accommodate all who wished to worship with them. Ways of meeting the emergency were discussed until in counsel with the conference leaders, thirty-five members from Parramatta and other churches around were formed into the Rydalmere company and began meeting in the Rydalmere Town Hall. Soon they realized they must have a sanctuary of their own.

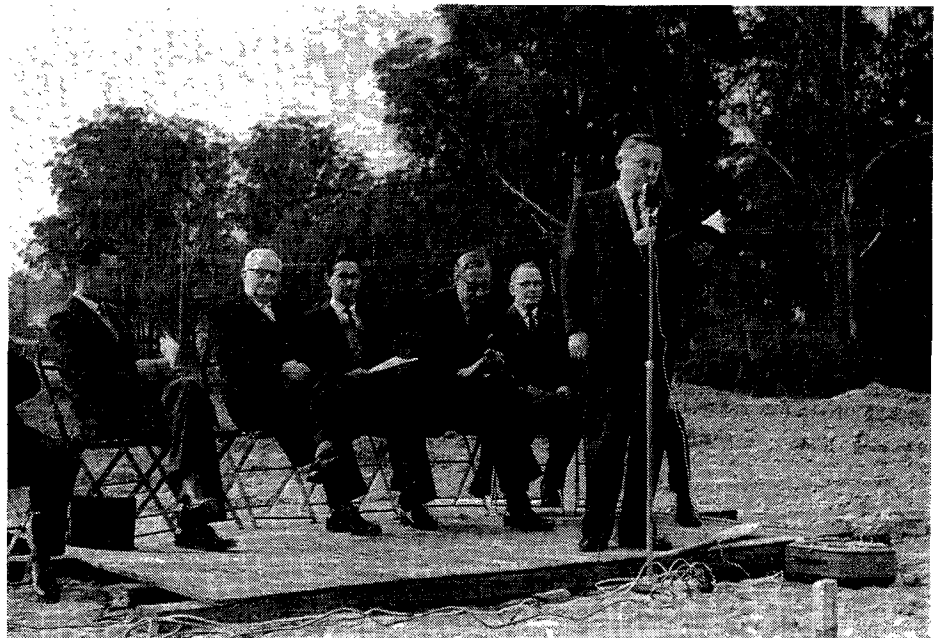
A diligent search for suitable land was rewarded with the purchase of several blocks in a suitable place and setting. How could the large sum of money be raised to buy this land? A fund-raising committee was appointed and enthusiastically set to work. Pledges of generous help were made. The ladies began stalls for the sale of gifts and were wonderfully

blessed. Several of the members were builders. These organized the men, saying, "Let us build for God." So they built a home on one of the blocks of land which they did not need for the church project. The house was soon sold and the profits paid into the church building fund.

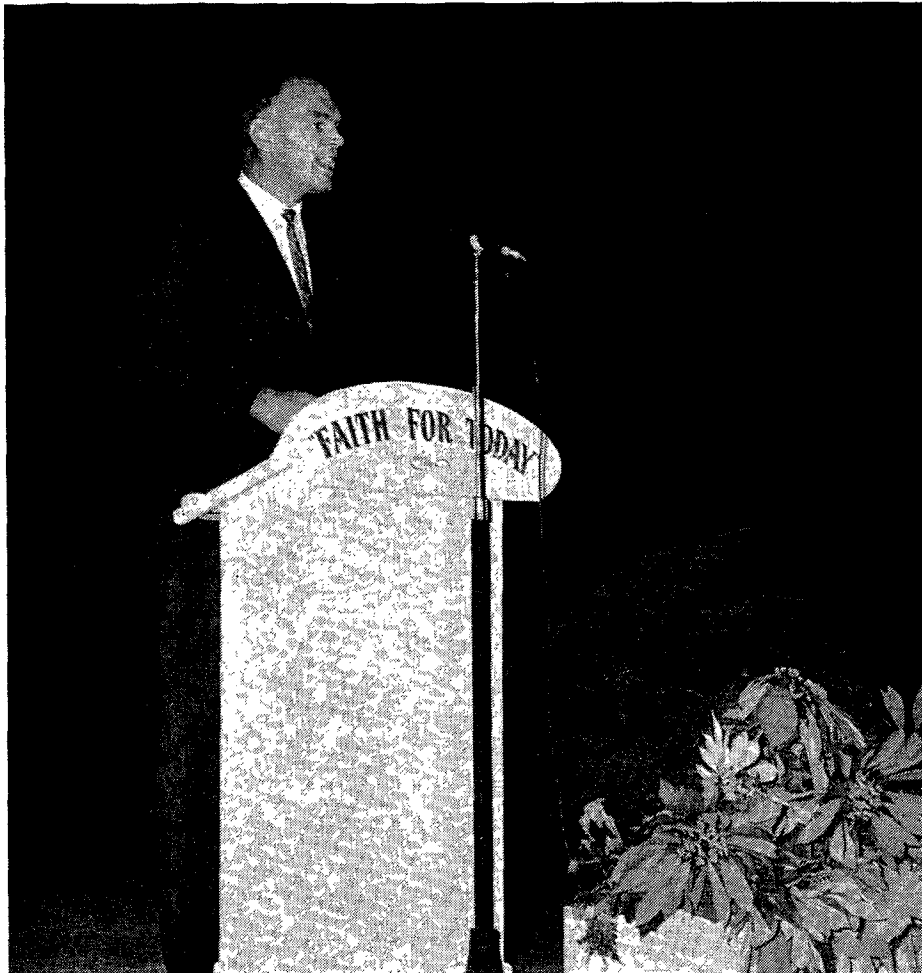
This was only the beginning. Working bees gave time to erecting the frame of homes, for which the builder paid a pre-arranged amount into the church building fund. The funds rose, and continued to grow. Some of the brethren began to tire of the pressure and their wives to question, "When will you take a day to do something around our own home?" But the need of the church, the spirit of comradeship, the drive of the elder, and the pull of the building committee combined to keep things moving. And now, after only two years they have paid for their land and have in hand sufficient finance to enable them to commence the actual project, with the full approval of the conference leadership.

