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Be Sure to Read:

"WABAG CLINIC SISTER"
OLIVE FISHER, Page 6.

WHAT it could have been like before the people of the Pacific Islands were persuaded to renounce cannibalism and follow Christ—except for the smiles on the faces of the victims!

Seeing this large cooking-pot on the island of Aitutaki, of the type sold to the islanders by the early traders, Pastor E. H. J. Steed could not resist the temptation to have a picture taken.

Seen in the pot with Brother Steed (centre) are two companions from the Central Pacific Union Mission: left, Brother A. G. Gilbert, the secretary-treasurer, and right, Pastor W. R. Taylor, the president.

But instead of being consigned to the pot, these brethren were hospitably entertained by the Cook Islands members, who feasted them on an abundance of fruit and other native foods.

Approximately 600 people, including the youth, from most of the islands in the Cook group, gathered to plan the church's course for the future. Pastor Gordon Lee, the president, arranged a programme of youth emphasis and counsel for the various departments of the mission, plus health and temperance lectures, with public outreach.

Pastor Steed gave a series of addresses on the subject, "The Bible Basis for Healthful Living," showing that this consists largely in following a healthful diet, being careful not to overeat, observing the rules of hygiene, etc.

The speaker said that where there is an abundance of fruit and vegetables, and where grains, beans, and similar proteins are obtainable, meat is unnecessary. The majority of those present



Children of Aitutaki gather round to admire the "dainty dish" of three smiling ministers in an outside cooking-pot.

LOOK WHO'S COOKING!

recognized the superiority of God's original diet for man and purposed to choose these better foods.

The general attitude was expressed by a young man, who addressed Brother Steed in these words: "Mr. Temperance, I see that temperance really has a wide application. From now on I plan to eliminate meat from my diet and to choose healthful food and drinks."

The value of this way of living was found by a national Temperance

leader in the Central Pacific upon studying "Counsels on Diet and Foods" by Sister E. G. White. He reported that since adopting a wholly vegetarian diet he has better health and more vigour where previously he was sluggish. He also has a clearer understanding of God's overall plan for sanctification of the body, mind, and spirit.

Without doubt, health and temperance education will bring both physical and spiritual benefits to people of all lands.

ROUND THE Conferences



Hitzfield Hall Mainly for Youth

A. G. FLETCHER

You could see everybody for the moment looked puzzled. Sir Frederick Samson, the mayor of Fremantle City, had just reminded those present for the joyous occasion that all the world's ills would vanish if all were to abide by the counsel of Psalm 133. You could see the folk in the audience were just trying to place in their minds the message of that psalm.

"It says," the mayor continued, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The occasion was the official opening of the Hitzfield Memorial Hall which now graces and enhances the Lord's cause in the Fremantle districts of Perth. Named after the respected and loved saint whose liberality now enables us to have the estate on which it is built, this hall is a large and beautiful edifice. Its opening is the climax of significant developments in this part of the Lord's vineyard.

With commendable vision, Pastor Eric House launched this project during his ministry in the Fremantle church. Since then it has been carried forward to completion very largely on the basis of volunteer labour, enabling us to open the building debt-free. Much of the material used in the project was secured from military hut units that had been properly demolished and brought to our site under the leadership of Brother Rex Cobbin. Although it has taken time to achieve what has been done, the opening brought us the satisfaction of a work completed commendably.

Some few weeks before the opening, the location of our church services was removed to this new hall, our previous building being too small and old. This has located our congregation in a district cared for by the Mayor of Melville, Mr. Carroll. His good wishes we knew to be sincere, for we have found that the council officers who have served us under him have always been most helpful and kindly disposed towards us.

Being December 15, it was a lovely West Australian summer day when we opened our hall. Pastor P. A. Donaldson, reminding us that the purpose of the hall is mainly to serve our youth, addressed his audience in a way that refreshed us in the challenge and pleasure and responsibility afforded us in an unselfish and

Christ-like ministry to the youth of today. Pastor F. T. Maberly offered the opening prayer.

Many willing hands have laboured to achieve the result as witnessed at this service. With the efforts of our own folk were combined the contributions of those not of our faith, many of whom were present for the occasion.

Last year in this area the mission team baptized twenty-five souls, and this year another score has been added to the faith. Already our new meeting place is bursting at the seams. Last Sabbath it was difficult to find an empty seat.

We rejoice greatly in the Lord for all He has done in our midst, for we sense that the work is His wholly and not ours. We unite our prayers to yours, that all the world over, the proclamation of His gospel of grace may hasten the day of Jesus' coming.

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The Art of Organization

BERYL STOCKEN

Junior camps in South New South Wales are unique in that the conference has invested in mobile equipment which caters for the far-flung nature of the territory. With juniors from Broken Hill to Bega and Narromine to Albury, it is an advantage to be able to move the centre

of interest occasionally, so that all can enjoy the benefits of fellowship.

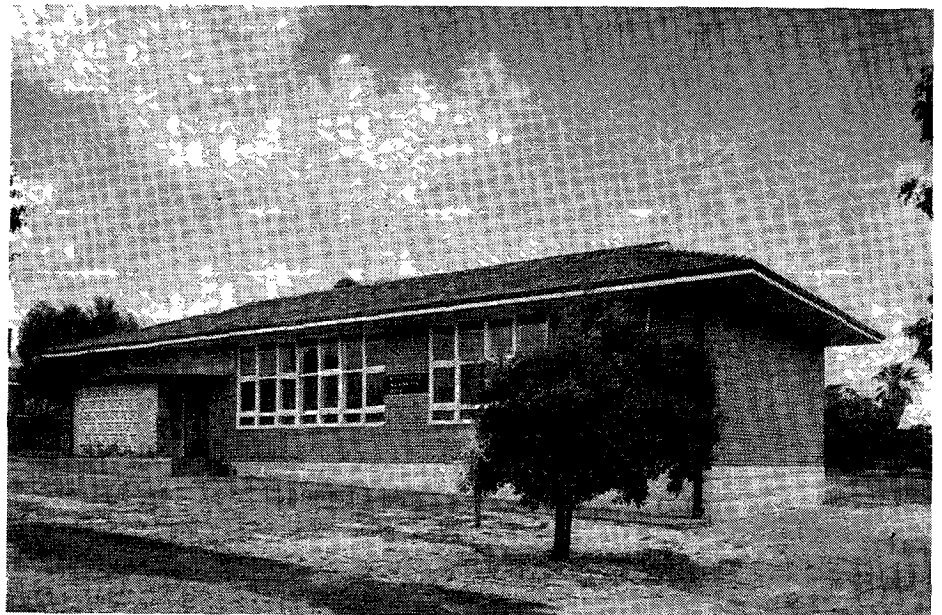
It is difficult, too, to fit in with holidays and harvesting, weather conditions, and the ever-present problem of transport and travel. Many things seemed impossible, but our energetic and versatile leader, Pastor W. R. Cross, always found a way to get around, over, or through every difficulty.

Imagine two cooks preparing and serving over 4,000 meals in just one week, and that from a caravan, with all cooking done by port-a-gas! Our good Sisters Seberry and Tutty tackled what appeared an impossibility and made a huge success of it.

The problem of accommodating the continual influx of campers was really something to contend with. To transport army beds and mattresses, tents and dining facilities, to supply eating utensils, refrigeration, and water up to the mobile kitchen and portable hot water unit which provides for the shower blocks was no mean requirement. Then it was necessary to see that 192 wriggling juniors, earliteens, and staff were settled in by nightfall in their respective units.

It was apparent that our youth leader had done some intensive planning. Everything went like clockwork. The councilors each took a group assigned to his or her care and soon everything was under control. The dove-tailing of two separate age-brackets geared to suit the juniors and earliteens for the common use of the facilities was a masterpiece. Rising times were different, meals continued from 11.30 to 1.30, and hobbies, camp council, and fun were carefully planned. To continue patiently with dozens of learners and eventually see them succeed in the art of water-skiing must have been a great satisfaction.

In the morning prayer groups it was pleasing to see the children enjoying the fellowship of nature and God. More



The beautiful Hitzfield Memorial Hall, Fremantle, W.A., opened on December 15, 1963.

satisfying was it to realize that sixteen non-Adventist young people were revealing in such exercises. At least one requested baptism. In the camp councils where the more serious subjects were discussed it was heart-warming to see immediate decisions made on Christian standards.

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Six Added at Gisborne

E. J. PASCOE

What a wonderful day was Sabbath, December 7, 1963, as we witnessed the second baptism of six precious souls at the Gisborne church (North New Zealand). Beautiful floral arrangements enhanced the scene.

We were thankful for a clear sky and sunshine, for two of the candidates had to journey 100 miles from Opotiki to be present. (Once a nightmare trip, the road to Opotiki is now a scenic drive of grandeur through the Waioeka Gorge.) Two others came from Otoko, some twenty-five miles distant, while the remaining two belonged to Gisborne. We were happy to add the names of the latter to our church roll. The others will be affiliated with the conference church.

Pastor K. D. L. Brook conducted the morning service and exhorted all to press Zionward together. Sister Brook and Sister J. Fell, in vocal duet, continued the theme as they sang "My God and I."

We welcome the new members to the family of God and pray that we and they will soon be numbered with the saved in the heavenly home.

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Six newly baptized members at Gisborne, New Zealand, with Pastor and Mrs. K. D. L. Brook (extreme left, and second from right).

No Retirement from the Lord's Service

R. A. CALDWELL

In the Appeal for Missions last year, when off my regular beat, I solicited £20 for the Croydon church in Victoria.

Thus engaged, I called on a humble residence in a good street, and was greeted by the only occupant, a young woman. I was quickly informed that she was familiar with Uncle Arthur's classics, supplied frequently by her brother. She responded to my appeal with a ten shilling note, and I enrolled her in the Voice of Prophecy Bible Correspondence Course.

For some years now I have combined these two evangelistic agencies—Appeal and the Bible course.

Literally within a stone's throw of the Melbourne post office, I made a quick purchase from a young salesman. Tending my conference cheque revealed my identity, resulting in a discount. I enrolled this young man and his wife in the Bible course. Previously he had been impressed when he attended a function for our youth. So our social activities can bring in dividends.

Memory recalls that only a few years ago a letter reached me from the Philippines, my old hunting ground. It said, "I am unknown to you, Brother Caldwell,

but recently when packing for a new field, I came across two receipts for books you sold to my father in the north of Luzon, when he was secretary to the American governor of Baguio. Dad and some of his people joined the church, and so Father resigned his position and for ten years prior to his death worked at our Manila Press. I am now secretary-treasurer for the Cebu Mission." Literature-evangelism brings many souls into the fold.

Recently a card conveying thanks came to me from my niece, who wrote: "Thank you for our Christmas present, 'The China Doctor.' I did so enjoy reading this book. What a towering figure Dr. Miller was!"

So even when we are retired there are many avenues of service through which we may serve the Lord and fill our lives with joy.

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Baptism in Brisbane Waters District

E. A. BOEHM

A baptism is always a joyous occasion for God's people wherever they gather to witness this solemn service.

Members of the Gosford, Ourimbah, and Erina congregations, in North New South Wales, enjoyed a happy association with colleagues of the beautiful little Woy Woy church on December 21 last, and witnessed the baptism and welcome into church fellowship of four of their young people.

