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AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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VSAs (Volunteer Service
Abroad) . . .

TO SERVE ON PITCAIRN

PITCAIRN ISLAND, first settled in 1790 by Fletcher Christian and the mutineers from the "Bounty," is to have its first volunteer workers.

Mr. and Mrs. David Vosper, of Nelson, left Auckland on March 18 on the "Amalric" for a year under Volunteer Service Abroad helping the tiny island's population of eighty-two.

Mr. Vosper, aged twenty-three, is an A-grade motor mechanic. On Pitcairn he will give instruction and guidance in the maintenance and operation of a wide variety of machinery in use on the island. This includes marine engines, winches, tractors, generators, motor-cycles, Mini-mokes, cine-projectors, lathes and a stone crusher. In addition he will be able to help with horticulture, market gardening and afforestation.



Mrs. Carole Vosper will help the medical officer in the island's dispensary, and will assist in nursing the sick and the aged. She will also provide extra teaching aid in the school with its fourteen pupils, help with general office duties, and promote women's interests and community activities.

Mr. and Mrs. Vosper will live in the government hostel on Pitcairn. In their work with the islanders they will have the help of the resident pastor, the school teacher



By PETER CAPE

(who is seconded from New Zealand), the qualified nurse who acts as the island's medical officer, and the island magistrate.

Mr. and Mrs. Vosper are members of the South New Zealand Conference.



Victoria

The Cooke Programme Comes to Dandenong

KEITH F. ALLEN

IT WAS 2 p.m.; the lights faded. On the screen the Sphinx appeared, crouched on the desert sands, its empty paws outstretched, its gaze fixed and lonely. There was a time when the Sphinx had enjoyed more company—when people thronged between its rock-hewn paws in thousands; when it boomed out blessings and curses at the ignorant, awestruck worshippers bowed low in supplication. In time the people found that they had been tricked, that the priests had cut passages inside the Sphinx to make their voices echo out in loud, deep, giant tones. The news spread and the obsequious crowds ceased to come. The Sphinx was left with nothing to do but stare moodily across the desert.

The empty gaze of the Sphinx was outmatched only by the fascinated stare of the people that filled the Windsor Court, Dandenong, for the opening day of the six-month evangelistic campaign led by Pastor A. P. Cooke. The programme commenced with three sessions on Sunday, March 2. It is estimated that 1,000 people were exposed to the slide-illustrated lecture during the three sessions held that day. The programme has now been in progress for one month with two sessions each Sunday and one Tuesday meeting. Soloist Bevan Greive is in charge of the music.

The organizers have felt a fair degree of satisfaction at the response of the people as Dandenong is not an easy area in which to conduct a campaign. With this in mind, Pastor Cooke and his co-labourers—Pastor Miller, Brethren Arthur Ferch, Eoin Giller, Ray Lucas and the local church people—were careful to saturate the populace with news of the programme. Spiritual preparation included a day of prayer and fasting.

Pastor Cooke is never excited with an opening audience; he is most interested in how the campaign concludes. He feels confident that this effort will be fruitful. The Dandenong church folk here wish to be remembered in the prayers of church folk everywhere.

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● A further extract from the St. Helena Newsletter that we featured in the "Record" dated March 31, 1969. In this news item, sent to us by Mrs. L. Hunt of Cooranbong, N.S.W., Pastor Fillmore tells of the . . .

Visit of Pastor D. G. Theunissen

SATURDAY, September 21, had been looked forward to with keen anticipation, for not only was it the Sabbath of the Lord our God, but it had other significance as well; we were to be visited by our own Good Hope Conference president. After a day of worship the church members made their way down to the wharf to meet Pastor D. G. Theunissen as he landed at our small landing stage at 4 p.m. Just a few minutes earlier Sister Fillmore and myself had been fetched from our home by the governor's official car, not to only meet our senior pastor, but to convey him to "Plantation House" as the personal guest of His Excellency for the remaining hours of Saturday and Sunday.

This official welcome afforded to Pastor Theunissen as personal guest to His Excellency the Governor, is indeed a historic event in the annals of our conference. On the Tuesday morning Pastor Theunissen and I presented His Excellency, in the Council Chamber at the Castle, with a written declaration

of our church's loyalty to the Crown, as well as an affirmation of our faith in God and the doctrines of our church. At the same time one of our Spirit-filled books, "Courage for the Crisis," was presented as a personal gift from the church. His Excellency was deeply moved at the expressions of loyalty and this gift.

The same evening an "At Home" was held at "Mission House" (our home and headquarters on the island), at which we were again honoured with the presence of His Excellency the Governor, senior officials and councillors, both St. Helenian and overseas, the heads of other church groups also being present. Before the departure of Pastor Theunissen back to South Africa, the visit being of only eight days duration, we again were honoured to have a farewell dinner with His Excellency at his official residence.

The interest shown and honour afforded our conference president and pastor was a much talked of event. Special meetings were held—board and business meetings—all phases of our work were discussed and plans for the future were laid concerning our responsibilities at Ascension and Tristan-da-Cunha. This visit has raised our own prestige and our people have been spiritually enriched.

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An excerpt from an official Civil Defence Report

Adventists in Civil Defence

E. J. NOLAN

"IN NOVEMBER last the Tweed district* had three days of devastating bush fires. A total of almost one square mile of banana plantations was destroyed and many thousands of acres of forest and pasture lands. The Tweed Shire Civil Defence helped the local bush-fire brigade by attending to communications and to welfare.

"Mr. Don Southon, the Civil Defence welfare officer, and his fifteen to twenty helpers did a good job. Most of the welfare team are members of the Seventh-day Adventist Church. This church has a small but permanent welfare society which expands along set lines in times of emergency and does, in fact, take over welfare for Civil Defence.

"During the bush-fire period Mr. Southon organized a stock-pile of food for 110 people. This consisted mainly of sandwiches and was stored at the R.S.L. Club cool room. It was sent out from the club to fire-fighters in the bush when required on an order from the Civil Defence Controller, Mr. R. Baird. When the stock was reduced to about fifty meals the welfare helpers brought it back to 100.

"Apart from a few food donations, the Seventh-day Adventist Church footed the food bill as its contribution to bush-fire relief.

"Besides food, some tea, soft drinks and water were sent out to the fire areas. Generally water was available at or near the fires and it was found that the fire-fighters appreciated ice more than anything, as they were able to use this to cool the water they already had on hand.

"One house was destroyed, but fortunately there was no loss of life. The Civil Defence welfare sent a parcel of food and children's clothing to the family which lost its home.

"Local people, including the workers and people who lost property in the fires, have expressed their appreciation of the good work done by the Civil Defence welfare team."

Footnote: In regard to the family who lost their home, our Welfare leader, Sister J. Buchanan, was quick off the mark to visit this family and take along the "disaster box," which is kept in readiness for just such an emergency as this.

*In the northern part of New South Wales.

"Where there was one, there will be one hundred!"

THE LAIRD COOPER STORY

In 1947 Laird Cooper, a young man in his late teens, said to his mother, "I have been thinking of what the visiting pastor told us in church last Sabbath. You remember, Mother, he mentioned that the literature ministry is equal in importance to the work of the living preacher. He said that many young Adventists continue their Christian education with the scholarships they earn as colporteurs. I would like to go to our Adventist school in Costa Rica. I am convinced that our heavenly Father wants me to serve in His cause. Do you suppose I can be successful in colporturing for a scholarship? I would like to try!"

With pride and confidence in her son, she answered, "Laird, I think you would be a magnificent colporteur. I promise that you will have your mother's prayers to support you in your book ministry. I am so happy and proud that you want to be a worker in God's cause."

Laird Cooper's application was quickly accepted by the Honduras Mission and he was a success from the beginning.

His Manner

People on the island of Utila, in the Bay Islands group of Honduras, on the Atlantic coast of Central America, considered Laird Cooper to be a sensible, mature Christian. They were happy to support him in his new venture for the Lord.

The young man's lack of experience was amply compensated for by his deep conviction that the books he offered were silent messengers of salvation to the people he approached. He left books and magazines by the hundreds. Singing, whistling, praying, he canvassed from home to home.

The people in the area instinctively liked to see this happy young missionary, so energetic in his stride and so zealous in his service.

His Motive

As Laird Cooper visited from home to home he realized that God was using him as His ambassador in the spreading of the last message to a perishing world.

He was so successful as a student literature evangelist that, by the time he came to the last week of the summer campaign, he had accumulated more than enough to complete his scholarship.

His Ministry

During his experience as a literature evangelist Laird Cooper had made many friends. The time came for him to visit the people of Cortes for the last time. Never had he felt more grateful to his God and to his accompanying angel. He spent the day in the field, thanking his many customers, encouraging the people with whom he had studied the Scriptures, and bidding friends good-bye. His customers and friends said that they never

saw him happier, cheerfully singing and whistling his favourite hymn as he walked through the plantations that day. Many of these people were influenced to the kingdom as a result of his ministry.

His Martyrdom

According to the accounts which have been passed into our office, while Laird Cooper was walking back to the room where he stayed, two vicious assassins ambushed the young missionary. With long, sharp machetes they literally hacked Laird Cooper to death. The murderers then fled, leaving the blood of this young Christian to saturate the ground beneath him.

When the citizens of that area heard of this heinous crime, they were horrified. The Adventists of Central America and of the Inter-American Division mourned the loss of this worthy young Christian gentleman. Laird's mother still mourns the loss of her son. The islanders have not forgotten him. Neither have the people who received books, Bibles, and magazines from his hands.