This Dundas centre includes a church to accommodate 175 worshippers, a recreation hall with provision for the youth, Sabbath school class rooms, Welfare room, and a health clinic to be operated for the benefit of the community. The architect, Mr. Bruce S. Smith, has designed a conservatively contemporary edifice of pleasing appearance. When completed this will be truly representative, to the glory of God and the blessing of all who come within its walls. Its doors will be open to all, in harmony with God's command, "My house shall be called an house of prayer for all people."

The Greater Sydney Conference has already erected a minister's residence right next door to the church, of a design and appearance to harmonize with the centre.



Pastor S. M. Uttley, president of the Greater Sydney Conference, addressing the gathering at the ground-breaking ceremony of the Dundas church. Behind him are: E. Long, elder; Alderman Eccles; Mr. B. S. Smith, architect; Pastor R. R. Frame; Brother H. J. Windeyer, secretary-treasurer of the Greater Sydney Conference.



Pastor W. R. L. Scragg, of the Australasian Voice of Prophecy, in the new civic centre, Nambour, addressing an audience composed of Voice of Prophecy students and Adventists.

Queensland Meets the Associate Speaker of the Voice of Prophecy

M. M. STEWART

Public Relations Secretary, Queensland Conference

Pastor Walter R. L. Scragg flew into Brisbane on May 31 to begin an intensive eleven-day campaign for the Voice of Prophecy. Both city newspapers had previously heralded his arrival.

Soon after the plane touched down we were on our way to Station 4BH to record an interview for the influential "Monitor" programme which was broadcast that evening.

Next morning, Friday, June 1, we were kept busy with a TV interview for the A.B.C. Station ABQ2, and preparations for the week-end Bible Conference at Toowoomba, which began that evening. The attendance at all meetings during the week-end was most gratifying.

All Voice of Prophecy students in the district had received personal invitations to join with our youth in the Toowoomba church. Those who attended obviously enjoyed the experience. This week-end programme outlined by Pastor F. Gifford, the conference MV secretary, included a unique early morning worship at the famed mountain-top, "Picnic Point." The delightful atmosphere at this spot has to

be breathed to be believed. They actually sell it in cans to tourists!

Monday evening, June 4, saw a good audience in the large new Civic Centre at Nambour, comprised both of Adventists and Voice of Prophecy students. The programme included a challenging topical address by Pastor Scragg and a delightful "Faith for Today" telecast featuring Pastor and Mrs. Fagal.

This programme was repeated with good results at Gympie, Rockhampton, and Kingaroy on the following evenings. Our coming had been announced by 25,000 handbills and newspaper advertisements.

At Rockhampton we had a preliminary "Annual Voice of Prophecy Sponsor's Dinner" attended by more than 100 persons, including the editor of religious news for the Rockhampton daily paper, who saw to it that a picture story regarding Pastor Scragg's visit received a prominent place on the front page next morning. On another page of the same issue was a fine article of considerable size.

Present also was the assistant manager of Station 4RO, who attended not only the dinner but also the evening rally and expressed himself as being wonderfully well impressed by his association with our church folk. He recalled that Station 4RO is the "birthplace" of Adventist religious broadcasting in Australia, for it was on this station many years ago, that Pastor

Ross Piper began the Advent Radio Church programme.

We returned to Brisbane to associate with Pastor Gifford in another week-end Bible Conference. Again, Voice of Prophecy students joined with many of our own folk in a well-attended series, which commenced on Friday evening and concluded on Sunday, mid-day.

Then followed the main Annual Voice of Prophecy Sponsor's Dinner for Queensland. Pastor Scragg regarded this as one of the highlights of the whole itinerary, for 350 of Queensland's 750 Sponsors gathered from the city and many parts of Queensland as far distant as 150 miles, to meet together and pay their tributes of loyalty to the Voice of Prophecy.

It was our pleasure to have Mr. John Penglis, Public Relations Officer for Channel 9, present at this dinner. Mrs. Penglis accompanied him. During the luncheon, and afterwards in private, he spoke in glowing terms of the public service programmes of the church, particularly mentioning "Faith for Today" (which began on Channel 9 last February) and Dial-a-Prayer; for we took advantage of this luncheon also to inaugurate the Brisbane Dial-a-Prayer service. Pastor Russell Kranz, who offers the daily prayer, announced the phone number at the luncheon as being 2-0671 (Brisbane).