Three of these were from Adventist homes, but the fourth was a young lady who had been present at a Commonwealth Day programme at the Holgate

primary school at which the district pastor had been the speaker. She so appreciated his address that she asked an Adventist neighbour could she attend his church. The neighbour gladly took the inquirer along each Sabbath and invited her to her home to receive studies from the pastor. She drank in the truth, fully accepted the message from God's Word, and was baptized.

The church was beautifully decorated, and an address was given by Pastor A. L. Hefren from the Avondale College. The conference secretary-treasurer, Brother R. D. Craig, was present with his wife and family. His son Brian rendered a vocal solo, as did also Miss Shirley Staniland of Woy Woy. It was my privilege to baptize the candidates.

At a previous baptism in the same church two other new members were welcomed into fellowship. One of these was also a young person, a lad who had been won to the Adventist faith by the local elder, Brother A. Watson. We rejoice in welcoming these dear souls into the truth for these days and pray that God will use them to influence others to join the church.



★ Every forty-five seconds, the publishing secretary of the Northern European Division reported in council, a colporteur contacts someone with literature. This work is carried on in fifteen different languages. The list of books our five regular publishing houses and several smaller printing plants are producing is impressive. This literature is making a real impact upon people. A Catholic judge said concerning our publications: "These books are like shining stars."

Sunnyside Witness

A knock downstairs at "Sunnyside" and we wonder who is there. (Sometimes the knock is at the back door or the one at the side.) We find that the gentleman and his wife saw the notice on the highway pointing our way, and decided to investigate. We greet them and invite them to look through the historic building.

"Who was this Mrs. White? We had not seen mention of her until today," they say. Half an hour was spent with this couple, and then they remained another hour studying the exhibits in each room. A photo of the late Captain G. F. Jones was pointed out to them, also one of the "Pitcairn" showing the vessel approaching Pitcairn Island. "I am a sea captain, too," our visitor told us. We found that he was soon to take his liner to Europe. He and his wife asked many questions about Ellen G. White. In the course of our conversation I remarked that Mrs. White was a very humble person. "Indeed, she would need to have been to accomplish this work, some of which we see indicated here."

Coming to the large table on which there are displayed twenty-five copies of "Steps to Christ" in as many languages, or about a quarter of the languages in which this wonderful little volume is published, the captain and his wife carefully examined each. From the Italian copy he began to read to me, observing, "This is certainly a wonderful book."

As we happened to have two copies of the Italian edition, the name and address of the captain and his wife were taken from the visitors' book and the spare copy posted to their address in Newcastle. A little later a letter of appreciation was received from this captain, written the day he boarded his liner in Melbourne. He had read the Italian "Steps to Christ" through and stated that it was a "marvellous book." When he returns to Newcastle he and his wife plan to visit "Sunnyside" again.

We have many non-Adventist callers, and generally they manifest a keen interest, so much so that it is quite easy to tell some of them the story of Ellen G. White.

"Sunnyside" is open to the students of Avondale College on Sabbath afternoons, and we have many taking advantage of this privilege. Parties from our schools are shown through; and our evangelists and pastors have brought up to fifty new Adventists and interested people at a time to see through the building.

A recently baptized French lady, on seeing the French edition of "Steps to Christ," manifested such an interest that the copy was given her, much to her delight. The large volume "The Triumph of God's Love" ("Great Controversy") was lent from one of our tables to a non-Adventist lady. This she is avidly studying at present. We notice her beads and ear-rings have gone.

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A. J. CAMPBELL

Orders have been sent for various language editions of "Steps to Christ" to meet the demand.

Several years ago much interest was shown in Australia when an Australian ex-serviceman made several trips to Japan in an endeavour to bring a Japanese girl to Australia in order to marry her. Finally the Immigration authorities permitted her to come to this country. This lady is living with her family not many miles from us. As we possessed two copies of "Steps to Christ" in Japanese, we decided to present one to this lady. We sought her out and found her to be rather a serious person with many questions in her mind. When we asked, "Do you know Cooranbong? Have you visited the college and the Health Food factory there?" she smiled and became friendly, and the little book was heartily accepted. We plan to visit her again.

History of Avondale Estate

A large framed plan of the Avondale Estate and its close surroundings is now displayed at "Sunnyside." This was kindly prepared by the Plant Development Division of the Sanitarium Health Food Company at Cooranbong. It shows places of historical interest as far back as 1822, when a man named Simpson applied for 2,000 acres of land south of the upper reaches of Dora Creek. It was on part of this section that Ellen G. White lived on the upper floor of Healey's Hotel for a short time. This was before she moved into a tent at the back of "Sunnyside," when this home was nearing completion. Though most of the area which now makes up the Avondale Estate was applied for many years earlier, it was granted to Frederick Patrick Campbell in 1851. More than forty years later this estate was acquired by the Seventh-day Adventist Church, following remarkable providences.

This chart also locates King's sawmill, dating from 1875. It was famed for its cedar. In the early days, the college and Health Food interests obtained a con-

Outdoor Temple

DAVE HILL

*My temple lies among green trees;
My pulpit is a brook.
My choir is a summer breeze;
My prayers, a humble look.*

*My temple has blue walls of sky;
My organ is the rain.
My altar cloths are clouds hung high,
And the floor is gold with grain.*

*For all the world's a church,
When God and I are there.
And He will gladly join with me,
If I but kneel in prayer.*

—"Message Magazine."

siderable amount of timber from this mill. The "dry log" is marked, being well remembered as a place of many baptisms. Small steamers used to ply Dora Creek till the end of the nineteenth century. One of these brought Mrs. White's buggy from Darling Harbour, Pyrmont, Sydney, and unloaded it where the Sanitarium factory now stands.

Mrs. White's Care for the Poor and Sick

Mrs. White and Sister McEnterfer, a graduate of the Battle Creek Sanitarium, did a great deal of welfare and medical work in the Cooranbong district, using the buggy. Of this, Mrs. White wrote: "The sick call upon us for help and we go to their assistance. Sister McEnterfer . . . is called upon from miles around to prescribe for them and give them treatment. She has had wonderful success. There is no physician in Cooranbong, but we shall build a hospital or sanitarium soon, where the sick can be brought and cared for. In the past we have brought them to our home and cared for them, for we cannot let human beings suffer without doing something to relieve them. . . . We take no pay for anything we do, but we must have a hospital, which will cost as little as possible, where we can have some conveniences and facilities for caring for the sick.

"This is the work of Christ, and this must be our work. We want to follow closely in the footsteps of the Master. We find in this place intelligent people who were in comfortable positions, but poverty has come to them. We find these work, and pay them for it, and thus relieve their necessities. This is the very work to be done in order to heal the maladies of the soul as well as of the body. Christ is the mighty Healer of soul and body.

"Christ declared, 'The poor ye have always with you.' Oh, how I long to do more than I am now doing. May the Lord strengthen me, is my prayer, that I may be able to do all He has appointed me to do. Yesterday a box of clothing was sent to a poor but intelligent and industrious family. . . . This is now the third box of clothing we have sent them. Souls are coming into the truth through the influence of this family. . . . I long to see the work advancing. We shall labour on patiently, and the Lord will do the convicting and the converting. We cannot neglect the poor. Christ was poor. He knew privation and want. I use every dollar of my income to advance the work. . . . We mean to work while the day lasts, for the night cometh when no man can work."—"Welfare Ministry," Letter III, 1898, pages 334, 335.

The very active pioneering medical and welfare ministry conducted from "Sunnyside," ("our own home," as Mrs. White called it) led to the founding of the Avondale Health Retreat, fulfilling the statement that "we shall build a hospital or sanitarium soon, where the sick can be brought in and cared for. . . . We must have a hospital."

Our ISLAND FIELD



Tonga's Lay Bible Instructors

D. E. G. MITCHELL
President, Tonga Mission

Following the Tongan Mission session last July, every effort was made to get the Training Light Bearers course translated and in booklet form in the local language. The initial printing was 120 booklets. Since that time, three laymen's training courses have been run, and this has necessitated a reprinting of the booklet.

We were much encouraged with the first school we ran during the second term-end at Beulah College. During the latter part of September and early October, Pastor M. M. Stewart visited the Tongan group. We travelled to the north and ran a school for the laymen of the Vavau churches. With their usual keenness, the Tongans had us up for 5.30 meetings as the start of the day's classes. After a week of such early starting we instructors were rather exhausted.

However, we were greatly cheered by the receptive spirit of our pupils. Our hearts rejoiced when a brother confided, "This is the first time I've really given my heart to the Lord and have experienced His peace." We came to realize that training soul-winners can win souls.

After returning to headquarters I eagerly awaited reports from the north. How I was cheered when a report came from the district director, Pastor Suli Taimi that they were holding a weekly Bible study hour. He was instructing the laymen in the study they were to give that week to their students. His letter said that the members came in each week with good stories, and that they all had one study and some two studies a week. Also, branch Sabbath schools were being operated.

On November 19 I had the opportunity of spending six hours in Vavau while passing through to Niue Island. When Pastor Suli met me at the wharf he told me the members were waiting for me at the mission headquarters so they could report on their activities. After the typical Tongan breakfast feast to which one is treated in Vavau, we went to the school to hear the laymen tell of what they were doing for the Lord. Since our previous visit, three Dorcas societies had been organized, three branch Sabbath schools were being run, and sixteen members were each giving one or more Bible studies a week, including studies with a group of about thirty young people, all non-Adventists. One brother was branching out to another island in search of stray-

ing sheep. Truly the reports brought great joy to my heart. Some who were active were unable to be present to report because they were working.

Our third training school was held in the Nuku'alofa church for ten consecutive nights. This school had an enrolment of some fifty-seven laymen and lay women, most of whom came out faithfully to every class. These people went into action as Bible instructors during the evangelistic campaign opened in Nuku'alofa on December 9. Prospects for this seem quite bright.

During the currency of the course, a lay brother and his wife brought sixty to eighty visitors along to church on the Sabbath morning largely due to the medical missionary work in which they were engaged.

Please pray for the Tongan laymen as they zealously search for souls.

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Pleasing Progress at Tari

JUDY GALWAY

Only a few weeks from now we shall leave for furlough. We have really enjoyed our work here at Tari (Western Highlands, New Guinea), and look forward to coming back again. The Lord has blessed our efforts and the work is surely progressing. Forty-seven people were baptized last year and many more are preparing for this ordinance.

My husband is kept very busy visiting the outstations, and in the latter part of last year went down into the Kutubu district, and he was pleased to be able to send a teacher to this place shortly after he came back. He also visited another place called Komo though it is in a restricted area. Ground has been found there, and as soon as a garden is established, a teacher will go in and start an outstation. It is stimulating to be reaching further afield and giving the natives an opportunity to hear the truth from God's Word.

We are kept pretty busy in the medical line. Just now there is an outbreak of 'flu and many babies have been brought in with pneumonia. However, it is soon arrested with penicillin injections. I am doing quite a lot of ante-natal work now. Some of the women come in from places six hours' walk away. Those from a long distance stay on the mission for the last month.

We are still finding many children wanting to come to school, and only wish more teachers were available. We finish

the school year with seventy-five pupils. It is especially encouraging to see the girls coming on. We have four girls in grade three this year. The parents were very much against the girls being educated when we first came, but now as they see the difference it makes to their daughters they are quite happy to let them come to us. The girls are very willing to learn, and last year they made pleasing progress in their knitting and sewing classes.