His Memorial

For years it seemed that this was always to be a story with a sad ending. But

Go and Tell

*In this world of fear and terror,
Hope is gone and all is dark,
Men walk on with weary footsteps
Searching for a tiny spark.*

*What it is, they understand not,
As with weary feet they've trod,
Looking for that certain something;
Tell them 'tis the love of God.*

*Go and tell the weary nations
What His love has done for you,
Tell them if they'll only trust Him
He will see them safely through.*

*Tell them of the many blessings
That His love to you has brought,
Peace of mind and guilt-free con-
science,
Victories won and battles fought.*

*Tell of how His love forgives us
Though we grieve Him day by day,
Tell of how He lifts our burdens,
Casts all care and pain away.*

*God so loved the world, He gave us
His own Son on Calvary's tree,
Whosoever then believeth,
He shall live eternally.*

—BEVERLY HOOK.

we are told that the blood of martyrs is seed. The Lord gives to some the high privilege not only of living but also of dying to multiply and increase His cause. Indeed, the blood of martyrs is seed.

Today, if you were to pinpoint the spot where this young martyr fell, you would find that it coincides with the point where we now have Centro Educacional Adventista. For the past five years the spiritual brothers of Laird Cooper have been preparing for increasing success in their Christian service.

In the design of divine Providence it is most interesting to notice that the place where this young student colporteur shed his blood should be the same place whence multiplied numbers of Adventist young people go forth for the final sowing of the gospel seed.

At the annual student colporteur institutes held at the school it becomes a problem to try to accommodate all the young men and women who want to canvass during their vacations. Through the same area where Laird Cooper delivered hundreds of our publications, these successors of the young martyr now distribute them by the tens of thousands. Where formerly Laird Cooper was the only student colporteur, now well over one hundred youth volunteer annually to distribute Adventist publications.

Thus we can declare WHERE THERE WAS ONE, THERE WILL BE ONE HUNDRED.

(From the Trans-Tasman Union Conference newsletter to its literature evangelists.)

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TO THE FRONT LINE

The following left the home shores for the mission fields during the month of January. The ones marked with an asterisk (*) are returning after furlough.

Mr. and Mrs. A. C. Galweg and children on February 25, to Wabag.

Miss B. Mitchell on February 2, to Suva.

Mr. and Mrs. D. Rice on February 6, to Rabaul.

Mr. and Mrs. A. L. Voigt on February 9, to Goroka.*

Mr. and Mrs. J. L. Wilson and four children on February 18, to Rabaul.*

In addition the following left the homeland to take up appointments in other divisions:

Mr. and Mrs. Alan Evans and son on February 7, to Southampton for Health Food work in England.

Mr. and Mrs. K. Hansen and Anita on February 3, to Copenhagen for Health Food work in Denmark.

Pastor and Mrs. R. Kranz and two children on February 14, to Southampton for evangelistic work in England.

Editorial

Points System for Church Members?

In many states of Australia they have either introduced, or are talking about introducing a points system for traffic offences. Queensland, for example, has such a system, with points scored against traffic offenders to such a degree that if a driver has nine points against him in a two-year period, he loses his licence.

Strangely, an opinion poll recently indicated that 77 per cent of the populace approved of the "points system." Eventually this kind of thing could be standard for Australian states.

At present there is a system in process of inauguration in New South Wales which has the scale of demerits (as it is called) in part, as follows: driving negligently, crossing the centre line at a curve or on a grade, not giving way to a pedestrian at a foot crossing: lose four points; exceeding the speed limit by up to 10 m.p.h., crossing separation or lane-lines, not making a right-hand or left-hand turn properly: lose three points; not observing a "halt" or "stop" sign, not giving a proper signal, not having proper control over a vehicle: lose two points. There are more ways to lose points; the above are mere samples.

Called a "gimmick" by some newspaper correspondents, the system has been introduced in an effort to cut the road toll which mounts year by year; and when you add to that the sobering thought that the World Health Organization's investigation showed that Australia's road toll, on a per capita basis, is the world's worst, you cannot but agree that any proposal which will lift our reputation a little and make the man behind the wheel a little more conscious of his responsibilities is worth while.

The thought came to us, as we read these demerit points, that it is a good thing that the Lord doesn't use such a system on us—this kind of thing: gossip, spiritual laziness, impatience, intolerance, vulgarity: lose two points. Sabbath-breaking, lying, indifference to another's suffering, bad temper; lose three points. Murder (see Matt. 5:22), adultery (see Matt. 5:28), taking the name of the Lord in vain (see Matt. 6:7) and hypocrisy: lose four points. When a total of nine points is accumulated (or ninety—would it matter?) your name is blotted out of the Book of Life!

Now, before a swarm of angry correspondents accuse us of trying to list sins in their order of seriousness, let us say that this is a purely hypothetical exercise, and that we do not wish to indicate that one sin is of less significance than another; we merely said that it is a very good thing for all of us that the Lord, in His wonderful mercy, has not some such scale of demerits against us poor sinners; else who would be able to stand?

And it is a very good thing that our church membership is not dependent upon such a scale of demerits either. Imagine how easy it would be to get a seat in churches now crowded if a similar system were in vogue! Probably there would be you and ourselves occupying the congregational section of the church—and we aren't too sure whether you'd make it!

Now that last sentence; you might just like to read it over again. Does it not put in cold print what most of us cherish deep within the cockles of our hearts? Does it not bring into the glaring sunlight of obviousness the universal fact that we all, within ourselves, have a smug satisfaction about our own standing, but that we are not too sure of how other people would stand up to the scrutiny of a system of demerits which would weed out all the "second-class" church members? Jesus uttered a "Woe unto you" to such self-satisfied and holier-than-thou people. Better lose five points for that one!

Suppose, for instance, there was this kind of thing: non-attendance at prayer meeting for more than 50 per cent of the time, lateness for Sabbath school more than twice in a quar-

ter, refusal to take part in the Appeal for Missions campaign, sleeping during the sermon: two points. Absence from Sabbath school more than three times a quarter, refusal to accept church office just because you couldn't be bothered, actively promoting yourself for a particular office, being parsimonious (that means, in plain terms, "stingy") with your offerings: lose three points. Trouble making in the church, Sabbath-breaking, non-tithe-paying, irreverence: lose four points. Just suppose there was a scale like this; how long would you take to lose the nine points which would have you disfellowshipped? Probably you wouldn't be reading this; you'd have been ejected long ago. Ejected? By whom? Surely the time would come when those who sat in judgment on you, and sorrowfully cancelled your membership, would be fronting up to the bar of ecclesiastical justice to have their membership cancelled also!

That last sentence is not hypothetical; there is no doubt about that. Paul emphasized that when, in writing to the Romans, he said, "There is none righteous, no, not one." Rom. 3:10. Nor was that a New Testament doctrine only; David said the same thing in Psalm 14 and again in Psalm 53. If we had to stand before God in our own merits, we would be a sorry lot indeed. We would all, in a manner of speaking, "lose our licenses."

This is the great wonder that is the Plan of Salvation. This is where Christianity severs all connection with all other religious philosophies. Every other religion demands of its adherents a form of salvation by works. You have to work your passage to heaven; there is no other way. With Christ's religion, however, there is no such teaching. "Whosoever will may come." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. And no doubt you could add a dozen more comforting texts to prove the point that salvation is not a thing to be earned but a gift to be accepted.

So our system of demerits for the Christian—or for the church member—is absolutely invalid; it is not within the divine scheme at all, thank God. His way takes cognizance of our human frailty and allows for our weaknesses. We may fail, fall, ask forgiveness and rise again, and we shall not be cast off. This is the wonder of His love; it is past finding out.

But come, church member, just quietly by yourself, back to that list of demerits for church members. Scan it again; ask yourself what manner of church member you are, forgetting, for once, your neighbour. How is it with you? IF (and there is no likelihood of the thing coming to pass) but IF there were some kind of scale introduced or, better still, if YOU were to introduce such a scale to check on yourself, how long would you take to "lose your license"? In other words, are you a first-class church member? Do you give to the church of yourself as well as expecting to gain something from the church? Would your demerits embarrass you if you were to apply the scale honestly and squarely to yourself? Would you find yourself saying somewhat apprehensively to yourself: "One more slip in the next six months, and what will happen to me?"

"The secret of success," one sage has written, "is to be gentle with others and tough with yourself." Consider your church life. Are you being "tough" with yourself?

As the temperatures drop and the electric blanket does its soporific work as winter draws on, may we suggest that one way you might start being "tough with yourself" is to determine that, whatever the temperature, you and your house will be on time, and will not linger in bed on Sabbath mornings?

Robert H. Parr

News From All Over

Compiled by ANNETTE POLLARD



URUGUAY. The Central church in Montevideo, Uruguay, has at present more than 1,000 Bibles distributed in neighbourhood homes. All the members of the church are participating in the Gift Bible Plan, and each week they visit hundreds of homes with the Bible lessons. They are planning to distribute 1,500 Bibles. Already sixty-one have finished the programme and have received their certificates, and after further studies a baptism was held for those who had come to know Seventh-day Adventism through this evangelistic plan.

TAIWAN. During the past few months a team approach to medical evangelism has been developed on the island of Taiwan. There are nearly 200,000 aboriginal people living in the mountain areas of the island. These people retreated from the encroachment of a higher culture when the Chinese settled in Taiwan nearly three hundred years ago. Among these mountain peoples health conditions are often appalling. Tuberculosis takes a heavy toll, and sanitary conditions are next to primitive in many areas. Doctors from the Taiwan Sanitarium and Hospital have teamed up with ministers of the South China Island Union in a medical evangelistic team. The team consists of a doctor, dentist and one or two ministers, and they conduct revival meetings and clinics for these needy mountain people. Sometimes as many as two hundred persons receive free medical and dental attention in one day.