Pastor Scragg completed a busy and profitable itinerary by assisting Pastor Kranz in the Sunday evening City Hall mission programme. Before offering the prayer he was introduced to the audience of 1,400 people as Sydney's Dial-a-Prayer pastor and the Australasian director and associate speaker of the Voice of Prophecy.

We rejoice that the work of God is being so greatly blessed and prospered here in Queensland through the far-reaching beams of radio and television. Surely these means of public communication have been given for "this mighty hour," and we as a church, must make the utmost use of them while there is time and opportunity, for the day will come, and it is close at hand, when the use of these public media will be denied us.

Let us heed Christ's exhortation and "work while it is day, for the night cometh when no man can work."

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Norfolk, Ahoy!

M. G. TOWNEND

Home Missionary and Sabbath School Secretary, Greater Sydney Conference

"Calling Mr. Christian! Calling Mr. Christian!" These words repeated with urgency over the loud-speakers of the Sydney International Airport one morning recently brought me to consciousness of the fact that I was on my way to Norfolk, an island of "Bounty" fame.

Norfolk is thirteen and a quarter square miles in area and lies 930 miles north-

east of Sydney. The coastline consists mainly of imposing cliffs fringed with woods of the famous Norfolk Island pine trees, which in their native setting form some of the most glorious scenery I have ever seen. The headquarters township of Kingston is the second oldest British settlement in the Pacific, having been founded in 1788, just a few weeks after the establishment of Sydney Cove, Australia. The island was maintained as a convict settlement from 1788 to 1813 and again from 1825 to 1855. Ruins of those wicked yet adventurous old days are still in evidence.

In 1855 it became apparent that Pitcairn Island was not able to support the growing community which was first established on that island by the "Bounty" mutineers in 1790. Following the evacuation of the convicts from Norfolk in 1855, the whole population of Pitcairn was transferred to Norfolk, arriving there June 8, 1856, under the leadership of their pastor and teacher, the Rev. Nobbs. Within two years, three of the Pitcairn families had resettled on Pitcairn, but the remainder preferred to stay on Norfolk, where their many descendants live to this day.

The Advent Message entered Norfolk from Pitcairn in 1891, and today such names as McCoy, Christian, Adams, Nobbs, and Quintal are prominent on the church roll. Mrs. Adams (Aunt Else) is still the Sabbath school organist. She is the grand-daughter of the original Reverend Nobbs and the daughter of the first Pitcairner to be ordained to the Adventist gospel ministry.

During our eight-day visit on the island we learned to love and appreciate the Adventist family there. They are devoted and loyal and continue in the traditions of piety and the study of God's Word that were established within the Pitcairn community in the early days by John Adams, for many years the sole survivor of the original "Bounty" mutineers.

Norfolk has a very active Dorcas-Welfare Society under the leadership of Sister W. P. Claus, wife of the present pastor; and it was during our stay on the island that the society voted to affiliate with the Northern District Welfare Federation of the Greater Sydney Conference.

As we left the lonely isle of singing pines it was with a strong conviction that Mrs. E. G. White's prediction, that many from Norfolk will be found in God's kingdom, will be found true in the day of the Lord's appearing.

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Wider Training for Karalundi Children

MARTIN WARD

This year several of the staff, with the help of some senior students, have opened a branch Sabbath school in Meekatharra for the coloured folk. Attendance has been up to a dozen adults and two dozen children. Meekatharra, a town of less than a thousand people, and thirty-five miles from Karalundi, has been called the

"Gateway to the North." As such it has four wet hotels, an off-course betting saloon, two-up schools, and numerous other vices. The need there is great, not only among the coloured folk, but also among the so-called Christian European community.

Karalundi was honoured recently with a visit by the West Australian Minister for Education and Native Welfare. His itinerary took him to all the native missions in the state. After briefly looking over the programme that we have here he was pleased to say that this mission compares very favourably with any he has seen. He was particularly impressed with the training we are giving the boys in wood-work, metal-work, farm mechanics, and agriculture.

Almost completed is the new pre-fabricated steel frame and corrugated iron workshop for the boys. This is being used as the training centre in wood-work, metal-work, farm mechanics, and oxy-welding. This building has been needed

in the past, and it is hoped that boys leaving the mission will now be better fitted as citizens of this world and of the heavenly kingdom.

Many schools have Arbor Day, but I don't think there are many that need it as much as Karalundi. In previous years gum trees were planted to beautify the compound. This year tamarisk trees have been planted with another thought, to protect the compound from clouds of wind-borne dust. Thinking of future Arbor Days, we have now commenced our own tree nursery.

For centuries the aborigines have obtained their food by killing. As Christians we endeavour as far as possible to obtain our food by other means. This year the Gould League Club was formed in the school as an experiment to turn the eyes of the boys and girls from killing to protecting God's creatures. At the time of writing we have 100 per cent membership. Regular meetings are planned with student leadership.

"Me Wantim Teacher!"

R. BAIRD

District Director, Yani, New Guinea Highlands

A year has slipped by since we landed on the mission station here at Yani. We celebrated this happy anniversary with yet another joyful experience of moving into our new home. It was commenced by Brother David Lambert, but because of insufficient building material he had to leave us just prior to Christmas last year.

