



# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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## The "United States" Will Wait for Pitcairn

HERBERT FORD, Public Relations Director, The Voice of Prophecy

PITCAIRN ISLAND, that tiny spot of land in the trackless Pacific Ocean, leaped into news columns around the world recently because its people chose to honour the Sabbath day!

In early September, Tom Christian, radio operator on the island, received a news clipping that the luxury passenger liner, the S.S. *United States*, was going to make its first cruise into the Pacific Ocean in January of 1970. Tom noted that the first stop of the vessel was to be at Pitcairn on the morning of January 31, 1970—a Sabbath!

Because the Pitcairners' only way of earning money is by selling curios to passing ships, the news that the ship would arrive on Sabbath morning caused considerable dismay. Except for the schoolmaster and his family from New Zealand, all the people on Pitcairn are members of the Seventh-day Adventist faith.

Each week, on Tuesday afternoon, Tom Christian has a radio schedule on his ham radio rig, VR6TC, with Eddie Pullen, engineer at The Voice of Prophecy headquarters in Glendale, California, on K6DTT. During his first schedule that followed reception of the news clipping, Christian made a request:

"Eddie, could you get someone to appeal to the shipping company to either advance or delay the arrival of the S.S. *United States*? Our people won't sell curios during the hours of the Sabbath, and if we don't it will probably disappoint the passengers

because they've surely heard about our curios."

The Voice of Prophecy made an appeal to the American President Lines, which owns the vessel, through the General Conference. At first the steamship company had the impression that the Pitcairners would sell curios on Sabbath—that the only time they would not was during their actual worship service hour.

Further information cleared up that misunderstanding. Then followed a cable from the Pitcairn people to the shipping company, and a direct telephone call from a government aide in Fiji to the company headquarters in New York on behalf of the Pitcairn people.

Finally the word came from New York to Glendale; and on Tuesday, October 7, from the ham radio room at The Voice of Prophecy, Eddie Pullen talked to Tom Christian:

"The American President Lines say they are definitely delaying the arrival of the *United States* at Pitcairn until after sundown on Sabbath, January 31," he reported. "There will be up to 1,900 passengers aboard, so the Pitcairn people can plan to have the biggest curio-selling session in their history!"

Because they chose to honour God's holy Sabbath day, a little band of some eighty people on a tiny isle in the Pacific Ocean changed the plans of a giant American shipping company!



A sample of some of the curios that Pitcairn Islanders have sold in times past.

(Photo: F. P. Ward.)



## ARMED FOR THE CONFLICT

FOR MANY YEARS, we have been instructed by tongue and pen of the danger to our church of the lukewarm Laodicean state. Being comfortable—"Neither cold nor hot," we fail to realize our responsibilities as parents and believers, and the most striking indication of our lack in the former is the decay of family worship from our midst.

This can and is attributed to various causes, such as lack of time because of the pressure of modern life, and the inability to interest a growing family in study of the Bible. But will any of these flimsy excuses stand in the day when we have to answer the solemn question: "Where is thy flock, thy beautiful flock?"

When bringing home to Cain his guilt in his brother's murder, the Lord said to him: "If thou doest not well, sin lieth at the door." The Variorium translation renders this thus: "Sin, like a couchant lion, waits at the door." It is as true now as then that evil awaits our children as they step out from the shelter of our homes. Peter in his first epistle, chapter 5, verse 8, tells us to be vigilant, "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." And Amos 3:4 asks: "Will a lion roar in the forest when he hath no prey?"

We learn that the roar of a hunting lion fills the forest, and that helpless small creatures, not knowing from whence the sound emanates, rush hither and thither and so fall an easy prey to the devourer. So it is with the enemy of our souls—so many distractions and enticements await our children as they emerge from the shelter of our homes that they are confused, not knowing which to engage in and which to shun, and so they are easily taken captive by the adversary.

By ANOTHER MOTHER

But there is no need for them to venture into this dangerous situation unarmed and defenceless. Paul told the Ephesian believers who, more than anyone in their day, knew what it meant to grapple with subtle soul-destroying foes, to take unto them the whole armour of God—the armour of truth, righteousness, peace, faith and salvation. This would protect them from Satan's assaults, and the "sword of the Spirit," the Word of God, would put the enemy to flight.