SOUTH AFRICA. Diet evangelism is being presented to the public in Cape Town, South Africa. After a health lecture which was held in the Metro Theatre, Cape Town, about one thousand people converged on the City Hall where 140 different vegetarian dishes cut up into small helpings and spread on twenty-eight tables were waiting to be "Seen and Tasted." To each family present, a book, containing recipes of the foods they were tasting, was given.



PHILIPPINES. Arcely Mateo is a fourth year student at the North-east Luzon Academy, and is known as a "Star Student Colporteur." A year ago she sold magazines and earned two years of scholarship. Last summer she worked for two months and earned four years of scholarship. Next year she plans to attend Philippine Union College and prepare herself to be a school teacher.



CHICAGO, U.S.A. In a recent 5-Day Plan held in the city of Chicago, more than six hundred people registered, and on the fifth night nearly five hundred received the victory card. Part of the plan which impressed many people was a two-way radio-telephone talk between Dr. Charles Dale and Dr. Dudley White of Boston, the internationally known heart specialist.

JAMAICA. A fair on the grounds of Andrews Memorial Hospital, Kingston, Jamaica, brought in \$1,000 for the purchase of stainless steel equipment for the maternity unit and an illuminated sign for the hospital entrance. Free health services were a new feature at this annual International Food and Health Fair. The nearly 1,000 fair-goers could be tested for diabetes, immunized for tetanus, receive counsel on cancer detection, enrol in Blue Cross, view a baby food demonstration, and consult a resident physician on weight control. Some of the leading firms of Jamaica helped to sponsor the fair.

SPAIN. A Seventh-day Adventist soldier has just been released from military prison in Spain after successfully appealing against a six-year sentence. Reuben Escribano Esten was placed under arrest in August, 1967, for refusing, on grounds of conscience, to report for duty on Sabbath. He began his sentence in November of that year. Members of the Adventist Church in Spain held a special day of fasting and prayer on his behalf, and young people around the world joined in prayer for his release. He had served a little more than one year of his sentence when he was released. He will be discharged from the army in April.

SABAH. An elderly Chinese lady recently gave nearly \$1,000 to build a road leading to the new Sandakan church in Sabah. Some time ago, after the new church had been completed, she was disturbed that there was no paved road leading up the hill to it. So she chose the building of that road as her project. She lives in a bare and simple place, and has no regular income. She built some small sheds where she raises chickens for her living, and she is always looking for some church project in which to invest her savings.

"Will there be any stars in her crown?"

Yes, at least twenty-nine, we think.

NEW YORK'S "MIRACLE GIRL"

E. H. J. STEED, Temperance Secretary, General Conference

The Empire State Building, Statue of Liberty, Broadway and the Bowery are New York's landmarks. New York's "miracle girl," Colporteur Pauline Goddard, has also become a significant part of this great metropolis for tens of thousands of people.

Some have called her "the angel of Forty-second Street," while Walter Winchell, nationally-known newspaper columnist, recently tagged her the "new gal in town." It is expected some people are always catching up on what has been happening for a long time; in Pauline's case, she has been around New York for about fifteen years.

But Winchell was impressed: "You can see Pauline Goddard," he wrote in his column, "every night from midnight until 4 a.m. handing out literature published by the Seventh-day Adventists. She comforts lonely pedestrians, drug addicts, vagrants, drunks, ex-convicts and homos on Forty-second Street, between the bright lights and Eighth Avenue. 'Do the wise guys get fresh?' we asked her. 'Now and then,' she replied. When one chap said, 'I'd like to take you home with me,' she replied, 'I'd like to take you to heaven to meet Jesus.' He became one of her converts."

What Winchell did not know is that she does not work so late, and usually starts earlier, but at least he got the main drift of her doings and it has continued to awaken interest.

Pauline has seen and brought about miracles on Broadway and Forty-second Street where she usually works. "Steps to Christ," "These Times" and "Listen" magazine are her top publications, but she gives and sells most of our literature.

Converts, Too

So far she can tally twenty-nine baptisms to the contacts she first made in her literature work and personal ministry for the Lord.

When I first met Pauline, she was attending the Atlantic Union Youth Rally in the Spanish church in Brooklyn. Pauline impressed me with her simple faith, her enthusiasm, her complete commitment to the work of witnessing.

Her holy boldness is truly the gift of the Spirit. She has one motive—to reveal God's love for people. Her genuine friendliness and manner disarms the boaster, the blasphemous, and the high and mighty of the land.

Her contacts have included presidents of the United States, multi-millionaires, Hollywood actors and actresses, top business men, hippies, those who are outcasts and neglected, and people of all faiths, nationalities and religions.

Recently she met Dr. Timothy Leary of LSD fame. She presented him with a copy of "Listen" issued on LSD and he thanked her. Later his wife wrote to Pauline expressing her thanks.

TV and radio producers have seen her work and have featured her throughout the U.S.A.

Often she has the opportunity to pray with people right in the street. The result of her ministry of love, temperance



Pauline has sold thousands of "These Times" along New York's 42nd Street. "Every evening before I go out," she says, "I ask my heavenly Father to watch over me."



"The Angel of 42nd Street" is enough to stop anyone who is looking for contrasts. She gives a Christian message to whoever will listen—from tourists and vagrants to theatre personalities.

and truth is that drug addicts, policemen, Catholics, Moslems, Jews, alcoholics, the lonely and forgotten, and the wealthy are now friends of Adventists, many attend services, others are already baptized.

What could one ordinary girl do to meet the problems of New York? Just meet Pauline Goddard and your heart cries out to God for forgiveness, for mercy for what one has not allowed God to do through your life.

Pauline's ministry is Christian temperance in action. God bless Pauline Goddard and all faithful literature workers like her who are ministers of the Lord.

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A mother's soliloquy Coming Back

EDNA HEISE

After saying the same words so many times, one would expect that subsequent repetition would grow increasingly easy. We have uttered them a number of times to our elder son as we choked on throat lumps that threatened to undo us. Saying them to our only daughter did not, as we recall, establish us as number one exhibits of composure, nor were they any less difficult when repeated to our younger son yesterday. "Good-bye, dar-

ling" has sent them all far from home, on their way to chosen Christian educational centres and to preparation for lives of service and satisfaction.

But the house is so quiet. Our three young people together had small difficulty in breaking the silence barrier; or engaging us in lively discussion; or making music on any one of a number of assorted musical instruments. So the facts are, we are missing them very much.

Then, too, some of the purpose for our existence seems to have temporarily ceased. The children needed us to supply so much of their needs once. School project assignments often brought them confidently to us in search of original ideas. Exciting outlines for public speaking appointments were hopefully brought to us for approval, while problems that seemed to crush, they simply brought for the application of tender loving sympathy.

Maybe I would not have shared with anyone the feeling of loss that followed the most recent repeating of those difficult words, had there not risen phoenix-like from the ashes of our emptiness, the shapely form of hope like sunshine eclipsing the shadow.

Nineteen hundred and thirty-odd years ago, another company of folk, including eleven of His very closest friends, said "Good-bye" to their Master on whom they had depended so entirely for some years.

Oh, but how they would miss Him! Tours through the provinces would have little significance now without Him. Heart hurts would remain unsalved while His merciful touch was absent, and even life itself would seem to have small significance. The Master had gone from their midst, and it seemed that His blessing had vanished with Him.

My son had spoken a brief sentence which I had only recalled after he had been gone some little while. "See you at Christmas time, Mum."

Why of course, he's coming back! They will all be back at Christmas time. They will be all ours again for a while. "We must work on that special holiday project," I reminded myself with renewed enthusiasm. "The children will adore having us all involved in the most ambitious holiday plan we have laid in years. Now I can be sure the time will fly. Life has renewed meaning, for the children will be coming back again."

Strangely my thoughts turn again to those others who also suddenly dropped their forlorn cloaks, and gathering up their coats of good cheer, "returned to Jerusalem with great joy."

And why?

Because two visitors from some place of authority spoke to the eleven dispirited and lonely men and said, in effect, "Cheer up, my good fellows, He's coming back again. Just as He went away, so He will return. You'll see Him again. You go and tell all the down-hearted, despondent, disillusioned and despairing people you meet that they need feel that way no longer, for the Giver of peace has promised to return."

At Christmas time, God willing, my children will return, and the anticipation of that pleasure has transported me in imagination to that vastly more magnificent and dramatic moment of fulfilment when my wonderful, wonderful Lord will keep His promise and come back again.

THE FACE OF COURAGE

THAIS COLE

The face of courage,
most would say,
Belongs to men of valour,
those whose day
Is filled with exploit,
danger, fear,
And bravery to repress
the sudden tear.

The face of courage,
I would say,
Belongs, besides, to those
whose humble day
Is spent with normal,
simple things;
Who have to look to God
to find their wings.

They invested for the Lord

Warburton Returns Its "Talents"

ROBERT H. PARR

YOU SHOULD HAVE been there. It would have done your heart good. What an afternoon that was! The pleasant memory of it, from the first word of welcome to the triumphant gratitude of the Doxology and the final benediction, will linger in our hearts for many a long day.

It all began on a warm spring day last September when, at the hour of the divine service, money was passed among the members of Warburton's congregation and the invitation to "help yourself" was issued. This had been preceded by a sermon which indicated to the church that we were launching a talent project, and that the dollars before them represented the talents which the members were invited to invest.

The Warburtonians are not slow to pick up a dollar when it is offered to them on a plate, even if it is in the divine service. The treasurer, with just a tinge of anxiety in his voice, told me that more than 900 of his precious dollars had disappeared into the pockets of the members that morning. He earnestly hoped, he said, that he had not seen the last of them.

On the afternoon of Sabbath, March 22, that same treasurer was seated at the table at the front of the church hall, flanked by a battery of five cashiers whose fingers itched to count the returned talents.