How sad we were to see him go, and the building come to a standstill. Thus it remained for more than five months. However, on May 26 this year, with the arrival of Pastor A. D. Pietz and Brother George Scott, the building once again sprang to life. Today we find it hard to express in words the comfort it is to live in a European home. But this is only one of the many joys we have experienced in our first year in the mission field. We invite you to come on a short walkabout and share with us some of the stimulation and disappointments that come to us as we meet the people.

Just before Brother Scott left us he expressed a wish to spend a few days seeing the spiritual progress in some of the surrounding districts. So Thursday morning we set out by motor-bike, travelling down the valley, through the Government station of Gumine and then on down a steep, winding road to the gorge of the Wahgi River to the place where they used to make salt, perhaps better known as "the salt village." We travelled up the other side, gazing back at the grandeur of the cliff face and waterfalls.

As we passed through the villages I was reminded of the call brought to us by one of the school boys: "Masta, line belong me he wantim teacher." He is the only school boy we have from that side of the river, and yet we have no teacher to place with them. At our recent quarter-end meetings, a doctor boy recently transferred to

this locality, gave a wonderful testimony of how he wanted to do more to hasten the Lord's coming. He asked for a picture roll and stated his intention of starting a Sabbath school. We were happy to supply him with the picture roll and wish him God's blessing.

In the afternoon we retraced the road over the Wahgi River up the other side to the village of Deri, where we made ready to spend the night. Talk was sent out that we would show pictures that night. In spite of rain the little church was packed to capacity. In this small village we have ten or more eagerly awaiting baptism, and by the time you read this article their names will have already been added to the church roll.

The next morning we set out by foot for the village of Yobai. Because of broken bridges and bad roads we had to leave the bike behind. After climbing for approximately two hours we came to the village of Olui. I recall the last time we passed through this same village, when Pastor Taumangi suggested we keep quiet or else we would be mobbed. The luluai (headman) has been calling for a teacher for three years. Every time a teacher passed through he again made the plea, "Masta, me wantim teacher."

On this occasion I just couldn't keep silence. The village was very quiet, and then I noticed a man gazing down at us. I called out, "Friend!" one of the few words I know in their native tongue. In a moment he was in our midst shaking our hands, overjoyed to see us. Again his plea was "Masta, me wantim teacher." He went on to say that the land was marked out and all they were waiting for was a teacher. I just couldn't pass on without doing something for these people, so I promised to spend one night with

them on our way home and show some pictures. We went on our way happy to know they still want a Seventh-day Adventist teacher, but the big question is, how can we grant their plea so long sustained?

About an hour later we climbed to the top of the range, where another glorious panorama was spread out before us. Like a land-mark clearly defined, we could see the Yobai church, which marked our destination. On our arrival there we were warmly welcomed by church members and others alike. As we commenced to unpack, the window and doorway to our little hut were filled with inquisitive eyes, and many more were right inside.

We hadn't been there very long when a native pushed his way through to the window and announced, "Masta, me got talk." Pointing to a place called Nomani, where another mission society already has a white representative and an airstrip, he said his tribe had marked out a large block of land for a Seventh-day Adventist Mission station, and now they wanted a white master. He added, "We don't want the —; we don't want the — (naming two other societies), and we will stay kanakas (non-denominational) till we get a Seven Day teacher."

One of my teachers confirmed all this man said. He had been there, seen the land and heard the plea of the people. In the area extending from our little mission village at Yobai clear across to Mount Michael towering up into the clouds, we haven't a single worker! Now these people are calling for a teacher. All I could say was that their call was one of many, but we wouldn't forget their request.

Sabbath was a very full but pleasant day. A year ago we almost decided to transfer the teacher from this area because of the very poor response; but when we thought of the school and the beautiful church we decided it was worth another chance. I was heartened to see well over a hundred assemble for Sabbath school and service. The Sabbath school offering, the only one in silver for

the quarter, amounted to eleven shillings and five pence, a generous response for these primitive people. The early afternoon meeting, mainly for the benefit of the baptismal class, culminated in a testimony meeting. Our hearts were overjoyed to see many who had been down on the coast working stand up and publicly confess that while they had broken the Sabbath and fallen away from their profession, that day they took their stand with God's people.

We then witnessed the beautiful scene when five converts followed their Master through the waters of baptism. These dear folk were accepted into church fellowship and we celebrated the Lord's Supper. As the sun slipped behind the western mountains and we brought the sacred hours to a close, we felt that a new day was dawning at Yobai. That evening we had a record attendance at our film evening, when once again we were able to present some of the wonderful truths of the Bible on the screen.

Next morning, after receiving requests for two more teachers, we set our faces homeward. As we were leaving the village compound a tul tul from Kama stepped forward with some of his people to ask if we would be going via his village. I assured him we would be, and with that he said, "Masta, me got court; me can come one time" (go with you). As we travelled along I wondered what trouble was ahead for me to settle.

On arriving at the village, the tul tul began to define the boundaries of the mission ground. The natives had taken the fencing for fire-wood and most of the ground had been rooted up by pigs. The tul tul, with the help of the church members, had demolished one building and carefully stacked all the timber inside the little church, taking care to save every nail. Unfortunately, the teacher of this village, a Hansende, had to return to the Togoba Colony for further treatment, and thus far he has not been replaced. Standing before the barricaded door to the little church, with the mem-

bers surrounding us, we again listened as the tul tul pathetically pleaded for a teacher. And we could only repeat the promise that we would do our best.