### The Service of Strength

It is in the home, every morning, before the family disperses for the day, not knowing how or when the adversary will fall upon them, that this armour must be securely buckled on, and it is in the study together of God's Word and in prayer that the parents can provide their children with it. Dare any father and mother, then, send their children forth without it?

That daily family worship binds the hearts of a family to God and each other has been amply demonstrated through the years. The experience of the family comes to mind. From the time the parents were baptized into our faith, morning worship, consisting of the singing of a hymn, a short study of the Bible, and prayer, was a daily feature in that home of five lively children. Neighbours spoke of their pleasure in hearing the strains of the beautiful hymns wafted out of the open windows morning by morning. Neither the business cares of the father nor the heavy study loads of the children in primary, secondary or tertiary education were allowed to in-

terfere with that daily worship. The result is seen today in a family united in loving service for God and their fellows, bearing witness in varied walks of life to His power and grace.

I quote: "The gaining of eternal life will ever involve a struggle, a conflict. We are continually to be found fighting the good fight of faith. We are soldiers of Christ, and those who enlist in His army are expected to do difficult work, which will tax their energies to the utmost. We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials . . . man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers and the ruler 'of the darkness of this world' and of 'spiritual wickedness in high places.'"—E. G. White, "Review and Herald," December 17, 1908.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Truly the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." None can deny that we all need these weapons, especially our children, that we may be victorious in our fight against the foe that would destroy us, and where better can they be obtained than every day round the family altar?

"Christian, rouse and arm for conflict, nerve thee for the battle-field, Bear the helmet of salvation and the mighty gospel shield.

"Let the breastplate, peace, be on thee, take the Spirit's sword in hand, Boldly, fearlessly go forth then, in Jehovah's strength to stand."

# "God Hath Visited His People"

MARIAN M. HAY

PASTOR C. R. STANLEY, a leading evangelist in the Australasian Division, is currently lecturing in theology at Avondale College, helping to prepare young men for the ministry and for evangelism.

Assisted by the final year ministerial students, Pastor Stanley recently conducted a fifteen-night mission in the Avondale Village church. No doubt the first reaction of many will be, "Why an evangelistic mission in the Avondale Village church, where the non-Adventist attendance would be so limited?" But reserve your judgment for a few moments, please.

Pastor Stanley's subjects were the doctrines that make us a people—the Sabbath, the second coming of Christ, the prophecies that illuminate the closing scenes, and Christ as our Saviour and Mediator. The messages were presented with dignity and simplicity, and were accompanied by the manifest power and warmth of the Holy Spirit. It was as if the gates of heaven had been opened to reveal the glory within, and we felt in awe and wonder "that God hath visited His people."

How could anyone stay from such a blessing? The people came night after night and filled the church, with chairs in the aisles. Three ladies were heard to remark that normally no evening programme could tempt them out at night; but here they were, having driven a distance, and did not miss a meeting.

It was interesting to analyse the congregation. A large segment came from Kressville, aged ministers and mission-

aries, and those not so aged, but all one in their radiant joy as God's truth refreshed their hearts. There were entire families, mothers and fathers with their children, who came night after night. The tiny ones slept, and the older ones sat and listened with nary a wiggle or a squeak. Other families were accompanied by non-Adventist relatives or neighbours, some of whom have responded to the call of God to their hearts and have decided to join God's remnant people.

A few remarks indicate the impression left by the meetings:

"I would like to have the programme all over again in the next fortnight."

"It has been like a glorious camp meeting."

"The last two weeks have been the most enjoyable that I can remember."

"It has been the most inspirational two weeks of my life."

"It is the most wonderful thing that has happened in our church for years."

"Even if no non-Adventists had come, it would still have been an incalculable blessing to church members."

Several points emerge: Adventists like nothing better than the presentation of our doctrines. No elaborate equipment is necessary, only preach the Word and make Christ supreme. We need, we must have, this refreshing from on high at this hour in our history,

The music was a memorable feature, with a nightly song service. The Avondale Village church choir sang on a number of evenings, the Avondale Symphonic Choir gave their talent of song, and on two occasions Brother Ray Dickson sang with great appeal.