After brief preliminaries, the chairman of the Building Fund Committee, Mr. L. Lloyd (who, when he can spare the time from his more important work of talent-

multiplying and being the church's Lay Activities secretary and Building Fund chairman, is the accountant at the Signs Publishing Company), was called upon to start the talent ball rolling. Mr. Lloyd came to the microphone and briefly told what he had done, and handed in the proceeds of his labours and investments.

Then, lest he should be forgotten in the excitement, the treasurer, Mr. J. Cernik (who is the head proof-reader of the Signs Publishing Company when he is not occupied with his church work and talent raising) was called upon to outline his story of investing for the Lord's school—for the money thus raised is to go to build a splendid new school in Warburton. Mr. Cernik had multiplied his talent seventy-five times!

Thrilling Stories

From that moment, there was a continual stream of people who came forward, telling what they had done and emphasizing how the Lord had blessed their efforts as they invested for Him. It was a thrilling programme. We heard from people who made and sold aprons (locally and interstate), who baked cakes, made jams and preserves, who went into the laundry detergent and soap powder

business, who raised calves and sold them, who raised goats (!) and sold them, who cut wood, made face-washers, wrote articles, saved coppers, did ironing, organized concerts, ran street stalls, "dedicated" fruit trees and sold the crop, planted gardens and sold the results, went into the soft-goods business, made clothing, knitted jumpers, sold carpets and furniture and donated the proceeds, traded in stamps and coins and wrote letters to people who once attended the school here and asked them gently and tactfully whether they would like a part in the rebuilding programme.

There were stories of buying bananas wholesale and selling them retail, painting iron roofs in the height of summer, sharpening saws, scissors and shears, raising day-old chicks, baking (and selling) bread, bottling safflower oil—and so on. The list is almost endless and the memory boggles as it tries to recall all that was attempted.

While all these tales of derring-do were being told, Mr. Alan Holman had his team of juniors with flags giving us progress counts so that, at any given moment, the audience—and we provided seats for more than 600 and there were some standing—could tell to within about one hundred dollars just where we were. It was a great moment when the first one thousand dollars was registered. A trumpet fanfare such as you never heard rocked the hall and then, as each thousand was notched another sweetly strident announcement was trumpeted into the empyrean. A marvellous sound!

Final Figures

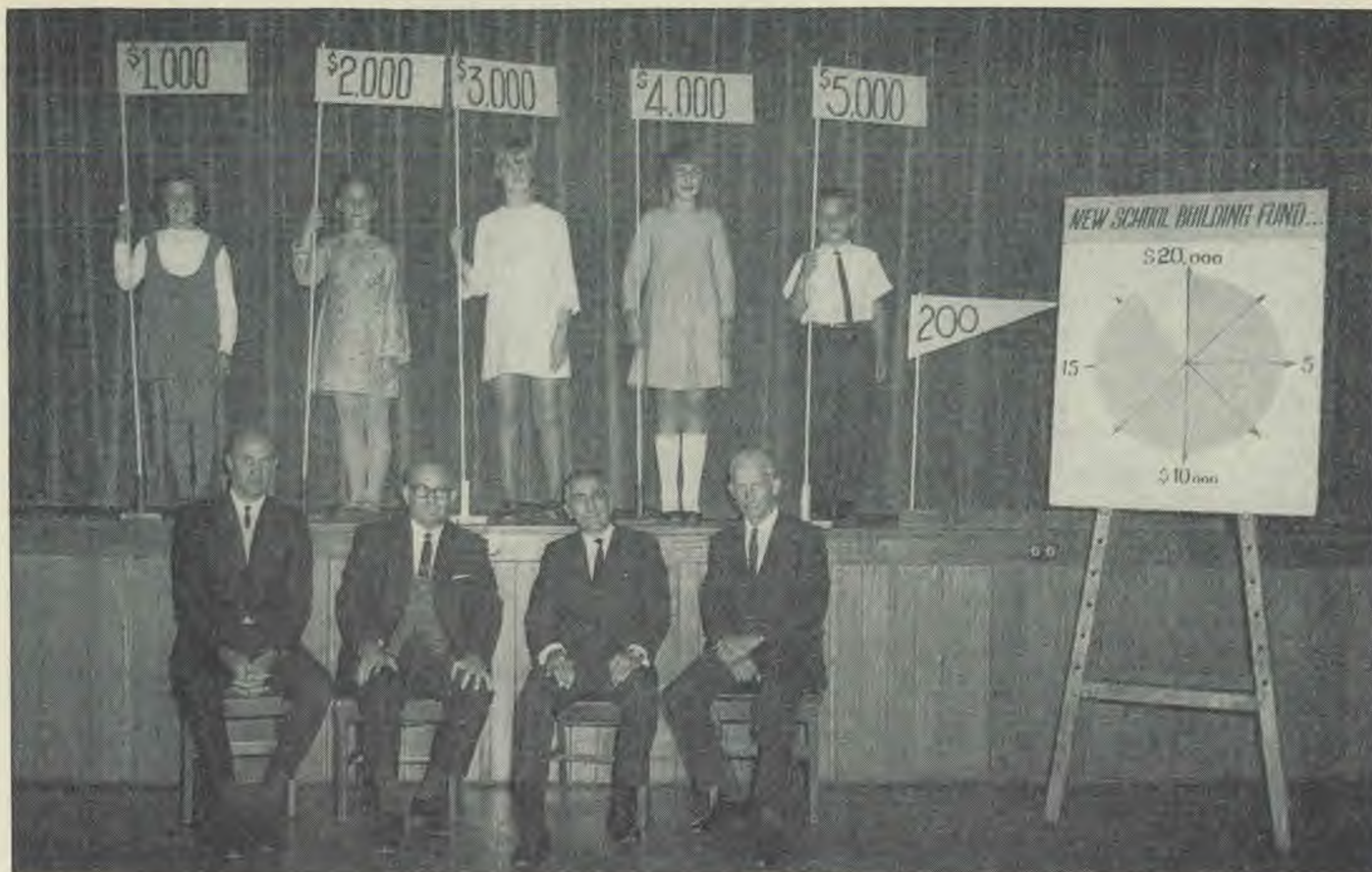
Before we knew it, two hours had slipped away—but no one had left, for the excitement was too much. An offering was lifted—and the nimble fingers of the counters whisked it into neat and orderly piles and before you could sing a few verses of a hymn, the amount was completed, the final five-thousand dollar fanfare screamed its happy, thrilling message, and we knew that we had achieved the goal we had hoped for, but had never dared to set publicly.

In all, that afternoon, almost \$5,300 came in. By the time you read this, more will have been added to the total.

We could single out many who made significant contributions to the programme (and the fund) by their sterling efforts. I think, for instance, of Brother Howard Davis and his wife (he is the lay-out man whose name appears in every "Signs of the Times" you read; his



Picture of two happy men. The pastor of Warburton church, Pastor John Mitchell, accepts the cheque for \$5,300 from the church treasurer, Brother J. Cernik, at the close of the meeting.



After it was all over the photographer came and recorded the fact that nearly \$5,300 had been handed in. On the right is the chart showing the state of the building fund. The juniors who participated are (left to right): Susan Judd, Mandy Miller, Rayma Johnson, Andrea Wood and David Blyde. Seated in front are those who took part in the programme. They are (left to right): Mr. D. Hansen (headmaster of the school), Pastor R. H. Parr (who compered the programme), Mr. L. Lloyd (chairman of the building fund committee) and Pastor J. A. Mitchell (pastor of the Warburton church).

(Pictures: Cliff O'Connor.)

artistry covers the editor's short-comings). This hard-working couple went into the scrap metal and used rags business. You never saw such an accumulation of "junk" (that is the way you spell it when it is high-class stuff) that this man and his good lady were able to collect.

Then Mrs. Davis looked at some of the clothing that had been given as rags, and her heart glowed within her. So she went through it all carefully, washed it, pressed the best, mended, patched and after many hours there were 150 articles of good, honest clothing ready for shipment to mission fields far and near. Brother and Sister Davis multiplied their talent over a hundred times; it was a sterling effort.

Then there was Mrs. Jean Toepfer, who became a vendor of clothing and drapery. When she entered the business, she was something of a novice; when she emerged (if she has, in fact, emerged) she had multiplied her talent so much that it amazed even the lady herself. And she is no longer a tyro; she is an expert.

Perhaps, however, the folk who caught the imagination of our audience were two folk who have had, between them, several heart attacks during the progress of the venture. Now this, as anyone would know, is an excellent "out" for anyone who needed a reason for declin-

ing the invitation to participate. But these folk are made of sterner stuff than that, and severe heart condition or not, they returned their talents well multiplied. We salute Mr. Roy Parry and Mrs. D. Howell.

The talent project is now over. We can all go about our lawful occasions once again and not concern ourselves over how we are going to multiply our talents any more. We can, but many of the Warburton members are not choosing to do that; this talent project is in their blood. The church pastor stood and said that, as far as he was concerned, he was carrying on his "talent" work. From what we hear, there will be many others doing likewise.

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THE INVESTMENT BEARD

ISOBEL J. DYSON
Press Secretary, Bickley, W.A.

It was never intended as an "Investment beard." . . . Investment Evenings have become a pleasant quarterly social habit for Bickley Sabbath school. At the March 15 Investment Evening, Pastor Frank Behrens conducted a busy barber shop in the corner farthest from the tables selling produce, novelties, white elephants and baked goods.

Amid good-humoured banter it was suggested that Brother Tom Johnson might present himself at the barber's corner for removal of his luxuriant auburn beard. Brother Tom was not so sure. He put a price of \$5 for investment on his beard. It must have been the Irish in our assistant Sabbath school superintendent that led her to go round the hall surreptitiously soliciting twenty-cent contributions towards the price of Brother Tom's beard. In short order \$5 was good-humouredly subscribed, and amid further banter Pastor Behrens set the stool on the table in full view of the assembled company and Brother Tom took his place. Even the moustache went, too, and "For he's a jolly good fellow" seemed very appropriate as barber and customer jumped off the table amid rousing cheers.