Our next stop was the village of Olui, where we had promised to spend the night and show pictures. As night drew on, rain fell and the weather became bitterly cold, so instead of gathering on a grassy slope we went into a native building provided for the Government Patrol Officer. As I sat down among the bare bodies tightly packed around me, I thought of evangelism in the homeland, with floodlit stages and robed choirs. What a contrast! But the great objective is the same—souls for God's kingdom.

Encore

I don't know how many were there that night, but if the odour was any indication, there was a good number. They were very excited to see pictures of people from their own district. I then told them the story of how God was changing lives among the natives of Australia. When we came to the close and the last slide was shown, I was looking forward to a stretch and a breath of fresh air. However, more natives began to push inside the door. Even though we told the company the pictures were over, hardly a soul moved. Then, through a spokesman, the audience requested to see them all again!

We suggested that those who had seen all the slides should move outside to make room for others to view them; and we repeated our story.

As we retired to bed late that night we did so with a prayer that the seed sown would one day bear fruit for eternity. Early next morning we tuned in on our little transistor radio to hear the news. The headlines stated that Indonesian troops had landed within forty miles of our borders. This impressed me with the fact that time is running out, and yet there is so much to be done. The harvest is ripe but the reapers are so pitifully few. Before we left, the headman renewed his plea for someone to instruct them.

With home now in sight we made good progress, pausing a few moments to see the little company at Mirama. Boss Boy, as he is called, was very pleased, and the church members came to greet us. Boss Boy, without the aid of a teacher, already has many converts to his credit. With his little gramophone he continues to labour untiringly for the Master.

A surprise awaited us on our arrival home. We were told that during our absence a certain ecclesiastic had been around the nearby villages "rousing Satan," as they called it. There had been celebrations with feasts and sing-sings. The visitor had performed mass baptisms. I wondered just what to do, but the Lord had the situation in hand. The next day a tul tul came to the mission announcing that his village was next to be visited by the ecclesiastic. Through an interpreter he told us he didn't want this society. He wanted his people to attend



Boss Boy of Mirama, holding his gramophone, stands in the midst of a few of his converts.

the Seventh-day Adventist Church and asked what I could do to help him.

I advised him to tell the visitor exactly what he had told me, which he did. His action proved to be unpopular with the missionary, but his example was followed by many other villages. At our next prayer meeting I was amazed to see the seats filled and many unfamiliar faces among the regular group. Opening Sabbath on Friday night it was the same. On Sabbath morning I wondered why so many were standing outside the school room, and on opening the door found the room already packed and half the congregation still outside. Quickly we moved the organ, and after placing a few sheets of sisalcraft on the floor we invited all the children to come to the front. The aisles were soon filled with worshippers and the overflow sat in the classroom at the back. Approximately 260 people were seated as

Sabbath school commenced—a sight that made our hearts rejoice.

During the service I told the people of the wonderful sacrifice of Jesus, and that He alone could expel Satan from their hearts and villages. Many nodded in agreement as I proclaimed that this was an absolutely free gift. During the week many had paid large sums of money to have Satan expelled from their villages.

The scene we witnessed that day brought new zeal to the hearts of church members and school children alike. Since then many of the school boys, aided by the teachers, have been holding morning and evening worships in surrounding villages, the attendance varying from twenty to fifty. We feel this is but the beginning of a big harvest in this remote corner of the Lord's vineyard.

The call still rings out from mountain and valley, "Masta, me wantim teacher!"

at almost every meal. I tried to laugh them off, and I told people not to pity me. I was not exactly undernourished.

Then there were coffee breaks in the lounge, morning and afternoon, when teachers and students sat and smoked cigarettes and drank coffee. I was conspicuous because I did neither. Someone always said something out of curiosity or pity about my having so little fun. They could not understand.

After study hour in the evening someone at our end of the hall was always going over to the White Castle for coca colas and a bag of hamburgers.

"Want a hamburger and a coke?" I was asked again and again.

"No thanks," I answered again and again. "I have a big dish of peaches and plums. Want some?"

They would stop a minute, surprised. "Yes, I think a peach would taste better than a coke."

"I think so, too," I answered.

One day one of the South American teachers stopped me and politely asked, "Are your eating habits a part of your religion?" Since he asked me this in Spanish, I had to answer in the same language.

"In part," I answered, "but it is mainly because I feel better and have better health by following this kind of diet."

"You look healthy," he said, looking at me closely. "Someone told me, too, that you go to church on Saturday. Could you tell me why? Are you a Jew?"

"I would be glad to tell you," I said, "if you have the time. We will have to go back in history, and it will involve the history of your church. I understand you are a Roman Catholic." He nodded.

"Could you talk to me today?" he asked.

We had a wonderful two-hour Bible study after supper that night. He took with him a copy of "The Great Controversy" and a copy of my own book, "I Saw Thee, Philip." I gave him a copy of that, because the first story in it is of a young man who left the Catholic Church after he had studied and learned many truths.

He was favourably impressed, even after reading the history of his own church as it is given in "The Great Controversy." He spoke again and again of it, and told me he was considering the whole subject in the light of what he was learning from the books. This contact would never have been made if I had not attracted his attention by being different from the others.