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So Many Yet to Hear

(Extracts from a letter written by Sister L. T. Greive of Mt. Hagen, Western Highlands, New Guinea):

"We are spending a few days in Pastor and Mrs. L. H. Barnard's home at Tetemanda, Wabag (they are still on furlough). They have the care of the vast area of West Wabag. Miles and miles of territory, which is almost inaccessible except by plane into the small airstrips, stretches away beyond, towards the West Irian border. It is most encouraging to see how the gospel is gradually spreading out into these remote distances.

"Yesterday we visited the hospital at Sopas, situated on a mountain-top, and very cold when the icy winds blow, which is quite often. Looking down the valley over many hills and mountains, I thought of Moffat in Africa, seeing the smoke of a thousand villages, and no one but himself to take the good news of salvation to them. It makes one restive to see wisps of smoke curling up into the azure sky right down the valley and up the mountain-sides and to know there are so many yet to hear about Christ's sacrifice for them.

"We were quite impressed with the hospital. In the women's ward there were a lot of mothers with their babies who had dysentery and stomach upsets. Each baby was wearing a little jacket and a napkin Mrs. Yeatts had made. This represents many hours of loving toil. Every patient entering hospital is given a bath and placed on a very comfortable bed which is superior to anything I've yet seen in the Government hospitals for nationals. All this special care, of course, limits the number who can be admitted.

"Talking of numbers, I have not seen for years such a big population as there is just around this Tetemanda station. The mission has only a quarter acre of ground, and every square inch seems to be taken up with houses and gardens. Last Sabbath, Pastor Gnava was over at Rakamanda, so certain members were appointed to take worship. Every morning and evening the natives take worship in the church in the Enga language. Six had been appointed to review the twelve lessons for the quarter. They spoke up very well in their own language, and when they asked questions they were promptly answered. We were happy to see the spiritual strength of the church mem-

bers in the absence of their native pastor. I counted about 400 in church and they all sat very quietly.

"Each morning the conch shell sounds out clearly about 6.30, and worship begins at 7.00. It rains here a lot, and is quite cold, but these folk do not stay away from meetings because of a heavy shower or because darkness is drawing on in the evening.

"Time seems to be the scarcest commodity up here, with so many extra things to do. One could sew without a stop and still see so many unclothed and cold. It is pitiful to see them at times, but they have grown up in such conditions. They work hard in their gardens, but not so consistently and such long hours as Europeans do. If one worked twenty-four hours a day there would still be too much work to do."

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Wabag Clinic Sister

OLIVE FISHER

I have now been here six months and have nine clinics in my care. I visit them fortnightly. Three of these are new ones I opened and five were taken over from the Government Sister. However, I later made two of these into one and have taken over our own clinic at Rakamanda—infant welfare.

At first I felt I wasn't accomplishing anything, but now the natives are responding. Some, of course, would sooner bury their babies in their own villages than let us bring them to the hospital. I have often brought three from one clinic to the hospital, suffering from malnutrition and such sicknesses as malaria and dysentery. One had a growth which Dr. Yeatts removed. Another babe was born with only one eye and the sight in the other, if any, wasn't satisfactory. Dr. Yeatts examined the babe and then it was sent to Goroka, as an eye specialist was visiting there. We have not heard results yet, but at least we are giving the child a chance.

The Government has supplied me with a good stock of milk. At first the raw natives were not keen on the idea, but now the mothers are much happier seeing their babies improving in health. Some mothers regularly attend the clinics, walking miles over rough mountains and crossing rivers to have their babies weighed, while others who have more reason to come are less faithful.

I hope to start more clinics when Sister Markey is working with me. At present she is doing night duty in the Sopas hospital. Sister Guizzarda has settled in and is doing a wonderful job with the help of native staff, not forgetting Mrs. Yeatts, who is a full-time voluntary worker. She really looks very tired at times, but like Dr. Yeatts, is a wonderful missionary. They do not spare themselves in any way. It can certainly be said of both that they have given them-

selves in service for the natives of New Guinea. We will be glad when Sister Linda McClintock arrives back from fur-rough to relieve the situation in the hospital.

Mrs. H. M. Pascoe is doing a colossal work at their own station, with both general and maternity cases. If anyone needs help she does. I attended a maternity case one day and was absolutely astounded to see what she has to work with—practically nothing. She badly needs a few dishes and bowls. I'm sure if the doctors down south could see what Sister Pascoe accomplishes with so little they would be only too willing to help her.

Sister Pascoe delivered fifty-four babies in 1963, and she already has thirty booked in for this year. She is so kind to them, and I'm sure the news is spreading abroad, because more and more patients are coming to her at Rakamanda.

I have had a few amusing experiences in the course of my work. At one open-air clinic the sun was extremely hot, and I mentioned that I felt as though I would be cooked. I noticed a little talking going on among the men who were standing around (usually a few men come to the clinics as well as the mothers and babies, in fact a father sometimes will bring the babe instead of the mother), and then two or three younger ones dashed off rather hurriedly. In a few minutes they were back with small branches of trees and banana leaves, with which they made a shelter. I felt like Jonah under his booth, but it was a protection from the heat.

Next day, at a clinic on the side of the road (since moved to another spot), I told what the men had done for me at the last clinic, and a shelter of the same material was soon provided.

At another clinic about fifty mothers were sitting on the grass with their babies when all of a sudden there was a great commotion, a scurrying and shouting. On looking around I was amazed to see a bull charging up the hill and in very close range. Fortunately, he took to some string bags that the women had hung on a pole. He sent one flying into the air, giving time for the women to scatter and for the medical orderly, the owner of the bull, to chase him off and eventually tie him up, much to everyone's relief.

At the moment I am covering an area branching out from Sopas hospital. Thirteen miles in one direction there are five clinics. Twelve miles on the way to Laigam there are two more, and one in another direction, seven miles and up a steep hill. All told, there are 1,200 babies on the books. I have seen over 1,000 of these, most of them twice.

With the exception of two, at Sopas and Rakamanda, all are on Government ground, and it feels very much as though I am working for the Government. But I realize there is great opportunity for

missionary work. We have taken the picture roll and a gramophone and have found quite a deal of interest in both. I hope to do more of this and solicit your prayers that God will guide and direct us in the way the precious truth should be presented so that souls shall be won for His kingdom.

We are looking forward to the coming of the team from Loma Linda, for they will have ideas that we have never dreamed of.

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Western Solomons Invests 823 JMV's

JOEL J. PANDA
MV Secretary, Western Solomon Islands
Mission

"These are the names of the students who will be invested when you come to our district meetings." This was the kind of letter we received from more than seventy teachers in our field.

The JMV classwork is very attractive to the children in this mission. Two girls about eight years of age told me they were sorry for their friend who was absent because of sickness when the investiture took place here at Kukundu.

If you had been here you would have seen hundreds of young people, their eyes wide open, looking at Pastor R. A. Vince, MV leader for the division, wearing his JMV uniform while giving a message of encouragement to them. For so long they had looked forward to this investiture.

Brother R. W. Richter, MV leader in this union, opened the district meetings this year. With smiling faces, the boys and girls came to the rostrum to get their beautiful insignia, shook our hands, and went back to their seats.

The Batuna District Meeting was the place of the biggest investiture. About fifteen or sixteen years ago, Pastor and Mrs. J. D. Anderson started this work right here. They laid the foundation, and on the very same spot where Mrs. Anderson invested a few boys and girls, 248 young people received their badges this year.

Pastor A. R. Mitchell, the union president, talked to the candidates to encourage them to carry out in their daily life the ideals for which the insignia stand. Pastor L. N. Hawkes, also from the union office, told us he had never seen anybody who could tie the bowline as quickly as a girl of thirteen at Voti school when the students demonstrated their skill. Yes, they love the work of the JMV's and are happy to show their parents what they have learned in school.

In 1962, we presented 590 badges, this year (1963), 823.

We thank the Lord for the blessings He has bestowed upon our young people in the past, and pray they will receive more abundantly in the years to come.

THE World Vision

An Argentine Layman Who Knows God's Word

F. C. WEBSTER

On four consecutive Monday nights last August the Argentine TV network programme "Odal Pregunta," one of the most popular in South America, presented an Adventist layman, Juan Zocchi, and Manuel Olhagaray, a Catholic layman from Venezuela, in a discussion entitled "The Life and Teachings of Jesus Christ." Brother Zocchi was already somewhat of a TV favourite from his past participation on the programme, which covers a variety of questions on Argentine and sacred history.

Juan Zocchi was introduced as a Seventh-day Adventist layman and fruit-stand merchant in suburban Buenos Aires. The other members of the panel were two Catholic priests and one Protestant clergyman. The questions were asked orally, and each contestant wrote out his answer during a 60-minute period and handed it to the judge. Each, in turn, answered the question orally, and the judge verified the oral answer by comparing it with the written one. From the very first, Brother Zocchi answered the questions with precision and clarity. The first night ended in a tie. On the second, third, and fourth nights, Brother Zocchi picked up a point, winning the series with a score of sixteen to thirteen. Some of the questions were these:

Typical Questions

"In what part of the Old Testament is Jesus first mentioned as the Son of God?"

"Name four women, Jew or Gentile, who were direct ancestors of the earthly parents of Jesus Christ."

"According to the Apostle Paul's Epistles to the Corinthians, what four things did God make Christ for the human family?"

"At the time of the Last Supper what other rite did Jesus institute, and in what chapter is it found?"

Our believers, of course, were happy at the result, and the Protestant community praised Brother Zocchi's achievement. The representative of the United Bible Society remarked, "Juan Zocchi has created a wealth of goodwill for the whole body of evangelical churches in Argentina."

Brother Zocchi was born in Italy in 1911 and came to Argentina when he was fifteen years old. An elderly friend who could neither read nor write first introduced the youthful immigrant to the Holy Bible. He asked young Juan to read certain marked passages for him,

hoping to stimulate his spiritual and intellectual interest in the Word of God.

The seeds of truth fell on good ground. Not only did he accept it with all his heart but he went to our River Plate College for a few years. While there he was baptized by Pastor Marshall, then president of the college. As he learned the truth, he longed to know Christ better. He studied the Bible earnestly, committing long portions to memory, and now recites from memory many psalms, much of the Gospels, and other passages.

For Juan Zocchi, each new day with its Morning Watch is another opportunity to memorize more of the Word of God and to learn to know his best Friend, Jesus Christ, better. — "Review and Herald."

☆ ☆ ☆

A FLOURISHING EDUCATIONAL CENTRE IN THE ANCIENT LAND OF QUEEN ESTHER

Iran Adventist Academy

KENNETH OSTER, Bible Teacher

Time, turmoil, and trial have marked attempts in years past to provide the Adventist young people and staff of the Iran Mission with facilities for a Christian education.

Predating our present academy have been some thirty elementary schools throughout Azerbaijan Province, at one time the headquarters of our work in Iran; one large secondary school of some 300 students in Tabriz, and another in Hamadan, the old home of Queen Esther and Mordecai; and a worker training centre in Arak (Sultanabad) in connection with the former hospital. Each of these served its purpose and gave strength and encouragement in the years before and immediately after World War I.