We were fortunate indeed to have Brother David Lundstrom and family with us and to see many fascinating artifacts from their mission area—the Sepik district of New Guinea—and to see slides and films of mission life as it really is. Brother Lundstrom's talk will spur us on to greater efforts.

Our investment fund is \$43 better off as a result of the evening's activities. But we would hazard a prediction that by the time Brother Tom has grown another beard the price will have risen steeply!

A Decade of Reflections on the Darling Downs

KEITH R. PEERS

TOOWOOMBA, with a population of 56,000, lies eighty miles west of Brisbane. Nestling on the scenic rim of the Great Dividing Range, 2,000 feet above sea-level, Toowoomba is Queensland's most important inland city. It is the gateway to one of Australia's most productive districts on the Darling Downs.

About ten years ago the church membership stood at 134. Today it is over 245. A new brick church was dedicated in July, 1958, by Pastor D. Sibley, then president of the Queensland Conference. Pastor H. B. Christian was so pleased with the architecture of this fine building that he had an identical structure built at Rockhampton for their house of worship. In 1959 a carillon tower was built, and now every Sabbath at 9 a.m. you can hear the pealing of the bells. The carillon is very popular for weddings.

Our present minister, Pastor D. Brennan, is the seventh in twelve years. We have had evangelists and pastors labour earnestly for our local church. Haden, Gaton and Millmerran churches belong to this large parish. Today we have a full-time literature evangelist in our city, Brother Oaklands.

Three years ago we had a new two-roomed brick building erected for the church school. This replaced the old wooden building. Unfortunately, this year the school has reverted to one teacher and we are looking for new pupils to fill the commodious new rooms with their many teaching aids. Should any Adventist family think of settling in Toowoomba we would certainly encourage them to come. They may like to contact the minister, Pastor D. Brennan, 1 Berghofer Street, Toowoomba.

Active Young People

There are numerous young children and youth in the church, so all the Sabbath school departments from Kindergar-

ten to Youth are catered for. Our senior elder, Brother Les Green, who is the S.H.F. representative and usually away from home five days a week, finds time to organize the Missionary Volunteer meetings. Once a month the young people visit the homes of the senior citizens—Mylo, Brodrigg and the Garden Settlement. Here are some of our own church members enjoying the evening of life. The young people bring an inspiring message both in song and in the spoken word. The inmates are cheered by the songs, prayer and fellowship, for they bring some rays of sunshine into their lonely lives.

Brother Green originated the "Vesper Chimes." This is a meeting held in the church the first Friday evening in every month. The youth sing familiar choruses, pray, have a quiz and listen to a guest speaker. Thus they are strengthened spiritually as well as socially. It is another means of holding our youth in the church. Often they decide to go to Avondale. This year there are six Toowoomba young people studying at Avondale College.

The Toowoomba church recently purchased an adjacent building, the St. George's Hall. This will become the new welfare unit for our centre. This hall already caters for the youth division of the Sabbath school under Brother Watson Leeming's leadership. The City Council is planning to widen Laurel Street. This means St. George's Hall will be moved to the rear of the present recreation hall and we will be in possession of a fine welfare unit with spacious grounds at the front.

Looking back over this past decade we see progress in the building plans and also in the baptized members. Truly the Lord does add His blessing to encourage our workers and members alike.

Sister Ruth Coulston, our senior church member—ninety-two this year—adds this comment: "Toowoomba has certainly grown and made good progress under God's blessing." Sister Coulston (nee Cozens) went to Avondale in 1899 and Mrs. E. G. White agreed to pay her fees to do the teacher's course. She graduated from this course and eventually served as a church school teacher for many years.

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Wellington Provincial Youth Fellowship

RENE HOLLAND

Realizing there are not very many young people in the various churches of the South Wellington district and also realizing the need for more organization among them, Pastor R. J. Trood, pastor of the Hutt Valley and Wellington central churches, thought it wise to bring these young people together from time to time in an organized and social manner.

It was, therefore, with a great deal of satisfaction that he saw the fruition of his planning when, after much devising and arranging by the newly formed "Provincial Youth Fellowship" committee, the young people were brought together in a very successful and happy gathering on Sabbath, March 1, 1969.

This committee which heads up the "Youth Fellowship" consists of representatives from each church and company in the South Wellington area, and this first combined meeting they had planned for the Sabbath afternoon in the Hutt Valley church. What a thrill it was to see the young people arriving from "all over"—from Masterton, from Porirua, from Ekatahuna, Wellington and Miramar and many little isolated places in between until, when I made a count of heads as they all sat down for tea, I found no less than 104 in attendance.

The programme for the day included an MV devotional followed by a combined tea, then closing Sabbath worship, and the whole activities to conclude with a grand social in the evening.

Panel Discussion

The MV meeting took the form of a panel discussion with Brother Des Hale in the chair. The panel itself consisted of three young men and three young women representing the various churches to which they belonged. This part of the programme proved an unqualified success.

At the conclusion of the MV meeting, Pastor Trood invited everyone to the social hall to the bounteous tea which had been prepared from the contributions of each member of the combined churches and, as in the parable of the



The Toowoomba Adventist church. (Photo: K. R. Peers.)

loaves and fishes, there was an abundance for all and plenty to spare.

Soon everyone had eaten to his heart's content and everyone had been introduced to everyone else. We then returned to the church to thank God for His blessings and to close Sabbath as the sun sank behind the mountain ranges in the west.

Future Plans

Vespers were conducted by Brother Ross Wainwright of the Masterton church who referred us to the text in Eccl. 12:1, "Remember now thy Creator in the days of thy youth." He pointed out that the Sabbath day and the church will both mean more to us as we invest something in them ourselves.

After closing of Sabbath, those who were not involved in either dishwashing or in the committee meeting of the Youth Fellowship remained in the church for a singalong with Brother Darryl Collett.

Now the time had come to return to the hall and relax in a happy social "get-together." Certainly there was never a dull moment as Pastor Trood kept the ball rolling and everyone on their toes as he led out in the evening's games and activities.

Further plans for this year include one Sabbath programme each quarter and two Sunday outings, the next of these to be a week-end spent on a sheep station during Anzac week-end. This station is the property of Brother W. Timmins, and is situated in the Ekatahuna district and will afford a most interesting and spacious rallying ground for the Youth Fellowship.



The Most Important Place

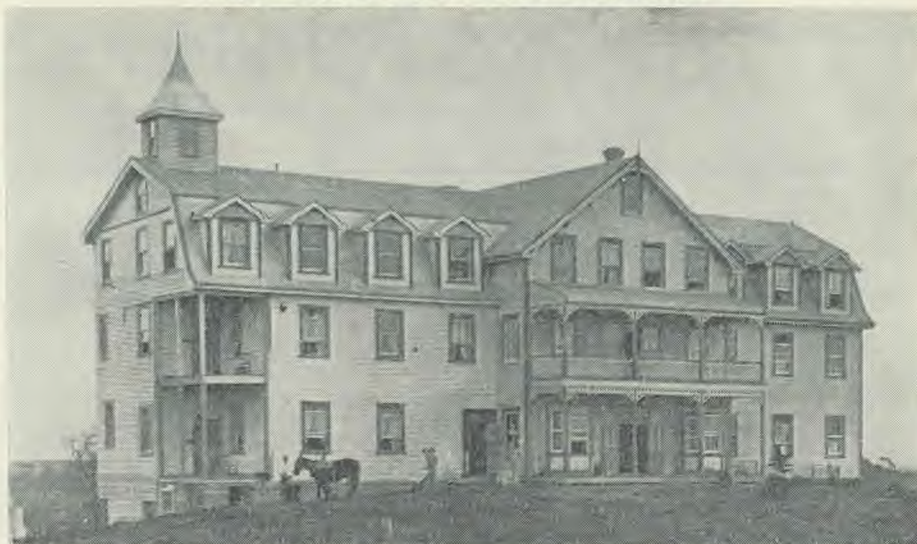
ERNEST LLOYD

The most important place in the world for each of us is the place we occupy today, however humble and ordinary it may appear to be. "If only I were somewhere else," "I feel I cannot give my talents full play here," are refrains we too often hear. Doing your best where you are will help place you elsewhere when God wants you elsewhere.

How do you think Jesus felt in the narrow confines of that little village of Nazareth, working in a carpenter shop? What did He do about it? He glorified it. He redeemed the commonplace. You remember that He became aware of what His lifework was to be when He was only twelve, but He was subject to His parents until He was thirty years old. He was a worker long before He was a preacher, and in that carpentry work He learned to be sympathetic with the labouring people, the toilers of earth.

The Master's spirit made the old carpenter shop in Nazareth a holy place. Yes, it was just an ordinary shop, but made holy by the presence of God working through His Son. And well will it be for us if we follow the example our Lord set for us in His carpenter-shop years, as described by Ellen G. White in "The Desire of Ages," pages 72-74.

HISTORIC PICTURE GALLERY



The Pukekura School, New Zealand. This was the forerunner of the present college at Longburn. The photo, taken about 1908, has no name on the back and we would be pleased to return the original to the owner if he or she will claim the photo.

What Is a Church?

A fortnight ago we printed a double spread of answers to the question "What Is a Church?" This week's inclusion completes the selection we have been able to make. Our apologies to contributors whose efforts, poetic and otherwise, have not been published.

MISS G. J. WHYATT,
Macclesfield, South Australia.

What is a church—consider it well;
What is a church—can anyone tell?
Some say 'tis a building with lofty dome,
To which the people each week may come.