I suppose I could have remembered how well I used to like steak and roast beef. I could have said that no one would notice if I ate such things once in a while, that they would think nothing of it. I could have reasoned that no one would notice. That would have been tragically true. No one would have noticed, I suppose. And this soul, precious in the sight of the Lord, might not have had the truth-filled books that may lead him to all truth.

Toward the end of the summer a banquet was planned for all who were in the Spanish workshop. The woman in charge of planning the affair came to my door.

God Sees Us

JOSEPHINE CUNNINGTON EDWARDS

Part Two

Sabbath-keeping makes a line of cleavage too sharp to be unnoticed. The unstudied, unconscious influence of my father's closed store every Sabbath preached many a sermon. And when anyone owning a store tries to tell me they cannot keep the Sabbath, I know better. I saw it done, and done successfully. Father used to talk to me about it when we were rushing around Sunday morning waiting on Sunday-keepers.

"These people blame me for keeping Sabbath," he said, "and they act so pious about keeping what they call the Lord's day, but they are my best customers. They don't know what it means to keep a day."

They would come pouring into the store after church for ice-cream cones, buns, baker's bread and cakes, and cold milk.

We were amused at some who tried to put on a garment of pious orthodoxy. They would come sneaking in, looking this way and that, hoping no one had seen them. They did not seem to worry about the bad influence they might be having on me or on my father.

One woman—tall, dignified, and austere—came in one Sunday while father was at lunch.

"What can I do for you?" I asked.

"Hurry and wait on me, girl," she said in a high, cultured voice calculated to be imperious. "I want a quart of milk, a pound of butter, and a loaf of bread. I don't want anyone to see me buying on the Sabbath."

"You are too late," I remarked laconically, as I was getting her things together. "You have already been seen. And besides, this isn't the Sabbath."

Her face actually turned pale. She looked around nervously. "What do you mean?" she cried, coming close to me. "Who has seen me?"

"The Lord," I answered. "He can see right through this roof and He has seen everything you have done today."

She seized her change, gave me a look of intense anger, and hurried out of the store. I never saw her again. But her life and her religion did not impress me favourably.

That happened forty-five years ago. I have wondered since whether that woman thought she was preparing herself for the society of the holy angels. I hope that what I said may have helped her see through her sham.

An Impressive Experience

An experience at the university last summer impressed me anew with the importance of living the truth even when you think no one is looking. I was one of many at the big university. Thousands of us hurried to and fro on the campus from building to building, each pursuing life in his own particular groove.

I was taking a special workshop in a foreign language. That meant we were supposed to speak that language in the lounge, halls, classrooms, and dining-room. It was calculated to make us proficient in a running conversation. I knew no one. I suppose I could have imagined I was hidden in a crowd.

But the first time I went through the cafeteria line someone remarked about my not taking meat. "Is that what you like? I'd starve on that." Other remarks followed at later meals. "Say, are you one of those vegetarians?" "Ho, no coffee either? I would die without my coffee." Such unsolicited remarks came

We never get dizzy doing good turns.—Anonymous.

"We are all aware, Mrs. Edwards, of some of your scruples," she began, "even though you have not said anything about not drinking liquor, or eating meat, or drinking coffee. But we made a trip of eight miles out to the roadhouse where we are to have the banquet and talked to the chef about you. He said he would be glad to prepare you a vegetable plate and cheese omelette, or something similar. He can send you lemonade or milk instead of coffee, and you need not drink the champagne; and you need not dance."

I looked at her. "Roadhouse?" I repeated, for after her long speech I was at a loss to know just what to say. She hastened to add, "No one will be at the roadhouse but our group, so you need not be troubled about that. I hope you will go. The chef seemed very eager to serve you."

I was troubled very much that day and that night. The next day I sought out the woman.

"I am sorry to disappoint you," I told her, "but I belong to a church that teaches the soon-coming of the Lord, and —"

"Oh," she broke in, "I see. —If the Lord should come tonight, you wouldn't want to be found in a roadhouse. Well, I wouldn't either, for that matter."

"I wouldn't want to be there, whether He comes tonight or not," I said. She smiled then.

"I'm glad you're not going," she said. "I think I understand better than you think I do. I would really have been surprised if you had gone."

It was my turn to be surprised. I realized then that I had been for a time like a gladiator in the arena. My arena had been that dormitory.

Just then the door opened across the hall. Another Spanish student joined our group. "I'd have been surprised, too, if you had gone," the girl said. "You just don't impress me as a person who would go to such a place under any pretext. We were all talking about it yesterday, wondering what you would do."

I was glad then that I had heeded that inner warning voice, the voice that reminded me that I could not stay hidden in a crowd.—"Review and Herald."

Weddings



BOWERING-BOWHEY. In the evening of June 27, 1962, Brother Ern Bowering and Sister Alma Bowhey were joined in the sacred bonds of wedlock. This mature couple were radiantly happy as they pledged themselves each to the other. A delightful repast, mainly the work of Sisters V. Golding and A. Holmesby, was greatly enjoyed by the guests. Everything combined to make the occasion one of pleasure. It is our sincere prayer that God will brighten this home continually with the light of His presence. Pastor C. Judd officiated, assisted by the writer. W. T. Hooper.