The challenges and needs of today, however, can hardly be compared with those of four decades ago! World War II gave birth to plans for expanded work in the Middle East. When Pastor and Mrs. Paul C. Boynton arrived in Iran in 1945, he was appointed principal of the new Iran Training School. They rented two homes in the beautiful resort town of Darband, ten miles from the nation's capital.

Cramped quarters testified to the enthusiasm with which our young people enrolled. The study programme was combined with a work schedule under a strong spiritual influence. Meals were prepared and served in an outdoor kitchen and dining-room, even though at times two feet of snow had to be swept from the tables before breakfast.

Finances forced the school to move two years later to the mission headquarters building in Teheran. About that time a portion of the Thirteenth Sabbath offering overflow was set aside for the purchase of property, and some time later a site of seven acres in Shimran at the foot of the beautiful Alborz range, ten miles north of Teheran, was purchased.

Eventually, plans developed for erecting a boys' dormitory on the property. The wheat fields began to look more like a campus, as a wall, a deep well, water pressure tank and reservoir, avenues, walks, and two buildings took shape. Even before the plaster was dry, the school moved into its new home.

Meals were again served outside, reminding some of the early Darband days, as construction of the administration building, kitchen, and dining-room was hastened. Gradually, cherry and apple orchards, a greenhouse, and a duplex home for additional teachers were added to the growing campus.

During these years a certain young man of the name of Brother M. H. Morovati, who had caught a vision of the value of Christian education, was preparing himself to give to his own younger fellow countrymen what had proved to be such a blessing to him. All his life he had heard and responded to the call of the minaret, but he heard the call of the Saviour and determined to follow Him.

For three years he refused to take his high school examinations in the Government school because they came on the Sabbath. Some Adventist young people postponed baptism until they were through high school for this reason, but not so with Brother Morovati. He chose to be true to principle. In time, he married a fine young Adventist woman. Eventually he was chosen to be principal of the school.

There have been difficulties, but Brother Morovati's major problem is one that plagues so many of our institutions— inadequate space. Our dormitory is filled to capacity, and there are three times as many applications as can be accepted. The past two school years have been most encouraging. A strong emphasis has been placed on spiritual matters. Weeks of Spiritual Emphasis have brought conviction to twenty-one young people, who have now been baptized. The majority of these were from non-Christian homes.

Having spent thirty years of my early life in Iran, I feel especially grateful to God for the progress that has been made. After an absence of three years we returned this time as Bible teacher. Tears of joy welled up during the first Friday night vesper meeting as we listened to the enthusiastic singing of hymns and choruses under the leadership of Johnny Minassian, who, with his good wife, has been on the staff for the past three years. Brother and Sister Y. O. Sangarloo, under whose guidance Brother Morovati first heard the third angel's message, have provided spiritual guidance in the dormitory, and nourishing and tasty food in the cafeteria.

During the year we passed another notable milestone in the history of this institution. For years the school had been operating under the permit of a junior vocational school. But under the able leadership of Brother Morovati, the

(Concluded on page 12)

PARKER MISSIONARY SCHOOL, 1963

—POSSIBLY a story that could be repeated of any island school where students and staff are endeavouring to follow the blue-print of education.

There has been the round of toil—bush to clear, gardens to plant, copra to gather, cut, dry, and bag; grass to cut, fences to erect, cattle to water and care for. To these tasks our team went with a will.

Then there was the eternal round of repair work. In many ways we are fortunate at Parker, for the hard work of nationals and of preceding missionaries has left us to inherit some excellent equipment. Breakdowns, repairs, painting, the rust war—all these have kept our maintenance staff, small as it was, half a step or so in front of demon desperation. They never lagged, and we won in the end.

When the last head was shaken at our faithful little launch "Eran," and she was relegated to service in "limbo," replacement costs in the vicinity of £3,000 laughed at us. Finally, we were able to obtain the "Cina" from Fiji to help fill the gap. However, before she could take to the water (with a new engine—joy added to joy!), certain major surgery was necessary to remove much cancerous growth. However, much as we should have liked to report a complete success, the best we can do at the moment is to hope with Brother Cedric Powrie and his team of helpers for a recovery in time for our new school year.

Students Raise Large Sum

Another venture we must report is our effort at self-help. With much roadway to keep in order, and much sand to be gathered for our building programme, and much ground in need of clearing for gardens, the obvious answer was a bulldozer blade for our tractor. The main difficulty was the £280 between it and us. However, we placed the problem before the students, and the response was wonderful.

Some three weeks or so later, Mr. Amos handed me a bundle and said simply, "For our blade." In it was a little more than our £280! The students had accepted work with two different plantation owners to cut copra, cut cocoa, and clean up two cocoa plantations. Plenty of hard work, the blessing of the Lord in opening the way, and the goal was ours.

Since the arrival of the blade, Abraham, our tractor expert, has been "push-



A group of teacher trainees whom have already responded. Above: The reward of mission baptized by Pastors R. E. C. batch of bricks made at P. kitchen

Problems and Progress

By NE

ing" to the steady purr of the tractor—pushing trees, earth, heaps of coconut husks, and sand for our brick makers. "How was it, Abraham?" I asked, keen to have a report on our long-awaited prize. With a grin almost as wide and shiny as the blade itself, he responded, "all same nothing." (Like pushing nothing.) And so we look forward to some profitable work with our blade.

Making Bricks, Felling, Milling Trees

Having mentioned sand, that of course brings us to our building programme. Steadily our new kitchen block has risen. Every brick in the building has been made on Aore by our people. Even the roofing timbers were felled on the estate and milled by Brother Ken Watts and his workshop team. A liberal coat of creosote is now being applied to discourage would-be insect visitors to the house of food; and ere you read this in print we hope to have it resplendent in a corrugated iron roof as well.

Yet that is only part of the building story. A start has also been made on our new classroom block. When completed it will provide three new classrooms, an office, and a new store for the school. Foundations are dug and the steel work necessary for that part is complete. As soon as the necessary skill can be imported into Aore, we hope to forge ahead with this much-needed asset. At the moment we have been "making do" with teaching in one of the dormitories, a native structure of ancient vintage, and a temporary structure. The new concrete block building will considerably raise both standards and morale.

With the mention of concrete blocks again, we'd probably do well to spend a while on that subject. Having met the immediate requirements of our building programme earlier in 1963, we went

ahead and made a small stock of bricks and set out to sell them. God overwhelmed us. After supplying over 2,000 blocks to headquarters for their building programme, with the practice gained on our own needs, we felt we could handle what might come.

We were not prepared for orders of 3,000 blocks at a time that the Government and another would-be customer wanted at short notice. However, several smaller contracts that came at about the same time we were able to accept and complete with our limited plant. With these we have increased our spending power by more than £100 for the year. Many have said it, and true it is, if we do our part, then God MORE than does His part.

Having started to look back, one thing certainly stands out clearly, that feeling of Paul's as he wrote Hebrews 11: "For time would fail me to tell of . . . and . . . and . . ." In a similar way we could tell of our music club, our fish trap, and our peanut patch, our gym club, and . . . and . . .

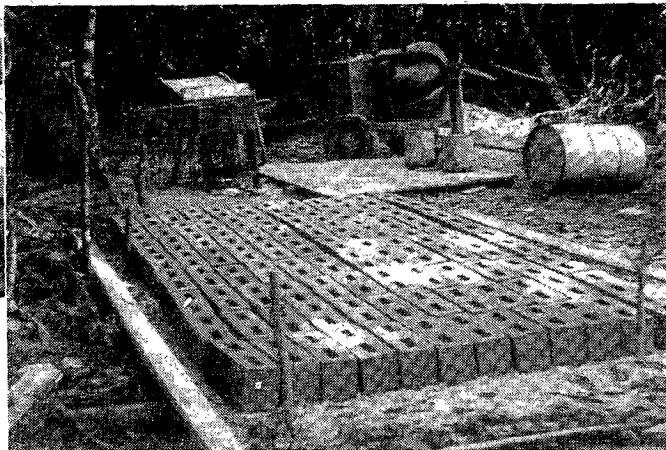
We Sink a Well

One difficulty we faced this year was the lack of water. The weather was continually dry for a long time, and our tank supplies failed early. This meant that water had to be "rolled." The boys fill a forty-four gallon drum with water from one of our wells at the salt-water's edge, screw in the bung, and then roll it about a quarter of a mile to the cook house.

Drinking was mainly done at the principal's tank, which in turn saw some all-too-lean times. To try to remedy the



er Missionary School, six of from distant parts of the field. thirty young people who were Masengnalo. Right: A great school, destined for classrooms, for sale.



any means completed, but we were able to make good progress.

Much of the year went in "watch," "do-it," and "try-again." Demonstration lessons, practice, criticism, and over again. However, that is now past. All but three have accepted calls into our schools, while two others have a responsibility for villages in their own area and feel they can best serve there. One has taken on the care of a husband, but seeing he, too, is a teacher, we're somewhat reconciled! We send them from Parker with a prayer and "Godspeed."

On the Way to Heaven

On Sabbath afternoon of the final week of school we were able to see something that brings a thrill of joy to any Adventist anywhere. Some thirty of our young people, including a couple from the neighbouring island of Malo, were baptized by Pastors R. E. Cobbin and Masengnalo.

As in any other place where we strive to forward the third angel's message, there have been problems. Satan will see to that. But with them all, at Parker we have seen progress in 1963. Under the blessing of the Lord, our New Hebridean brothers have seen to that. And through it all, and now as we look back, there remains one thing more—PRAISE to the Lord for His leading and the prospering of the work of our hands. PRAISE. Let US see to that!

and Certainly Praise

HUGHES

situation, we welded a two-inch auger to a length of piping, on the suggestion of Brother A. G. Gilbert from the union (an old hand at well sinking, I'm told), and commenced to screw, maypole style, with a Stilson wrench. Quite a primitive piece of equipment, you'll admit. However, it did enable us to put down two test bores to about thirty-five feet depth, with a considerable saving in labour. No. 1 proved dry to that depth. No. 2 came in, though not as spectacularly as Moonie (oil well in Queensland). We commenced to dig on that spot and found water. When it is deepened we hope it will give us a much-needed permanent source of water. What a blessing it would be to have even the elements of a reticulated system at Aore!

Group of Teachers Prepared

As yet we can give only a partial report on scholastics. A gratifying number in the school succeeded in their internal exams. Those who attempted Government exams have not yet been notified of the results.

Nineteen-sixty-three saw the start of a new venture at Parker Missionary School. Our New Hebrides field has long been starved for teachers. After long negotiation and counsel, we made a direct attack on the problem. Fourteen young people attempted the Teacher Training Course, most having a fairly scanty educational background, but in compensation, plenty of will to learn and a desire to get out and get to grips with the job of teacher-minister-come-what-have-you in the villages.