While others claim it must have a bell,
The faithful few, meeting times to tell;
It must be tall, with windows bright
To shed abroad the heavenly light.

The door is strong, but kept ajar,
That saints and all from near and far
May enter in, and kneel to pray,
Sing hymns of praise, then go their way.

If this is so, I ask you now—
We're told to feed God's church, but how?¹
With paint and polish, and plastic flower,
Or with new beams, for the high bell-tower?

"Give none offence . . . to the church of God."²

To bricks and stones, raised from the sod?
Do not despise the assembly of saints³—
Through lack of nails, or tins of paints?

'Tis not the door, or the windows bright,
'Tis not the roof, or the tower's height,
That makes a church, the elect of God,⁴
True and tried, by the chastening rod.

Paul persecuted the church of God,⁵
With prison cell, and beating rod.

From this sad fact, I'm sure you'll see
A church is folks, like you and me.

1. Acts 20:28 3. 1 Cor. 11:22 (Ps. 89:7).
2. 1 Cor. 10:32 4. Col. 3:12 (1 Peter 1:2).
5. 1 Cor. 15:9; Gal. 1:13.

R. R. D. MARKS,
Cooorabong, N.S.W.

THE CHURCH OF GOD

The Church of God are sinners saved by grace,
A multitude who soon shall see His face,
Whose will is His, as time rolls on apace,
Who by new birth are sons of Israel's race.

The Church of God His body now are we,
The Church of God his bride is soon to be,
The Church of God, by time bound in, we see;
But soon our time shall be eternity.

Church of the living God, saints in the making are we,
Rise in the strength of the Lord, work for eternity.
Children of noble birth, sons of the lowly sod,
Born of a sin-cursed earth, heirs with the Son of God.

Church of the living God, rise, for thy time has come,
Gird now thine armour on, haste ere the set of sun;
Writ are the signs on the wall, clear as the day to the wise—
Warn ev'ry son of earth, Church of our God, arise!

DAVID MILLER,
Toowoomba, Queensland.

A church is a place by love ordained,
where Christians meet to worship God.

Report from New Britain

THE INGATHERERS' RETURN

BEVERLY E. BROWN

WEARY BARE FEET slipped on the slimy concrete ford that was being crossed by five tired travellers. The swift-running and knee-deep water made it difficult to walk steadily to the other side, but all crossed without mishap, two half-carrying a motor-bike with them. Then on they trekked over a stony road for another mile to the Warengoi River.

At first there was fear of too swift a current as foretold by the weather report of the day, but the travellers were surprised. The river was high but slow-running. Two by two the watchman carried them across in his small but useful outrigger canoe.

On crossing the river, the travellers saw no sign of their promised transport, but now, through the deepening darkness, they made out the form of a friend, and with him three native boys. They were newsbearers that the Land Rover had failed to respond to its driver in the middle of the second river to be crossed—the river with no watchman or canoe—the river which was usually knee-deep and calmly rippling over the stones, but which, on this night, had risen to the waist of the shortest member of the party and was racing out to sea with a strong undertow. So followed a three-mile walk to this river through the New Guinea bush. The light from one torch showed the way.

Shuttle Service

It was not a full three miles walking for some, for the motor-bike rider began a shuttle service—first the parcels and bags taken to the river, then the girls. The first passenger took a deep breath as the bike came to a sudden forced stop before a water buffalo had the bike and riders on its back or under its feet. The herd of buffalo surged across the path and disappeared into the darkness of the bush.

All reached the river safely? Yes! And now to cross it! Forming a human chain, they waded across, at times standing firm against the current, the sharp stones of the river bed cutting the tender feet of those for whom this was a "first" experience.

The Land Rover had been pushed out of the river, and after an hour of trial-and-error work on the engine, it was now ready to carry these hungry, wet, and tired travellers the last five miles home to Jones Missionary College. At least the Land Rover obliged for a little while! After another stop and more coaxing it was on its way again with passengers and parcels in every possible place, including the bonnet.

Even the rocket-like noise of the Land Rover sounded relieved as we turned into the college grounds. Such was the return of the ingatherers from Kambubu—in the morning looking so neat and orderly as they met many business men on the Appeal, and now appearing so bedraggled and weather-worn on their return.

It had been a long day with many experiences for Pastor Ken Bullock, John Fraser, Lynette Anderson, Colin Crawford, and myself. The day had begun at 3 a.m. as we awaited our tractor-and-trailer ride through the neighbouring plantation to the anchored ship at Rugen Harbour. We jumped aboard with bags, bed-rolls, and breakfast for the four-hour trip to Rabaul. Prayer was offered for the trip and the purpose of the day.

In Business!

On arrival at Rabaul the passenger group were a little more wide awake than at their first awakening at 3 a.m. Magazines, receipt books, and territory boundaries were distributed at the Book and Bible House, and we were in business—with the business men of Rabaul.

First experiences usually seem the most "fearful"; mine was "unusual"! The man concerned gave every conceivable reason as to why he should not give, then pulled out \$2 as a personal donation!

Some difficulties arose when we encountered Chinese folk who could not understand English. To run a successful business in Rabaul they have learned

Pidgin, but for some, our Pidgin was not sufficiently fluent to communicate clearly our reason for calling. We made attempts to explain as we handed them the specially prepared Chinese Appeal magazine. Many faces were changed as they then understood, and they responded well, but as is the case everywhere, some chose not to understand.

However, let me tell about the witness of one man. One mention of Pastor L. N. Hawkes to many of these folk and they immediately understood our cause and gave willingly. Many cheques were written that morning—\$5, \$10, \$20 and more. Pastor Bullock reaped a harvest in the main part of town—\$20 from a previous acquaintance, \$30 from one, \$50 from another. Surely the Lord prepared the way for us and blessed us as we went!

As we prepared to leave Rabaul in Pastor John Lee's car—he took us as far as the flooded ford, where I began this report—our hearts rejoiced as prayer was offered in thankfulness for the Father's blessing. I began with our return—but this was not our only "return." Over \$700 was in the B.S.U.M. office, and joy was ours at having a part in the Lord's work.

SATISFIED WITH HIM

INEZ BRASIER

"I'm fully satisfied with Christ,
More dear He could not be,
And since His love has won my
heart
He's everything to me."

All morning my heart has been singing these words of an old song, heard in childhood years. Tasks have seemed easier and harassments fewer. I want to share this song with you.

We should keep constantly in mind the daily care of our heavenly Father—the material needs supplied with all their extras, the sunshine, yes, and the rain, and the love of those nearest. We shall be satisfied with His providing, fully satisfied. Humbly let us pray, "Bless the Lord, O my soul, and forget not all His benefits." Ps. 103:2. For truly He has blessed us with the goodness of His house, and our daily cup is full to overflowing.

And yet how often—and it is proper that it should be thus—the heart and soul long for Him, for that communion that keeps us close to Him. We are hungry for the living bread and the water of life. It is our privilege to kneel in His presence until that hunger is filled and

that thirst is assuaged, until from the depth of the soul we know, with the psalmist, "He satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107:9.

It is His joy to fill us with His goodness. Let us lean on the window sill of heaven as dawn breaks, seeking God's enriching for the day. Let us wait here until His glory floods the soul and we can say, "I'm fully satisfied with Christ—He's everything to me."

Everything? Yes, everything. When this is true, life will have reached its deepest fulfilment. We shall be fully satisfied here and through all the reaches of eternity.

☆ ☆ ☆

Love covers a multitude of sins. When a scar cannot be taken away, the next kind office is to hide it. Love is never so blind as when it is to spy faults. It is like the painter, who, asked to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the housetop.

Resume of a sermon preached at the Avondale Village church some time ago.

WHAT SHALL I DO WITH JESUS?-Part 1

W. G. TURNER

THE CITY was Jerusalem. The year was A.D. 31. The building was a courthouse. A Roman judge presided. The accused was a young Galilean, thirty-three years of age. His accusers were religious leaders whom He had sought to enlighten and help. During a brief period of intense ministry of but three and a half years, He had taught Scriptural truth, had befriended the poor, had healed the sick, fed the hungry, raised the dead and had constantly upheld heavenly truth before the Jewish race of which He was Himself a member.

Now He stood on trial charged with sedition, which if sustained or proved meant death by crucifixion. No proof was submitted. Paid men, instructed by the priestly leaders, had falsely testified against Him. In the presence of a multitude He silently faced the court. After hearing the so-called evidence, the judge was convinced that there was no case for conviction and plainly declared three times in succession, "I find no fault in Him." (John, chapters 18, 19.)

Facing the possibility of falling from favour with higher authorities, the priesthood and the populace, should he not convict, and recalling that it was the custom to release a prisoner at the Passover season, Pilate, who was the judge, suggested two names—Jesus the innocent and Barabbas a convicted murderer held awaiting punishment. One of the two could be released. Which? The response was disappointing to Pilate, for the crowd demanded the release of Barabbas. He then asked the question noted in Matt. 27: 22: "What shall I do then with Jesus which is called Christ?" The immediate response was "Crucify Him!" The priestly leaders, determined that Jesus should perish, released the murderer and crucified the innocent. What a scene it was!

Jesus had done no wrong. Pilate knew it. His wife knew it, for she had sent him a note wherein she wrote, "Have nothing to do with that just person." The crowd knew it, too, for a few weeks later at Pentecost, thousands, including both priests and rulers, accepted Him as the Messiah.

He Dies Rejected

Guiltless as He was, He was led away to die after being scourged, spat upon and mocked, and nailed to the cross between two thieves. He died in agony, rejected by His own people.

It was the year A.D. 31 that the question of Pilate was so tragically answered.

We are now in the year 1969, that is, 1,938 years later. In this current year the same question is asked, "What shall I do with Jesus which is called Christ?"