UNTIL THE DAY BREAK

PORTWAY. Thomas Charles Portway, in his ninety-ninth year, passed quietly to his rest on July 12, 1962. He accepted the Advent Message twenty-two years ago, at the age of seventy-seven, and had since been a consistent member of the church. Following a service emphasizing the glorious resurrection morning, our late brother was laid to rest amidst beautiful natural surroundings in the Te Henui cemetery, New Plymouth, North New Zealand, to await the call of his Lord. R. R. Faithfull.

MOSS. Sister Kate Amelia Moss was laid to rest beside her husband in the Purau cemetery, Auckland, N.Z., on July 19, 1962, to await the call of the Life-giver on the great resurrection morning. Accepting present truth under the labours of Pastor Burnside in 1947, she was a faithful member of the Ponsonby and Brentwood churches until the day of her death. She rests with countless others until the great day of our Lord's coming when we believe she will come forth to newness of life. J. T. Howse.

JOHNSON. On June 27, 1962, Sister Jane Carlyle Johnson passed peacefully to her rest in the hospital where she had been a patient for the past four months. Two days later our sister was buried in the New Plymouth (North New Zealand) cemetery amidst many beautiful floral tributes. She accepted the Advent Message more than forty years ago and was loved throughout the district as a sincere and practical Christian. To the son, four daughters, and their families we extended our sincere sympathies and presented the glorious resurrection hope. R. R. Faithfull.

LUTHER. On July 6, 1962, Anne Luther fell asleep in Jesus at the age of seventy-seven years. She was faithful to the message of our Lord's return for fifty-four years, and we believe she will come forth in response to the call of the Master at the first resurrection. She leaves a family of seven sons, fourteen grandchildren, and two great-grandchildren to mourn their loss. To these and other loved ones we of the Cabramatta church, Greater Sydney Conference, extend our sympathy, trusting that the comfort and assurance found in the promises of God's Word will support them as they await the reunion day. The funeral services were conducted by the writer. A. C. Ball.

SHARP. Louisa Sharp, aged ninety-four years, passed away at the Sydney Sanatorium and Hospital on July 18, 1962. At Masterton, New Zealand, in the year 1918, Sister Sharp heard the Advent Message preached by the late Pastor C. J. Reynolds, and with her husband and family joyfully accepted it. She lived a wonderful life and all who knew her were influenced by the radiance of her faith. She died with full confidence in the blessed hope, and leaves to mourn four children, Douglas, Esmond, Doreen, and Ron. Pastor C. S. Palmer, assisted by Pastors A. White, B. Jones, and the writer, conducted the services in the Wahroonga church and at the Field of Mars cemetery. R. J. Burns.

HOME at Newport, Sydney, for casual letting. Accommodate 4. XX 5170, 32 King St., Newport, or JU 1203, 5 Bridge Rd., Hornsby.

The treasurer of the North New South Wales Conference acknowledges with sincere thanks receipt of £5 anonymous tithe from Coff's Harbour.

WANTED. One or two business girls to share mod. s.c. flat, Turramurra (Sydney), 5 minutes station. Apply JW 1061, or write "Flat," care "Record."

SURFER'S PARADISE, Qld. Ideal winter climate, central position, holiday flats 3 to 6 persons, 8 guineas, May-November, "Palmcourts," Thornton St.

BOARD. Will care for two elderly people at Coorabong, N.S.W. Good home. Apply Nurse, care "Record," 148 Fox Valley Road, Wahroonga, N.S.W.

HOLIDAY IN PERTH. Modern brick home in Perth, W.A., fully furnished, available December 26 to January 31. Apply "Holiday," 48 Havelock Street, Perth, W.A.

FOR SALE. 50 acres freehold. Comfortable 3 b.r. home. 8 acres bananas, 9 cattle, 2 large sheds. Plenty cultivable land, £3,800. Full particulars Andrew Rayner, Mullumbimby.

BOARD WANTED in quiet home, by young man, Sydney University student; central or North Shore preferred. Reply to Pastor K. J. Wooller, 27 Lee Crescent, Birmingham Gardens, Wallsend, N.S.W.

ADVENTIST WIDOW visiting Perth October 31 to November 21 desires accommodation, bed and breakfast, in Adventist home. Write Mrs. U. Griffin, 39 Canyon Road, Baulkham Hills, N.S.W.

WANTED TO RENT. Perth area, small house, rooms, or flat, approximately two months commencing middle September. Advertiser moving permanently to West Australia. Write "Mac," care "Record."

SALESMAN for farm machinery. Required to start immediately. Single man between the age of 30 and 40 preferred, not essential. Must be S.D.A. Further particulars apply R. A. McCartney, Manufacturing Pty. Ltd., Box 8, Ungarie, N.S.W.

SPACIOUS COUNTRY HOME. On main road, 6 acres, suitable papaws, bananas, avocados, citrus fruits, Queensland nuts, poultry. Septic, combustion stove, h.w., water laid on. All modern cons. Replies, 36 Holberton St., Zillmere, Qld.

ADVENT MELODIES. Organ music suitable for use in mission and home Bible study work. Recorded on professional equipment and supplied on new Scotch tape. For information about Advent Melodies and other tapes soon to be released, please write to Tru Sound, P.O. Box 12, Wahroonga, N.S.W.

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at 148 Fox Valley Road, Wahroonga, N.S.W., and cheques should include exchange where necessary.

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

First 25 words 3s. 6d.

Each additional 6 words 9d.