All was not easy going. We started on the veranda of the principal's house for lack of a classroom. We built tables

and forms from timber from our mill, we partitioned a room to give an extra classroom. Then we lined the walls of our extra room with a masonite strip to provide blackboards for practice. We had no text books that more than one or two could read, so we had to set to and make our own. This last job is not by



An Eastern Legend

An aged man came late to Abraham's tent.
 The sky was dark, and all the plain was bare.
 He asked for bread; his strength was well-nigh spent;
 His haggard look implored the tenderest care.
 The food was brought. He sat with thankful eyes,
 But spake no grace, nor bowed he toward the east.
 Safe-sheltered here from dark and angry skies,
 The bounteous table seemed a royal feast.
 But ere his hand had touched the tempting fare
 The patriarch rose, and leaning on his rod,
 "Stranger," he said, "dost thou not bow in prayer?
 Dost thou not fear, dost thou not worship God?"
 He answered, "Nay." The patriarch sadly said:
 "Thou hast my pity. Go, eat not my bread."

Another came that wild and fearful night.
 The fierce winds raged, and darker grew the sky;
 But all the tent was filled with wondrous light,
 And Abraham knew the Lord his God was nigh.
 "Where is that aged man?" the Presence said,
 "That asked for shelter from the driving blast?
 Who made thee master of thy Master's bread?
 What right hadst thou the wanderer forth to cast?"
 "Forgive me, Lord," the patriarch answer made.
 With downcast look, with bowed and trembling knee,
 "Ah, me! the stranger might with me have stayed,
 But, O my God, he would not worship Thee."
 "I've borne him long," God said, "and still I wait,
 Couldn't thou not lodge him one night in thy gate?"

—Review and Herald.



A Modern Sarah in the Land of Egypt

★
WADIE FARAG
Minister, Middle East Division



Her real name is Photini Patsalidis. She is Greek, and now past eighty years of age. She left Greece more than half a century ago to live with her Cypriote Greek husband in Egypt. Like Abraham, Jacob, Jeremiah, and Jesus—all of whom found refuge and substance in Egypt—the Patsalidis family left their native lands to settle in the valley of the Nile. They built up a flourishing business and reared a happy family.

Mother Patsalidis is a modern Sarah to those who knew her. Like Sarah of old, she too left her homeland and came to Egypt, and like Sarah she brought her children up to be cheerful, courteous, and hospitable Christians. Hospitality is perhaps the most distinguishing characteristic of this mother in Israel. She taught her children to love Jesus in the person of His saints and to be ready to show hospitality to believers and unbelievers alike. No visitor to Alexandria who needed hospitality failed to find entertainment in her home.

Though past four score years, Mother Patsalidis manifests joy and energy as she entertains friend or stranger. Does she like to entertain visitors because she is physically able, or is she physically able because she is hospitable to all? Isaiah gave the answer centuries ago. Of those who are poor in health yet manifest hospitality it is said their "health shall spring forth speedily." (Isa. 58:8.) "He who gives to the needy blesses others, and is blessed himself in a still greater degree." — "Counsels on Stewardship," page 13.

But Mrs. Patsalidis was not always so hospitable. About three decades ago a converted American missionary of the name of Sophie Buzemberg, who spoke English, French, German, Greek, and Arabic fluently, ventured to give Bible studies in the homes of Mrs. Patsalidis' three daughters—Mrs. Danae Casselas, Mrs. Mary Christofedis, and Mrs. Galatia Kypridakis. She found her way into their homes by selling Adventist literature and giving hydrotherapy treatments and massage—a typical Adventist approach.

Sister Buzemberg, however, was not always welcome at the Casselas home. Their relatives made it impossible for her to continue the studies, but she refused to give up. She continued her labours in the home of Mary Christofedis, offering to give free treatments to her daughter Elsie, and Bible studies with the treatments. Her sister Danae also attended. When Sister Buzemberg was transferred elsewhere, Pastor M. C. Grin, a devoted Swiss missionary, continued the treatments and Bible studies. So many mis-

sionaries in those days knew how to give hydrotherapy treatments and massage.

Danae and her sister Mary came to understand God's final message of mercy and decided to give their hearts completely to Christ and unite with His church. At first this greatly disturbed Mother Patsalidis, who determined to go secretly to the Greek Orthodox patriarch with the matter. This was a serious step, for the patriarch wields a tremendous influence over the people. To incur his displeasure would stir the entire Greek community against them, and might cause untold hardship. In such cases excommunication often results, and death itself may even be preferable to excommunication.

Mother Patsalidis genuinely feared the new faith. Though a devout Christian herself, she thought it heretical even to listen to missionaries. Feeling responsible for the eternal welfare of her daughters, she determined to report them to the patriarch, with the hope that he would take immediate steps to stop the Bible studies. With these thoughts in her mind, she fell asleep in her armchair. In her sleep she saw an angel dressed in white, looking upon her with pity and love. However, he held a knife in his hand. She understood this to be a warning not to go to the patriarch. Then she awoke, astonished at what she had seen. Could it be that Heaven is on the side of the missionaries, she pondered. She decided not to deliver the message. A few days later, however, she again determined to do so, only to have the same dream repeated. This time, the angel was holding a big pair of scissors in his hand, as if ready to cut her tongue. She was now fully convinced that the dream was from God, and joined the Bible studies herself.

A little later, Pastor Grin baptized the two daughters, Danae and Mary. Tremendous efforts were made to dissuade them, but in vain. The priest's warning that they would be required to give up their jewellery made no impression. For some time, however, no open steps were taken against them, because Mr. Casselas was an important board member in the Greek Orthodox Church. But this did not continue for long.

One day the patriarch summoned the Casselases. He interrogated Sister Casselas for a long time and finally told her: "If you did not hold these heretical views, I would say that you and your sister Mary are the two best women in the world." What a testimony! Completely frustrated in his efforts to dissuade her from following the new faith, he looked at Mr. Casselas and said: "I am ready to give you your divorce right now." Mr. Casselas, though yet a devout

Greek Orthodox, said, "Your Beatitude, excommunicate me, too." With that, they left his presence to face the expected storm.

The excommunication of the two sisters was announced in the newspapers, and signed by the patriarch himself. It forbade all Greek Orthodox members to have anything to do with them, and stated that the church would not bury them when they died. Hundreds of friends shunned them immediately. Even to this day, after about a quarter of a century, former friends look the other way when passing them on the street. How great a sacrifice to give up all one's friends! But this made Jesus all the more precious to the two sisters. They claimed His promise of a hundredfold more friends, even in this life, and He did not fail them.

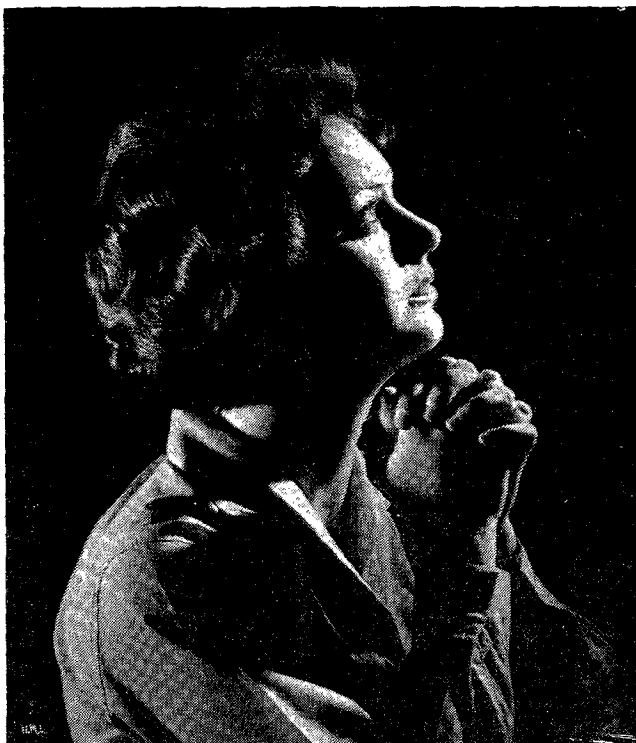
In due time the two sisters won their husbands. Under the sacrificial labours of Pastor E. L. Branson, whose untiring and devoted service in the land of Egypt is faithfully chronicled above, the third sister, Mrs. Kypridakis, was soon baptized, together with her husband and son—now Dr. George Kypridakis, of the White Memorial Hospital. In time their father, grandmother, and Elsie all joined the church. Among the first to be baptized was Mother Patsalidis herself.

She who once threatened to report her daughters to the patriarch now found excommunication an honour. "By God's help, I must redeem the past," she said. "For every cool reception I gave God's ministers in the past I must invite the saints and friends of God. They are a blessing to my home. My husband, mother, and all three sons-in-law have now gone to their rest, and I live with my three widowed daughters. But we are not alone. The Lord has shown mercy to us as He did to Naomi. He has given us hosts of friends. Christ and His angels are our constant companions, for we invite His friends in His name."

What a superb example of hospitality Mother Patsalidis sets before the church! Always hospitable, always mindful of strangers, never once does she excuse herself by saying, "I have nothing prepared."

Has this modern Sarah, who is never "forgetful to entertain strangers," perhaps "entertained angels unawares"? Many who sit at her table ponder that question. Has an angel in human form sat where they sit? "Even in our day angels in human form enter the homes of men and are entertained by them."—"The Adventist Home," page 445.

May all who are the children of Abraham in Christ Jesus be hospitable Abrahams and Sarahs!—"Review and Herald."



How Can I Go Straight ?

★
FREDERICK P. WOOD

This question is on the lips of practically all thoughtful young people. It is asked hopefully, wistfully, and perhaps sometimes despairingly.

In the Hebrew, that peculiarly pictorial language, the root meaning of the word "youth" is "to tumble about," "to toss up and down," and "to yell." Dr. Campbell Morgan suggests that the picture behind the word is that of the tossing of a lion's mane when roaring.

What a description of youth in its period of magnificent restlessness! The teen age is the time of clash and conflict, when all the forces of personality are, as it were, tumbling and tossing about, riotously seeking for a master principle. It has been well called the volcanic period of life. Intellect is questioning. It ceases to take things for granted. Emotions are flaming. Romance plays an important part in the thinking, and desire for friendship with the opposite sex begins. Besides this, the will is asserting itself, and we are no longer content "to be tied to our mother's apron strings."

Life Is a Battlefield

Impatient of restraint, youth is the time when we long to break over the traces, to have our fling, and to see life. All this is not necessarily wrong. It is all part of the development of our being. But this stage of adolescence, this emergence into full manhood and womanhood inevitably involves a struggle. The soul is a veritable battleground, where contending forces for good and evil strive for the mastery.

The cry of youth has always been: "Wherewithal shall a young man [Heb., youth] cleanse his ways?" (Ps. 119:9) which may be paraphrased thus: "How can youth keep the road of life clean and clear and unsullied?"

The battle is indeed a fierce one, fiercer today in some ways than ever it has been. Many people condemn the sins and follies of modern youth. The wonder to my mind often is that in a world like this so many put up such a magnificent fight.

Here is an extract from our mail. "Satan does try to drag us down, and it is hard to resist sometimes. We go to church, but what good does it do us? We go down the town and flirt. Something inside me tells me it is wrong, and then something else says, What harm is there? I love fun. Everyone says I am a tomboy, and I daresay that is why I find boy pals more fun than girls."

"I wish I could prove more useful to God. Will you pray for me?"

Another letter is illuminating: "I have now begun my career in the business world. I am eighteen, and hold a position in a solicitor's office. There are two other girls who work with me; one is married. They do not think anything of drinking, swearing, betting, and Sabbath-breaking. Never having come across such people before, I was simply astounded. We have to interview clients, and some of these are far from gentlemen, not knowing how to behave. Their talk is disgusting, and the other clerks encourage it. Sometimes I do not know what to do with myself. It

is very difficult in these surroundings to live the Christian life."