It is asked not by a Roman judge, but by the Holy Spirit fortified by the Word of God. It is asked of you and me as persons, and each of us must respond either by accepting Jesus as Lord of our life or by rejecting Him as such. To reject means to "crucify . . . the Son of God afresh, and put Him to an open shame." Heb. 6: 6. The issue is thus most serious for each of us. It means life or death. The issue is personal. No one else can decide for another. The issue is present, too. It is NOW, for "now is the accepted time, now is the day of salvation." 2 Cor. 6: 2. It is always now.

Why must we accept Him? (Rom. 3: 23; 6: 23.) We have all sinned, and the wages of sin is death. What a tragedy is death! It is wholly contrary to God's plan for the race in the beginning and is the result of sin introduced by one who once dwelt in heavenly places as an honoured cherub, but through self-pride and a determination to be like God, was cast out to become the great adversary of truth, the father of lies and a murderer, deceiving not only mankind but a great host in heaven itself.

Jesus is the Author of life, the very antithesis of death. Since the rebellion of Lucifer, warfare has raged between the forces of life and of death, and mankind has suffered and wept and died. To make a way of life possible for fallen mankind Jesus, the Creator, took the form of humanity, came to earth with the possibility of sin, but, facing the foe, He constantly and victoriously gained complete victory that we, accepting Him as our Redeemer, might have eternal life.

How precious is life? "All that a man hath will he give for his life." Job 2: 4. God's greatest gift is life through the acceptance of Jesus. This acceptance is a matter of personal choice. It is for each of us to accept or reject. The words of Joshua to Israel are those that confront the human race today as well as through all time. "Choose ye this day whom ye will serve; . . . as for me and my house, we will serve the Lord." Joshua 24: 15. God does not use any compulsion or force. His word, as found in Scripture, combined with the Holy Spirit, reminds, guides, teaches and convicts. All is done in love. If we choose to accept Him, we live. If we choose to reject Him, we die.



PASTOR W. G. TURNER

With this fact facing us, we repeat the question of Pilate to the multitude in A.D. 31: "What shall I do then with Jesus which is called Christ?" First Person. Singular number. Present tense.

Four Areas of Life

By turning to Luke 2: 52, we note four areas of life wherein we may decide on our response to the question of Pilate. In each of these four our Lord was tried, and in each He was victor over the devil. "And Jesus increased in wisdom and stature, and in favour with God and man." **Wisdom**—the intellectual. **Stature**—the physical. **In favour with God**—the spiritual. **In favour with man**—the social. As He met Satan in each of these areas, so must we meet him either to reject the tempter or to accept him.

First, the intellectual. This word does not of necessity imply that mere academic standards are essential to true wisdom. The apostles were wise men but they possessed no academic degree, with the possible exception of Luke the physician. Read what the Lord says by His Spirit in 1 Cor. 1: 27-29. This does not at all suggest that we should be ignorant of essential knowledge or true wisdom, neither are we to neglect the proper development of our mental powers. It does mean that dependence on worldly wisdom to the exclusion of truth as centring in Christ, who is the wisdom of God, is insufficient to lead us to attain to full acceptance of Jesus as our life and Leader.

What is true education? "True education means more than the persual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—"Education," page 13.

We live in a world today that boasts of its knowledge. It is true that science has discovered much both to help as well

as to destroy, but in the advances made, the place and the work of God and the wisdom of God have been largely set aside. Never since the days of Noah has the human race, particularly the peoples of so-called enlightened lands, fallen so low in morals, dishonesty, violence and careless living, as has the present generation.

National leaders are greatly alarmed as they note the increasing moral and spiritual degeneracy of mankind. In "Christianity Today" under the date of February 17, 1967, I note this statement: "Ninety per cent of college and university students in the United States are ignorant of God." Some theologians—Doctors of Divinity among them—now claim quite openly that God is dead or is so relegated to the background of human experience as to be old-fashioned, unnecessary to direct the lives of mankind, or to save from sin. This so-called knowledge that claims to develop the intellect—the temporal—leads to the neglect of the spiritual—the eternal. As a people we need to be watchful lest we permit the lure of the intellectual to lead us away from the wisdom of God and the power of God, which alone is able to make us wise unto salvation. In this field we need to ask the question, "What shall I do then with Jesus which is called Christ?"

(The concluding part of this article will appear next week.)

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A Story for Children

TOO LATE

MYRTLE O'HARA

It was Friday night—Mesake's first Friday night at the Fiji Government school where he had been a pupil for only a few days. Among the 555 boys there, as far as he knew, he was the only Seventh-day Adventist. Tomorrow would be the Sabbath, and he was planning to attend the church services at the Fulton Missionary College which was a few miles farther up the road. He could hear someone coming towards him through the darkness and then he recognized Job's voice. He could not see him clearly, but felt that the boy was in deep distress.

Job began to talk and told Mesake that he also had been a Seventh-day Adventist when he came to the school three years previously, but he had not told anyone about his religious beliefs. When his teachers had asked him to work on the Sabbath he had done so, and had joined with the other boys in doing things he knew he should not.

Job was now eighteen years old and Mesake was only eleven. Job was so disturbed he was trembling, so Mesake talked to him for quite a while. Then they knelt down and prayed and asked God to give Job the courage he needed to do right. Mesake said: "If you come with me to church tomorrow, I will pay

your fare on the bus." Then Job left him and Mesake prepared to go to sleep.

But Job could not sleep. Because he had turned his back on God for three long years he felt that God would not listen to his prayers. So he went back to Mesake and the boys talked for the rest of the night. Before he went to breakfast Job said: "I can't go to church with you today, Mesake. If I did, what would the students and teachers think of me, seeing I have never attended church for the three years I have been here, and they don't even know I used to be an Adventist? But I promise you that next Sabbath I will go with you to church at Fulton."

After breakfast, Job and another boy were given the task of cleaning the toilets. In telling the story, Mesake said: "When I came to the bathroom I saw Job with a brush in his hand. Then I heard the other boy tell him that the water in the tank on the roof was not running properly and he said, 'You climb onto the roof and see what is wrong.' Job started to climb up and I walked away. Soon I heard a crash and turned and saw that the whole of the brick wall up which Job had been climbing, had fallen down. I ran back and all I could see of Job were his two hands sticking up from the heap of bricks. When we got the bricks away from him we found he was dead.

"I felt very upset and went on to church. If only Job had come with me he would not then have been lying dead. The service that day was the last of a series of meetings during a special week of prayer. When the minister finished speaking he called for any who wished to give their lives to God to stand, and I was the first on my feet. I stayed three years at the Government school and then came to Fulton Missionary College where I shall soon complete the teacher's training course."

Each one of us, boys and girls, has to decide whether we will allow God to control our life or whether we will go our own way. Mesake made the right choice. Unfortunately, Job made the wrong choice. When he had a second chance to decide, he put it off. Then it was too late. The Bible tells us that "NOW is the accepted time. . . NOW is the day of salvation." Tomorrow or next week may be too late. What will your choice be?

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In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work we shall be greatly blessed. Its influence is irresistible. By it souls are won to the Redeemer. The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays; for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ.—"Welfare Ministry," page 117.



WEDDINGS

ASHTON—MORRIS. Maurice George Ashton and Carmel Jean Morris were a very happy couple as they joined hands and came before the Lord to join their hearts in the Maitland, New South Wales, church on December 29, 1968. The church was filled to capacity with loved ones and friends desirous of wishing the couple much of God's blessing and a very happy life together. They are settling in Western Australia where Maurice will be employed on the teaching staff of that conference.

Ian Johnston.

GRAY—COULSTON. A delightful afternoon, a beautifully decorated church and many happy friends and relatives contributed to the pretty wedding on January 27, 1969, of Milton Gray and Lynette Coulston. Milton is the son of Mr. and Mrs. Gray of Ringwood, and Lynette is the eldest daughter of Mr. and Mrs. Coulston of Ballarat. They solemnly exchanged marriage vows in the Nunawading, Victoria, church. Pastor W. J. Cole, who has been a close friend of the bride's family for many years, petitioned the throne of grace for Heaven's continued blessing on this couple as they commence another Christian home.

H. G. Josephs.

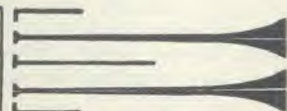
HECKENDORF—REYE. God truly blessed Roger Graham Heckendorf and Audrey Winsome Reye with a perfect day on March 23, 1969, as they joined hands in holy wedlock at the Nunawading, Victoria, church. Roger is the second son of Mr. and Mrs. H. F. Heckendorf of Trangle, New South Wales, and Winsome is the younger daughter of Pastor and Mrs. E. A. Reye of Kew, Victoria. Afterwards, at the wedding breakfast, in an atmosphere of joy and Christian fellowship, relatives and friends from near and far extended their good wishes and greetings to the happy bridal couple. As Roger and Winsome unite with the Narromine, New South Wales, church may their lives prove a great blessing to the community. The writer was assisted at the ceremony by Pastor P. H. G. Starr.

E. A. Reye.

NEWMAN—DOUGLAS. It was a very happy gathering of relatives and friends of James Kenneth Newman and Nola Douglas who assembled in the Cootamundra, New South Wales, church on March 9, 1969, to witness the marriage of these two faithful church members. Both are very much loved and respected by all. They will reside at Cootamundra and will continue their much valued support of the church. The felicitations and prayers of all of us will go with them that God shall always keep them in health and happiness and spiritual joy.

W. M. R. Scragg.

TILL
HE
COMES



CADD. On February 11, 1969 at Corny Point, Yorke Peninsula, South Australia, William James Lisle Cadd passed to his rest at the age of seventy-one. Long isolated from the larger fellowship of the church, the Cadd family has worshipped at Warooka in the home of their aged mother who survives her son. A service was held in the home of his brother, Harold, in Warooka, and words of comfort and hope were expressed to the sorrowing children and other relatives at a well-attended service at the graveside.