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

BREVITIES

At the graduation exercises, June 1 to 3, the Andrews University, Michigan, U.S.A., conferred 188 degrees. Nearly all these graduates have been suitably placed in denominational service. The president of the University, Dr. F. O. Rittenhouse, observes: "It is an occasion of satisfaction that this can be true of the largest number of graduates at one time to receive degrees on this campus."

Brother Erwin R. Gane has sent us a short article describing some of our educational institutions he has seen since landing in America. This will appear next week. Brother Gane says: "Needless to say we are having a wonderful look around. Yesterday we visited Pastor Blunden, who lives near the St. Helena Sanitarium. He is well-known to many Australians and remembers his fellow countrymen kindly. He is well and sprightly and as mentally active as ever."

The first cable announcing appointments made at the General Conference in session as we go to press (July 30) relates to the officer of the General Conference itself and is as follows: President, R. R. Figuhr; secretary, W. R. Beach; treasurer, C. L. Torrey; general vice-presidents, W. E. Murray, M. V. Campbell, R. S. Watts; vice-president North America, T. Carcich. All of these have been re-elected to their former positions except Pastor Watts, who was previously a general field secretary of the General Conference, and Pastor Carcich, who was president of the Central Union Conference in America.

In the June issue of the "Alumni Journal" of the Loma Linda University School of Medicine, which has just reached us, we are pleased to notice in the list of graduates the name of Dr. Peter Strange. He grew up in North New Zealand, is now married and has been an officer in the Loma Linda and White Memorial churches. Dr. Strange will do his residency in the Los Angeles County Hospital. On behalf of his many friends in Australasia we send him hearty congratulations and the assurance of our prayer that the blessing of God will continue with him in the practise of his profession.

From Gosford, North New South Wales Conference, came this note from Evangelist L. J. Laws, written on July 23. "We will conclude our meetings here in another few weeks, after five months of operation. Recently, thirty-one people indicated their desire to keep the Sabbath, and we plan to have the first baptism of about fifteen on August 11. Here as in other places we have been especially conscious that evangelists are successful in proportion as our church people have been working. We have carefully traced every interest and find in almost every case they have had some contact with our church members at some time or other in the past. How this should encourage our members to sow the seed, knowing not which will prosper, this or that."

A third-year nurse-trainee at the Sydney Sanitarium and Hospital, Brother Kevin Dixon (originally from West Australia), left Sydney by air on July 31, to spend a few weeks' holiday with Pastor and Mrs. E. L. Martin of the Gulf Mission, Vaialala, Papua. He expects to engage in some medical service during his stay out there.

Australasian Division Appointments from the General Conference

President, L. C. Naden; Secretary, R. R. Frame; Treasurer, E. J. Johanson.

Departmental Secretaries: Education and Religious Liberty, E. E. White; Health Food, W. L. Kilroy; Ministerial Association, G. Burnside; Public Relations and Temperance, E. H. J. Steed; Publishing, H. White; Radio and TV, W. R. L. Scragg; Young People's Missionary Volunteer, R. A. Vince.

The choice of secretaries for the Home Missionary, Medical, and Sabbath School Departments has been referred to the Quadrennial Session of the Australasian Division, which will meet towards the end of this year.

Other appointments of interest to Australasians: President, Northern European Division, Pastor E. E. Roenfelt; Assistant Treasurer, General Conference, W. L. Pascoe; General Field Secretary, General Conference, E. L. Minchin.



Evangelism in Honolulu

B. W. MATTISON
President, Hawaiian Mission

Rarely have evangelistic services been held in lovelier surroundings than the series recently concluded in the city of Honolulu. With colourful hibiscus blooming all around, with the palm trees waving in the trade winds under the shadow of Diamond Head, hundreds gathered nightly to hear God's message for these last days. The place was the famous Waikiki Shell, with its outdoor amphitheatre. For the entire nineteen nights of Pastor G. E. Vandeman's meetings, some 1,200 to 1,500 or more gathered to study God's Word.

Deep interest was manifested, and more than 200 made their decision to follow their Lord in all things. Two hundred additional families are ready for Bible studies. After the close of the meetings in the Shell a large Bible class was conducted in the Central church.

Already many fine people are attending our churches in and around Honolulu, and the pastors are preparing them for baptism.

The pastors from the neighbouring islands were brought in for part of the campaign, to assist in the visiting and to attend the workers' meetings Pastor Vandeman conducted.

This effort was designed to reap the interest resulting from the "It Is Written"

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TV series released in Hawaii since last autumn. In addition to the blessings and inspiration that the meetings brought to our own members and workers, we are confidently expecting a rich harvest of souls in the near future.—"Review and Herald."



Priest Praises Bible Correspondence School

J. E. CHASE

"Some months ago our radio Bible school office in Medellin had a visitor," writes Pastor Fernon Retzer, radio-TV secretary for the Inter-American Division. "He was interested in our correspondence school course. In fact, he said he had taken the correspondence course and liked it very much. He also mentioned that there were other priests who had taken the course and thought the Seventh-day Adventists had something that Catholics needed. He asked a number of questions as to how the school is operated."

Not long after, our people in Medellin received one of the lessons of a new Catholic course patterned closely after our Bible correspondence school plan. It shows that others realize the value of the Bible correspondence school.—"Review and Herald."