The Opposing Forces

Not only in the world of business day by day has youth a fight to wage with evil, but also within, there is a citadel which the tempter is ever assailing. By frontal as well as by subtle attacks, he tries to capture the heart. . . . The devil is diabolically clever and cunning. He is the prime mover behind every temptation, using the world and the flesh as his agents to get us down. These three are the trinity of evil which oppose us in our fight to go straight. But it is important to recognize that all our temptations originate in the active hostility of a personal power.

Satan is not the personification of evil, he is an evil personality. He is not merely a wicked influence, but a wicked intelligence. It was a clever move on Satan's part to suggest that he is not a person. If anyone believes that lie, the strength of the foe is underestimated, and that is fatal in every fight. Our Lord called him the "Prince of this world" (John 12:31), clearly recognizing that He faced the enmity of a personal foe.

Sometimes, as I have said, by frontal attack the devil tries to rush us into some self-indulgence, some surrender of principle, some sacrifice of ideal. But more often the assault is insidious, crafty, clever, subtle. Like a sniper from some hidden cover, or like poison gas, his assault comes secretly, silently, subtly; devastating, paralyzing, and vitiating the very air we breathe.

Temptation is most dangerous of all when we are alone. It is then that the "devil insinuates low imaginings, and evil purposes which steam up in the mind and make the windows dim." If he can conquer our thoughts, he will conquer us. Laying siege for our souls, he saps and undermines our defences. Seeking to overcome us by degrees, he takes no holidays, and is never off duty. His doggedness is devilish—well, of course it is!

Your fight then is nothing to be ashamed of. All decent fellows and girls are up against the same foe. Let that hearten you. I know how your high ideals, your code of morals, your integrity, honesty, purity, are all threatened today. Perhaps you are saying: "The forces of evil are too strong for me. I cannot overcome them." Yes, but there is a way through—a way of victory. Christ has conquered all the powers of hell, and He can do it again through you, if you will let Him.

Paul Murphy, an Irish American, was in his day the world's champion chess player. A friend of his once took him to see a picture which had been hung in a famous gallery, and which had created much talk.

The subject was a young man gazing despairingly at a chess board. Opposite him sat the devil with a leering look as he watched his discomfiture. The title explained everything: "Checkmated."

Murphy examined the picture closely, studying the positions of the chess men, when all at once he shouted: "Bring me a chess board. I can save him yet." There was just one move which his master mind

had thought of, and which could save the situation.

"One move," did I say? Christ has a thousand and one ways by which He can deliver youth in the game of life.

Victory in the Living Christ

Here we come to the great central truth of Christianity—the truth that Christ not only died to save us from the guilt of sin, but that He lives within us to save us from the power of sin. The characteristic and unparalleled truth of Christianity is the amazing relationship with Himself into which He offers to bring us. His proposal is to work such a miracle at the heart, at the centre, at the core of our being, that we become part-takers of the Divine nature, and that He will so indwell in us by His Holy Spirit that He will reproduce and re-live His own life in us and through us.

"Theoretical" do you say? No, it is very practical if you will think into it. Indeed, it is right here that Christianity is so much more practical than all other faiths. They, at their best, can offer to man only a code of ethics, a standard of morals, a philosophy of life. No Mohammedan, for instance, would dream of claiming the actual presence of Mohammed in his life. All he can say is that the spirit of Mohammed who once lived, is still inspiring him. Mohammed, Buddha, Confucius are dead. Jesus is alive for evermore.

To be a Christian means to say with Paul: "I live, yet not I, but Christ liveth in me" (Gal. 2:20). This is exactly what Christ promised when He said: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John 14:23).

You ask, "How?" The answer is, by the Holy Spirit. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth . . . for He dwelleth with you, and shall be in you." John 14:16, 17. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" 1 Cor. 6:19.

Unless and until this truth is grasped, all our resolves, struggles, and turning over of new leaves will be of no avail.

In my experience I have met so many young people who have given up the Christian life in despair, because they had an entirely false conception of it. They have thought that to be a Christian meant that they must do their best to live like Jesus lived, to accept His philosophy of life—in fact, to live out the Sermon on the Mount. In this they have failed, and become so disheartened in the effort that they have given it up as hopeless.

I quote from a young man's letter: "As a lad, I thought I had everything to take me through life. Good parents, home, and education; but one day Christ showed me that what I was living was a mere existence. For a year and a half I tried to live the Christian life, and I began to wonder why I was not getting victory over temptation like other Christians. Then I

came to realize that to try and live the Christian life was absolutely hopeless, and that the only way was to let Christ live it for me and through me. So I came to learn the wonderful truth of the power of the indwelling Christ.

"What difference has it made to my daily life? Everything! Now I have the peace of Christ, the presence of Christ, and the power of Christ. Whereas before my life was a failure, a worthless, powerless thing, now it has become a force, a real and living thing."

For this young man, defeat was changed to victory because he had found in Christ not merely a Hero, an Ideal, an Example, a Teacher, a Pattern, a Leader, Master, a King; but a risen, living, and indwelling Saviour. This is why Christ surpasses, supersedes and out-distances all other world teachers.

(To be concluded)

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What Is a Spice?

ARE SPICES HARMFUL?

M. G. HARDINGE

Chairman, Department of Pharmacology,
Loma Linda University

There seems to be no clear-cut definition to separate between spices, condiments, and flavouring herbs. The U.S. Federal Food and Drug Administration considers spices as aromatic vegetable substances consisting of the parts of various plants, such as leaf, seed, bark, fruit, flower, bud or stem, used whole or ground after drying.

In my opinion a spice is a flavouring agent that irritates the sensory nerve endings of the mouth, throat, stomach, and frequently of the entire gastro-intestinal tract. It also may induce sweating of the blush areas of the face and neck and often of the arms.

Experimental reports indicate that spices (and condiments) are harmful. One investigator states: "Black pepper, mustard seed, and probably nutmeg and cloves may be considered gastric irritants."

Studies with dogs have shown that spices (pepper, cloves, mustard, and red pepper) may enhance ulcer development under conditions favourable to ulcer production. Some human subjects experienced diarrhoea and rectal burning after ingestion of black or red pepper, an experience not uncommon to tourists eating the highly spiced foods of certain countries.

How much harm may result from a continuous consumption of irritating substances over many years is not easy to demonstrate. Observation of people and experimental work with animals strongly suggest that spices, in addition to being immediately irritating, may also produce hidden detrimental effects.

In routine physical examinations of thousands of applicants for jobs or insurance policies, Dr. Blair, of Cleveland, Ohio, found that people with unexplainably high blood pressure were almost always users of highly spiced foods. They

were fond of such things as pepper, mustard, catsup, chili sauce, and pickles.

This observation by Dr. Blair was corroborated later by a rat experiment in which it was found that excessive use of spices and condiments, especially pepper, mustard, and ginger, caused a statistically significant rise in blood pressure.

Thus though an immediate irritation is seen and felt from the use of spice, a later effect may be the enhancement of ulcer production under circumstances conducive to such a result. A more hidden detriment may be the gradual development of an essential hypertension, the cause of which is frequently not even suspected.

"In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure."—"The Ministry of Healing," page 325.

The U.S. Department of Agriculture lists mints, sweet marjoram, dill, thyme, summer savoury, anise, etc., among herbs strong enough for accent but not pungent. However, even some of these, if used to excess, might prove irritating.—"Review and Herald."

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Iran Adventist Academy

(Concluded from page 7)

Ministry of Education has now granted official recognition for a secondary school with grades seven to twelve. To celebrate the occasion, a banquet was held in the school cafeteria. Dr. Gorji, from the Ministry of Education, and Mr. Farrokhnia, chief of the local department of education, were guests of honour.

At this banquet Brother K. Harding, chairman of the board, outlined the principles of Christian education and plans for the future growth of the school. These plans include additional classrooms, a new kitchen and dining-room, greatly increased dormitory space, and a new church, a library, and a science laboratory.

In response, Mr. Farrokhnia expressed deep appreciation for the contribution Adventist schools are making to Iran. He was among the group of Iranian educators who in 1958 had been guests of the General Conference Department of Education and who were feted at Shenandoah Valley Academy. He commended our threefold training programme and mentioned the many and varied activities he had watched in progress on the Iran campus. Comparing these young people with their compatriots in the Government schools, he lamented that the latter finished their formal education "absolutely palsied in hand, untrained in craft, fearful of work, and unfit to carry life's burdens and responsibilities."

Here is an institution of which we can be proud, and one that is proving to be a great influence for good.—"Review and Herald."

A Divine Memorial

★ J. W. KENT

In the long ago, a woman, thinking she was unnoticed, slipped up behind the Saviour of men and washed His feet. Afterward she anointed them with an ointment so precious that its fragrance filled the house and drew upon her the critical attention of the man who later sold his Lord for thirty pieces of silver—Judas Iscariot. He considered it a wasted effort.

But the blessed Lord took a different view. He set up a memorial of that woman's act of devotion that shines down all the ages. How wonderful! The act was so simple, so unobtrusive, the worth of it all did not appear intrinsic. Yet there must have been something in it that was filled with merit; for it drew forth expressions from the dear Lord that do two things. We will briefly note them.

First, that simple deed done by that humble woman, and withal a pardoned sinner, sets its seal upon the divine origin of the Scriptures. The test of Bible inspiration is prophecy (Isa. 46:9, 10). Arising out of that woman's humble action, the Christ uttered this prophecy: "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:13.

That is a remarkable statement. When it was spoken, the Saviour was regarded, in the opinion of men generally, as merely a peasant in Palestine. He had no standing, and no future. So they thought. He was a madman, a fanatic, a devil, they said. Yet, arising out of these apparently obscure circumstances surrounding the Christ, when the world did not know who or what He was, and cared less, is this remarkable prophecy that the gospel concerning Him would be published throughout the whole world, and associated with it would be this simple deed performed by this erstwhile sinful woman.

It takes no profound scholarship to determine the fulfilment of that prediction. The verified facts lie all around us today, and have done for generations. The Bible, in which this statement is recorded, is published in a thousand languages and dialects of the world. Men have hazarded their lives and sacrificed fortunes to make this book available to all mankind.

They have gone to degraded, pestilential regions where the language of the people was no more intelligible to them than the twitterings of birds, and there they have learned the language and reduced it to writing. And the first literature to be published therein has been this wonderful Sacred Volume with its gospel record of the simple deed performed by "this woman." Proofs like that, so true, so wonderful in their simplicity, are altogether unassailable. Go where you will throughout the whole world, and there

you will find in the language of men this record just as Christ said it would be. It is thus that this simple act of Mary Magdalene proves the Bible true.

The second feature is the simplicity of the act performed by that woman. She did not do it for works of penance, or to be seen of men. There was no good deed intention in order to be thought well of by others. Nothing of that at all. She had been pardoned. She had been delivered from sin. And this was the grateful act of love to the One who had forgiven her sins.

Another record reveals that the Saviour's beloved feet that walked the way to Gethsemane and Calvary to redeem men were washed by the grateful tears of one who was delivered from the bondage of sin. It is these grateful actions, so simply and unobtrusively performed, that do so much to build up the gospel of Christ in the world and prove it true.