E. P. Wolfe.

CONRAD. On the afternoon of February 26, 1969, Ani Conrad, aged nine, fell asleep in Jesus at the Kaitaia, New Zealand, hospital after a short illness. At the funeral service held in the Te Kao church, relatives and friends were pointed to the great resurrection morning, when Ani will meet her Saviour face to face. We extend to her sorrowing mother and father, sisters and brothers our deepest sympathy.

W. P. Cook.

AITCHESON. Brian Stuart Aitcheson served the Sydenham church, South New Zealand, very acceptably as youth leader and Lay Activities leader, and at the time of his untimely death he was our Sabbath school superintendent. His life was suddenly terminated in an aeroplane crash in the Kaikoura Ranges on March 18, 1969, at the age of thirty-six years. Left to mourn is his dear wife Brenda, son John and daughter Gwenda. To know Brian was certainly to love him. Services at the funeral chapel and at the Ruru lawn cemetery were conducted by the writer with the help of Pastors A. N. Riggins and E. B. Price. Great comfort is derived from the sure and certain promises of God that this parting is for only a little while, for the circle will be made whole again when Jesus comes in glory.
J. H. Wade.

HARRIS. William Lyall Harris of Tai Tapu, South New Zealand, was called suddenly to his rest on March 18, 1969. A fatal aircraft accident took our beloved Bill from us at the age of fifty. We all sense our great loss. Our late brother was a very highly respected business man, and hundreds of his friends and business associates assembled at the funeral chapel and the graveside to say their last good-bye. To his dear wife Valerie, sons Christopher and Michael, daughters Denise, Stephanie and Susan, and his dear mother and sisters Ina, Ruth and Fay, we tender our sincere Christian sympathy. Pastor A. N. Riggins and Pastor E. B. Price assisted the writer in services at the chapel and graveside. May God hasten the day of glorious resurrection and reunion.
J. H. Wade.

HAUSCHILD. George Victor Hauschild was born in Christchurch on May 24, 1929, and he died suddenly in the plane accident which took the lives of the pilot and George's three companions, two of whom were his brothers-in-law. He leaves to mourn, his dear wife Ruth, two daughters Adele and Jo-Anne, his father and his sister Margaret, and brothers Russell and Lance. Words of comfort were spoken by Pastor J. Wade, Pastor B. Price and the writer.
A. N. Riggins.

HEALEY. George Edward Healey, the senior elder of the Sydenham church, Christchurch, New Zealand, was taken suddenly from our midst at the age of forty-two, as a result of an air crash on March 18, 1969. He was baptized by Pastor A. Parker in his home town of Gisborne, twenty years ago, and moved to Tai Tapu, Christchurch, shortly afterwards, where he was united in marriage to Fay Harris, and from that time this devoted couple have faithfully used their many talents in the very responsible positions they have held in the church. The writer, assisted by the conference president, Pastor J. H. Wade, and former Sydenham church pastor, A. N. Riggins, spoke words of comfort to his wife Fay, daughters Genny and Debbie, and the many relatives and friends affected by this multiple tragedy. The double service, which also included the brother-in-law George Hauschild, was relayed from the packed church to hundreds standing outside, by loud speakers. In the Springston cemetery, the two sisters, Fay and Ruth, saw their husbands laid to rest side by side, in a hallowed spot to be marked by the angels of God until that wonderful resurrection morning so soon to dawn.
E. B. Price.

MORGAN. On Sabbath, March 8, 1969, Sister Eliza Morgan shared her Appeal for Missions experiences with the Kaitaia, New Zealand, church, urging all to awake and complete the work of God. Two days later she was accidentally drowned with her eight-year-old daughter, when their car ran off the ferry ramp into Hokianga Harbour. Kaitaia and sister churches joined the writer in extending comfort to the bereaved relatives.
W. P. Cook.

SMITH. Farewells are not for ever—they are only "until He comes." This was the feeling of us all as we gathered in the Lismore, New South Wales, church to bid good-bye to a pioneer of this church, Sister Viola Florence Smith. We laid her to rest in the lawn cemetery on March 24, 1969, with the writer and Pastor Bernard Foster speaking words of comfort to a large company of relatives and friends. The late sister and her husband accepted the Advent message forty-six years ago under the ministry of the late Pastor Mervyn Whittaker. She endeared herself to the church family by her sweet, consistent Christian character, and her active service. She was the first deaconess of the church, and enthusiastically worked in the Appeal for Missions programme for many years. To those left to mourn the loss of their beloved mother we extend our sincerest sympathy. They are Oswald, Claude, Lyle and Derrick, Olive (Mrs. Ison), Clarice (Mrs. Gillis) and Gwen (Mrs. Salmon). Besides these seven children there are twenty-four grandchildren, thirty-four great-grandchildren, and two great-great-grandchildren, making a total of sixty-seven descendants. May the Lord guide them all towards the meeting place where time runs into eternity and loved ones are united, undisturbed by fears of separation.
R. Brandstater.

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AUSTRALASIAN RECORD

and Advent World Survey

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FLASH POINT . . .

- ✧ Pastor J. T. Coltheart, an Australian evangelist who is serving as Ministerial secretary of the Northern European Division, recently opened an evangelistic campaign in Helsinki, Finland. Over 6,000 Finns attended the opening session and 2,000 Swedish-speaking people attended another meeting held the same day.
- ✧ Doctor Sally Kent, eldest daughter of Mr. and Mrs. J. W. Kent of Preston, Victoria, has accepted a call to serve at our Benghazi Hospital in Libya.
- ✧ The General Conference has notified us that for health reasons Pastor G. R. Nash, Sabbath School secretary of the General Conference, has had to cancel his proposed visit to the Australasian Division.
- ✧ A new-look Seventh-day Adventist show exhibit was presented at the Royal Easter Show, Sydney, this year. The project was sponsored by the Greater Sydney Conference and is truly a new-look prestige approach to Seventh-day Adventists' public relations. Costing several thousand dollars, it is felt that the exhibit will more than pay for itself in goodwill and in providing for the public a better understanding of the work and teachings of Seventh-day Adventists. A photographic record of the success of the exhibit will be submitted to the "Record" at a later date.
- ✧ The division staff were enthralled with the worship Miss Beverley Davis took recently as she passed through Wahroonga, and a request has been made that she submit a resume for publication in the "Record." Sister Davis, who comes from Palmerston North, New Zealand, is a tutor sister at our Karachi Hospital in West Pakistan, and is accompanied on this short visit by Doctor Yvonne Stockhausen, a graduate from the Jamaican University, who is in charge of the Obstetrics-Gynaecology department of the hospital.
- ✧ Approximately 17,000 people in North America filled in the coupon in the Appeal for Missions magazine requesting Bible courses.
- ✧ The total membership of the Australasian Division is 86,497 and of this number, 47,679 or 55 per cent are in the island unions and the remaining 38,818 or 45 per cent are in the home fields. It took us thirty-three years, from 1885-1918, to gain a membership of 6,000 in our division, and now, in 1968, we have baptized 6,000 and more in one year. It took us fifty years, from 1885-1935, to gain a membership of 4,000 in the island fields; last year we were able to baptize 4,361 in the one year.
- ✧ Mrs. M. E. Good of the Trans-Commonwealth Union Conference office has accepted a call to the Greater Sydney Conference office.
- ✧ Mr. and Mrs. Keith Watts and family left Sydney on Saturday night, March 15, for Suva, Fiji, where Brother Watts will begin his new duties as secretary-treasurer of the Central Pacific Union Mission.
- ✧ Pastor J. R. Richardson, newly appointed president of the Milne Bay Mission in the Coral Sea Union Mission, arrived in Sydney on March 16 for his furlough, his wife and family having preceded him several weeks previously in order to begin the school year.
- ✧ Dr. P. Harrold, a graduate from the Queensland University, has joined the staff of the Warburton Sanitarium and Hospital. He replaces Dr. Dennis Mee Lee who leaves this month for further study in the United States.
- ✧ Not an item you would normally expect in this column, but interesting, nevertheless. In Yugoslavia, the first new edition of the Bible to be printed in that country since World War II has just come off the presses. Three separate editions were announced, including a limited-edition luxury volume costing \$145 (Aust.).
- ✧ Who has the most overseas missionaries from the American Protestant denominations and missionary societies? First place goes to the Southern Baptists (membership 12,000,000) with 2,277 missionaries overseas. Next comes the Wycliffe Bible Translators with 2,126. In third place is the Adventist Church (1,467) followed by the United Methodist Church with 1,415. Very interesting? We thought so, too.
- ✧ Brother T. K. Martin who has been head of the Review and Herald Art department in Washington, D.C., since 1920 retired from active service in the department on January 1, 1969. He is succeeded by Harry Baerg (pronounced Berg), a well-known artist, whose many pictures have appeared in our various church publications.
- ✧ Mr. Bevan Greive, the younger son of Mrs. Mary Greive of Balcolyn on the shores of Lake Macquarie, New South Wales, and the late S. C. Greive who was formerly the manager of the Warburton Sanitarium, has recently been granted the degree of Bachelor of Music and the Diploma of Education. Currently with the Victorian Department of Education as a high school music master, Brother Greive devotes his talents also to the Lord, being heard, as he has been for some years, on radio and television in programmes in association with Pastor Roy Naden; he is also doing yeoman service at present in leading out with the music in Pastor Austin Cooke's Dandenong mission. We offer our heartiest congratulations to Brother Greive.
- ✧ "Finally, brethren . . ." (from John Allum): The best way to save face is to keep the lower half shut.