Just recently we buried two people who illustrated this in their helpful living. I mention their names. They were real. They lived among us. And their lives are but an illustration of hundreds of others whose faithful service in the cause of God meant so much to the beginnings of the church in Australia. Upon the faith and confidence of such people our work has been largely built up and fostered.

I think of Brother Ben Hennig of Naracoorte, South Australia. He lived in a district where there were no Adventists to begin with. It was a prosperous, proud place. There, through industry and diligence, he built up a good farming property. With his family he was spiritually alone. Discouragement came. The adversary suggested to our brother so often that he would not be missed if he slipped out of the Adventist fold and joined a larger communion.

He was friendly and helpful, his neighbours highly valued his worth. But he did not walk the way they walked. He was different. So he was socially isolated and passed by. There were no Public Relations officers back there, and Adventists were not understood and appreciated as they are today. Visits from the conference leaders were few. It was then that the devil was subtly busy.

But Brother Hennig never let go. He maintained his faith in God. He did not miss the camp-meetings, and embraced every opportunity of fellowship with his brethren.

I knew him when the South Australian Conference needed help from its own people, financial help. It was then that he slipped unnoticed behind his Lord and opened his alabaster box for Him whom he loved and who had kept him through the years. The time he gave as a valued counsellor on the conference committee and elsewhere could not be measured. I was in a position to know

what that help meant. And I am so glad the Saviour knows, too.

The other is a beloved sister, Mrs. Eunice Wedderspoon. Forty-five years measured out her work with the Adventist people. Eighteen years she worshipped with the old Ashfield church in Sydney, and for twenty-seven with Epping. For years she encountered unremitting opposition to her faith. But the fragrance of her bruised life poured out at the Saviour's feet, sweetened and blessed the lives of all who knew her. Her quiet, consistent godly living won ministers to the truth and service of the cause for which she suffered. All of her children followed her example, and together with the grandchildren are in active church service.

Like so many others who wrought and suffered when the way was not so easy, these folk are resting now, awaiting the coming of the day. Of such people volumes could be written. Like Magdalene of old, they gave their appreciative offerings to the Christ, so often unseen and unheralded. But there is One who sees and who never forgets a devoted act of service. His gospel is supported, furthered, and yes, I like to think of it, proved true by such unremitting and humanly unobserved and unrewarded service.

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Rendering to Caesar What Belongs to God

R. F. COTTRELL

Associate Editor, *Review and Herald*

An editorial in the September 23 "U.S. News and World Report," addressed to "churchmen who engaged in political debate," is singularly to the point and merits thoughtful consideration.

The immediate occasion for the editor's remarks was official Protestant, Catholic, and Jewish participation in the recent "March on Washington," with the avowed purpose of influencing the passage of a particular set of laws. Under a Constitution that provides for the separation of church and state, the editorial asks, is it the proper function of the church to press for legislation that has no direct bearing on the churches? A good question indeed!

Protestants have generally considered that the role of the church in the world is to impress its members, individually, with the great fundamental principles of right and justice, and to leave them to apply these principles in the conduct of public affairs. Today, Protestant organizations increasingly tend to take a direct, active part in the controversial issues of American politics, and vigorously defend their right to do so on the basis of a supposed duty to speak forth on moral issues. The Achilles' heel of this argument is that every public issue has moral overtones.

The Right Way to Reform Society

It is the legitimate work of the gospel to transform individual men and women,

and through them to influence society as a whole. Church members may often, and properly, do as individuals that which it would be highly improper for the church to do in its corporate capacity. Christ declared that the kingdom over which He aspires to rule is the human heart: "The kingdom of God is within you," He said; it "is not of this world." Jesus consistently refused to take sides on the great social and political issues of His day, or even to arbitrate individual cases of injustice. When requested upon one occasion to use His influence to force a decision involving social injustice He replied, "Man, who made Me a judge or a divider over you?" He was not insensitive to injustice—far from it—but His

solution to such problems was personal, not legal or judicial. He proposed to reform society by transforming human hearts and lives.

When the church appeals to the strong arm of the state to enforce its opinions by law, it goes far beyond the example and the commission of its Founder. It abdicates its Heaven-appointed task and takes up a work God never gave it to do. History is replete with warnings against the danger of a church seeking to accomplish through legislation what its Founder said should be brought about by the gospel message impressed upon human hearts by the Holy Spirit. Let us be content to abide by Christ's precept and example.—"Review and Herald."

Widows

★ PEARL C. B. ELLISON

In this young people's world there is little room for the widow. Thrilling things put her into the background. In so many cases she is relegated to the one room at an exorbitant price, robbing her of the sustenance her system demands. Yet the householder rubs his hands with glee at the profit being made at her expense.

What hope have these unfortunates? They are cooped up with nothing to see but back yards cluttered with beer bottles. Oh, the squalour I have seen! Perhaps another lonely soul will come in, which maybe is the only change punctuating the long uneventful monotony.

One I know rises early to get ready for the promised visit of a daughter who promises but never comes. She is perhaps a little more fortunate than the others who look at you with hopelessness in every line of the face. At least the one had hope.

God has very great regard for the widow and pronounces a woe on the man or woman who robs her of her rights. In Isaiah 10:1, 2, He says: "Woe to those who issue harsh decrees . . . robbing the weak of their rights . . . till widows fall to them as spoil." (Moffatt's translation.)

When a woman loses her husband she must bow to the inevitable. No good is accomplished by fretting. She must get busy. There are so many little things can be done for someone else. This absorbs the time and gives soul satisfaction. She can become a real blessing, wanted perhaps by that busy mother with a crying baby or a tot who has fallen over. Maybe she could fold the clothes just off the line. Some others could write letters to those unfortunate widows lying ill in hospital with no one who cares to visit them. Oh, the world is sick! It asks for compassion and sympathy. You can give it.

How kind Jesus was to the widow of Nain! There was her only boy—dead. Jesus turned His steps to meet that pro-

cession. He went over, His heart touched with sorrow. He took the boy's hand, and her son was given back to her from the dead. Yes, Jesus champions the widow. "Sing to God, celebrate His name . . . champion of widows." (Ps. 68:4, 5, Moffatt.)

In his complaint concerning back-sliding Judah, Isaiah urges them, among other things, to "plead for the widow" (chapter 1:17.) Job, recalling his former prosperity, says, "I caused the widow's heart to sing for joy" (chapter 29:13). Luke tells us of the importunate widow and how persistent she was. (How we should strive with God till we get the blessing!)

In Matt. 23:14, how Jesus denounces the scribes and Pharisees for devouring widows' houses. Paul (in 1 Tim. 5:3) admonishes his readers to "honour widows." Moffatt's translation reads, "Widows in real need must be supported from the funds."

The widow Anna was used of God to bless the baby King of Glory. What an experience for that Spirit-filled woman! (Luke 2:37.) You remember, too, a widow had a wonderful part to play in the cause of God. Elijah was sent to the Zarephath woman, who was poor. A great miracle was performed for her—the barrel of meal did not diminish nor the cruse of oil fail. And when her little son died, God blessed her by giving him life.

So we see God championed the cause of that lonely woman who did such good service to His prophet.

To the widows of the world God says, "I will be a prompt witness against . . . those who defraud widows" (Mal. 3:5, Moffatt.) In His sight the widow's mite will go a lot farther than a Croesus-filled exchequer.

The widow is not alone, for, joy unspeakable, God, the Creator of all the worlds in space, says, "Thy Maker is thine husband; the Lord of hosts is His name." Isa. 54:5.

To the Seventh-day Adventist widows, of whom I am one, this relationship has been verified again and again. The day the loved one was taken, could anyone gauge the loss? One's heart was buried under the counterpane of blossoms—a real heart union of husband and wife is indeed precious. That book that had to be shared, those views taken together, that inseparable togetherness—then, like a meteor, he has gone. Suddenly the sun loses its lustre, the splash of the waves on the rocks sings a dirge, the stars lose their light.

But what a blessed hope is ours! The purple shadows are lengthening. The One who said that pure religion was to visit the widows in their affliction will soon be here. He has the key to that loved one's tomb and will soon unlock it. Soon we shall meet those loved ones on the streets of gold. The prospect is breath-taking.

Sometimes as I sit and muse I can see in the cool of the evening those beloved husbands and wives walking hand in hand. Where are they going? To hear the angels sing the Hallelujah Chorus in the Celestial City. What a reunion!

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Electromagnetic Waves in the Body

ERNEST LLOYD

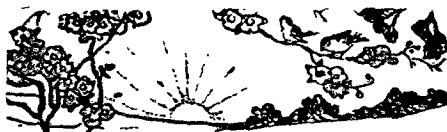
"This Week," the supplement magazine found in many Sunday metropolitan newspaper, is said to have a circulation of nearly 15,000,000. The issue dated December 30, 1962, carried an article entitled "Ten Wonders of the Modern World," by Leslie Lieber, in the form of a symposium. Each of the ten wonders was described by a prominent American scientist.

In the first one, Dr. Ernst Weber, president of the Polytechnic Institute of Brooklyn, says that he knows of no greater wonder than the discovery of electromagnetic waves, in view of the fact that "all knowledge of the physical world as scientists conceive it to be today, rests on the electromagnetic wave theory." Dr. Weber goes on to say that these wonderful electromagnetic waves "exist in the human body," and "they are the vital force of the heart and the nerves."

Back in 1869, Ellen G. White, wrote about the electric currents in the human body (see "Testimonies," Vol. 2, page 347). In 1934, sixty-five years later, there was a wave of discussion in medical circles concerning discoveries relating to electrical action of the brain on body cells. Of this the well-known Dr. Charles Mayo of the Mayo Clinic in Rochester, Minnesota, said: "Minute electrical charges are vital to the functioning of the brain."

The new "Index to the Writings of Ellen G. White" lists some twenty-eight references to this subject. See, for instance, "Education," page 197; "Testimonies," Vol. 3, pages 69, 138, 157.—"Review and Herald."

Wedding Bells



UNTIL THE DAY BREAK

SZYFELBEIN-DYDULA. In the afternoon of January 5, 1964, at the Springvale (Vic.) church, Ryszard Szyfelbein and Elzbieta Dydula were united in marriage. Both are migrants from Poland. About one hundred guests were present at the reception in the hall adjoining the church, and enjoyed the programme of songs and anecdotes based on the folklore of the Polish people. As this couple establish another Christian home in Australia we wish them the blessing and guidance of God.

J. A. Skrzypaszek.

BUHMANN-SUTTON. It was in the evening of December 19, 1963, in the Kadina church, S.A., that Peter Buhmann and Eileen Lorna Sutton stood in God's presence and before witnessing friends to pledge their troth to each other. As vows were taken and hands and hearts linked together, these young people could face life confident of God's abiding presence and enabling grace. We wish them the full matrimonial blessing as they establish their home in Gawler.

John H. Wade.

WONG-LAW. Louise Law and Roddy Wong, friends since school days in Hong Kong, chose the Concord church, Sydney, for their marriage on Sunday afternoon, December 18, 1963. Relatives and a goodly number of friends met in the church and later at the reception in the church hall to wish them every happiness. Louise and Roddy, who both have courses of study to complete, will set up home in Sydney. We know that the Lord will bless their efforts as they make Him the foundation of their living day by day.

E. W. Hon.

WERE-DAVEY. On January 27, 1964, Lynton Gordon Were and Heather Joy Davey met at the Prospect church, Adelaide, S.A., to exchange their marriage vows. The bridegroom is the son of Brother and Sister Wilfred Were, members of the Prospect church, which was built by the bridegroom's grandfather, Brother Walter Were. The bride is a member of the Brighton (S.A.) congregation, and a daughter of Sister Win Davey. Many relatives and friends were present to honour the occasion and wish this devoted Christian couple God's richest blessing for the future.

Claude D. Judd.

BORROTT-McKIERNAN. On the last day of the year 1963, Mavis Edna McKiernan looked a picture of beauty as she walked down the aisle of the Kempsey church (N.S.W.) on the arm of her father to be united in the sacred bonds of matrimony with Robert John Borrott, son of Brother and Sister Borrott of Windsor (N.S.W.). Together they pledged to walk the pathway of life as one. At the wedding breakfast a host of relatives and friends met to partake of the bounties provided and to wish the happy couple a prosperous future. We believe God will bless the union of these consecrated young people as they establish a Christian home at Hornsby.

M. S. Ball.

DRINKALL-OAKES. George Drinkall and Linda Oakes were united in marriage in the Wahoonga church on December 30, 1963. The bridegroom is the son of Mr. and Mrs. T. W. Drinkall of Warrawee, Sydney, and the bride the daughter of Mr. and Mrs. A. E. Oakes of Gosnells, W.A., who have given strong leadership to the local church. Both bride and bridegroom are graduate nurses who trained at the Sydney Sanitarium and Hospital, and are highly respected for their Christian convictions. A large circle of relatives and friends gathered at the Wahoonga church social hall to express their good wishes as these young people establish their home in the Wahoonga community.

Alfred S. Jorgensen.

MIDDLETON-CRAWFORD. A new year marriage of wide interest in New Zealand was solemnized on January 7 in the Brentwood Avenue church (Auckland, N.Z.), when Fred Middleton and Shirley Crawford pledged their vows one to the other. Fred is the son of Brother and Sister Middleton of Rotorua, and Shirley the younger daughter of Sister Phyllis Crawford of Auckland. After graduation from N.Z.M.C. Shirley served the Voice of Prophecy for three busy years, and for the past three years the Young People's department in South New Zealand. As this happy pair establish their home in Auckland, they rejoice in the good wishes of a warm circle of Christian friends.

R. Pavitt Brown.

WATTS. On January 13, 1964, Anne Marie Watts, nee Watson, passed to rest at Yambuk, Victoria, aged eighty-three years. While not so well known in Adventist circles as her minister brothers, she had the same faith and belief in the Advent Message and lived an exemplary life, always bearing her testimony to the goodness of her God. We laid our sister to rest in the Yambuk cemetery and extended to the relatives our deepest sympathy. We know that in the day of Christ's coming she will hear the commendation, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

L. H. Hay.

WEEDING. Relatives and friends gathered in the Glen Huon (Tas.) church on January 17, 1964, to pay their respects to the memory of Mr. Edward Weeding, father of Brother Burleigh Weeding who, with his wife and family, has been a respected member of that church for many years. The deceased passed quietly to his rest on January 15, aged eighty-one years. He spent most of his life in and around the Glen Huon district and was well loved for his many acts of kindness. The writer, assisted by Pastor R. C. H. Smith, brought words of hope and comfort to the bereaved family.

D. J. Silver.

STACE. Our beloved Brother Roy Stace, a deacon in the Port Macquarie (N.S.W.) church, was suddenly called to lay down the responsibilities of life on January 20, 1964. Roy and his twin brother Lisle, who predeceased him, were born on July 16, 1905. Roy suffered for years, but his call was unexpected. He leaves to mourn his wife, Sister Violet Stace, Rodney and Dennie, as well as brothers and sisters, all of whom were present to pay their last respects to a devoted Christian gentleman. The writer and Pastor W. J. Hawken spoke words of comfort to the large assembly of mourners at the funeral service. We confidently expect to meet our brother again on the golden morning of eternity, when the shadows flee away.

M. S. Ball.

WRIGHT. Ian James Innes Wright, aged sixty-two years, caretaker of the "Woodburn" Flats, Manly, N.S.W., passed away suddenly on January 31, 1964. Ian was the eldest son of the late Brother W. J. Wright who for many years was an S.H.F. retail manager. He was a native of Western Australia and was baptized by the late Pastor L. J. Imrie. At seventeen he commenced employment with the S.H.F. Company and continued in such service until three years ago, when he took up the above position. To his wife Dulcie, only daughter of the late Pastor L. J. Imrie, and their daughter Jewel, other relatives and sorrowing ones who mourn, we extend heartfelt sympathy. All who knew Brother Wright could testify to his sterling character, faithfulness, and untiring industry. We laid him to rest in the Northern Suburbs cemetery there to await the call to life immortal. Services at the funeral parlour and graveside were shared by Pastor L. C. Naden and the writer.

E. R. Gane.

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CORRECTION. The minister who officiated at the interment of Sister C. Benness regrets an inaccuracy in the obituary notice appearing in the "Record." Over the years, our late sister had been kindly cared for by her three children, Mrs. L. H. Horton, Mrs. M. Tait, and Mr. D. Benness.

AUSTRALASIAN RECORD

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FOR SALE. W.B. house, 2 years old. Two bedrooms, laundry, septic tank, gas and electricity. Fully furnished, £A3,800. R. Griffiths, 21 Michael Street, Albion Park, N.S.W.

FITTER MECHANIC requires work; earth-moving equipment, able drive any dozer scraper, knowledge farming machinery. Like job on farm or workshop, North Coast N.S.W. preferred. A. de Vries, Oakdale Farm, St. Mary's, N.S.W.

ESTABLISHED S.D.A. building company has a vacancy for a foreman. V.W. utility provided and some accommodation if required. Apply to: The Manager, Bernoth Realty Pty. Ltd., 151 Bigge Street, Liverpool, N.S.W. Phones: 72 8659, 72 6650.

LOST. Will the correspondent who wrote me from Sydney regarding purchase of house at Cooranbong and sale of properties in Sydney, please write me again at Minnamurra Rd., Gorokan, as name and address, unfortunately, have been lost. J. K. Aitken.

FOR SALE. £4,600, or **FOR RENT** £7/10/- per week, 3 bedroom house. Lounge, dining-room, sep. kitchen, breakfast room, sunroom, h.w.s., septic, garage, phone, floor coverings, venetians, light fittings. Land 60 ft. x 200, rural setting. Close transport for church and schools. Apply estate agent Pepper and Newhall, Pennant Hills, Sydney. Phone 84-1934.

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at 148 Fox Valley Road, Wahoonga, N.S.W., and all cheques should include threepence bank charge. Advertisements approved by the editor will be inserted at the following rates:

First 25 words 10/-
Each additional 5 words 9d.

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

PEOPLE and EVENTS

- ✱ With sorrow we record the death of a veteran minister and a young Avondale student. After a prolonged illness, Pastor P. V. Rodionoff, the minister for the Russian church in Sydney, fell peacefully asleep on January 24. The fatality at Avondale occurred on January 26, when Cliff Bazley of North Queensland was electrocuted while attempting to fix a washing machine. To the loved ones of each we offer our heartfelt sympathy.
- ✱ Brother Barry Miller will leave the Sydney Sanitarium and Hospital on February 28, after eight years of most satisfactory service to the institution, first as an apprentice and then as a qualified chemist for five years. He will take charge of the pharmacy at the Warburton Sanitarium and Hospital.
- ✱ The Victorian camp-meeting, recently concluded, was an outstanding assembly of believers. A total of 525 family units, tents and caravans, were occupied. The spiritual messages presented were greatly appreciated. The secretary reported a near record of 321 accessions for 1963. On the first Sabbath afternoon of the camp an offering of £4,100 was given for missions, an Australian camp-meeting record.
- ✱ Last week we reported that Pastor L. N. Lock was not returning to New Guinea. We now have word that he has been appointed to care for the Warragul, Bayles, and Longwarry churches in Victoria.
- ✱ The successful passing of the final stages of the accountancy examinations makes Brother Calvin Stanley a member of the Australian Society of Accountants, and we rejoice with him in having mounted another rung of the ladder in his career. Calvin, who belongs to Western Australia, graduated from the Business course at Avondale in 1960, and is now employed in the office of the Sydney Sanitarium and Hospital. We wish him God's blessing in his plans to sail for Canada and further study on March 5.
- ✱ "We are being kept very busy, and daily can see the evidences of God's love and guidance in our work," Sister Valerie Harrison of New Zealand writes from Heri Hospital in Tanganyika, Africa. Her last sentence is brim-full of the joy of service: "I don't think I could ever settle down at home again after the full and interesting life here."
- ✱ At a banquet prepared by the Auckland Welfare Federation ladies, the Auckland Society of Adventist Men, with a membership of more than 100, unanimously voted Brother Col Harris to the chair of presidency for the ensuing twelve months. Sponsored by the Home Missionary Department, the society has for its motto the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," and their watchwords are, "Watch, Pray, Work." Already they have listed several projects for their attention.
- ✱ On January 13, Brother and Sister K. Silva and family came up to Sydney from Melbourne, where they had spent their furlough, and two days later flew north to the island of Manus to continue their missionary service.

A Dangerous Idea, Says Prime Minister

Speaking at the Armidale (N.S.W.) school speech day in December, 1963, the Prime Minister, Sir Robert Menzies, said that one of the terrifying aspects of the present age was that so many were imbued with the idea that the majority was always right. He emphasized the necessity for every man to be an individual.

Quoting from the "Sydney Morning Herald" of December 12: "Sir Robert said the most dangerous thing in the world today was, as Field Marshal Jan Smuts had said, the mass mentality, which threatened to destroy the freedom of mankind.

"The mass was not always right.

"Christianity was the greatest minority movement in the world.

"A man must learn from his own experience. 'No man can learn if he permits himself no experience, if he is merely one of a mob,' Sir Robert said.

"Finally, he must learn from the experience of others, through history and through knowing what was going on in the world around him," the Prime Minister declared.

Headmaster Emphasizes Need for Discipline

In the same newspaper was a report of the speech made by the headmaster of The King's School, Mr. H. D. Blake, who said the many "ills" affecting modern society could result from a lack of discipline in the upbringing and education of children.

"Mr. Blake said discipline should not be discarded while modern changes and new developments, which also affected education, were taking place.

"The soul of education is discipline," he stated, "discipline of the mind, the body, and the spirit.

"We do a great disservice to education and to our boys if we so much as hint that there is an easy road to knowledge. We must make it perfectly clear to them that unless they drive themselves really hard they cannot truly discipline their minds.

"Is not the lack of discipline, especially self-discipline, responsible for most of our country's ills today?" he asked.

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No Flowers

The story is told of a minister who instructed the members of his congregation not to buy flowers for his funeral when he died. "For," he said, "those flowers will serve no purpose for me except to prolong the length of time which I spend in the grave. I want to spend as little time there as possible, so I ask you to place the money which you would spend for flowers in the service of God. This will hasten the coming of Christ and my release from the grave. Then we can all be together again soon." — "Gleaner," U.S.A.