☆ ☆ ☆

## The Jew

### THE JEW

Who kept the law  
With infinitesimal  
Minutiae  
To save his skin,  
Was he worse  
Than you?

### THE JEW.

He longed for Christ  
To bring him to  
A better world  
And be his King.  
Well, now,  
Don't you?

### THE JEW

Preserved the truth  
Of law, symbol  
And prophecy  
Enshrined.  
Yes, I know,  
You do.

### BUT YOU,

Chosen of God,  
Obey from love,  
For greater service  
Hope, and share  
The treasured Word.  
Of course,  
I knew.

—Dorothy Parfitt.



Pastor C. R. Stanley in the midst of his evangelistic series in the Avondale Village church, Cooranbong, N.S.W.

## Editorial

# THE RING OF CONFIDENCE

DEDICATED TELEVISION WATCHERS—and the casual variety also—will know that a popular brand of tooth-paste keeps on telling us that if you clean your teeth with their brand of dentifrice you will somehow acquire that magical quality which they call the “C—— Ring of Confidence.” (We decline to use the entire name as this page is not given to advertising.)

The phrase, however, is apparently a good advertising gimmick, because the company uses it interminably and it is apparently selling tooth-paste, though as yet we have not seen anyone actually afflicted with the ring of confidence of which they speak. But it is the phrase, not the advertising, that attracts us. We savour its merits briefly; we commend it to you for thought.

If ever three words in cunning juxtaposition should sum up any people with a message, those words should epitomize the way we convey our message to a sin-sick world. Yet the danger is that the proclamation of the truth for the last days will lose its ring of confidence as men and women who pay lip service to the truth, more and more endeavour to identify their beliefs with orthodoxy.

In many ways, Seventh-day Adventism is fundamental and orthodox. We are four-square on the Scriptures. We like to think that there is no doctrine which we denominationally hold that is not defensible from the Bible. But we must never get away from the fact that we are a people with a message which is “different”—not in any fanatical sense, and certainly not in any off-beat way, but different in that we have what we believe is the “last warning message to a perishing world.”

How often we have heard that description of beliefs—uttered by ourselves! We believe that we are crying in the world as John the Baptist cried in the wilderness of unbelief in his day. We believe that we have a special gospel message to preach which is somehow unique, one which no one else has, one which sets us apart from the majority of the body of Christendom. And this, basically, is so.

With the majority of Christian churches we can go along happily on the firm platform of faith that teaches the personality of the Godhead, the Trinity, the belief in the Scriptures, that Jesus Christ is the Son of God and that He is God indeed; we subscribe to the doctrine of the personality of the Holy Spirit, the Incarnation of Christ through the miraculous conception, His virgin birth and His vicarious sacrifice which atones for the sins of all mankind.

We are solidly behind those who teach the resurrection of the body of Christ and His ascension to heaven and His subsequent priestly ministry there. We are one with those who believe that Christ will come again, physically, literally, visibly and audibly and that His coming is not far in the future.

Justification by faith, the great fundamental of Protestantism, is one of our strongest teachings and sanctification by the indwelling Christ is an ever-present plank in our doctrinal platform. We believe in an ultimate judgment and the ultimate glorification and eternal life of the saints of God.

In all these—and a few more—doctrines we are in step with the great army of Christians who are marching to Zion. And if these were all the doctrinal beliefs, we would have no justification for existing as a people.

But there are still other doctrines to be considered; we find that we are still marching boldly with a large body of believers when we reject the doctrine of predestination as taught by some churches; we hold to the teaching that the moral law of the Ten Commandments is the rule of life and conduct for all who would serve God—as do many, but not all, of the Christian

churches. We hold, too, that the doctrine of baptism is important to all who would be saved, and that the rite must be one not of sprinkling but immersion.

The doctrine of the conditional immortality of man is one of our strongest articles of faith and in this we are not alone either. We have many friends of many faiths who accept this—though the majority are wedded to the old lie that Satan first used to beguile the mother of all living, “Ye shall not surely die.” There are those—though the ranks are thinning—that go along with us when we speak of the punishment of the wicked and the destruction of evil as taught by the Word of God.

And even when it comes to the Sabbath, we find that we are not alone among Christian churches when we teach that the fourth commandment, as it stands, is still binding on mankind, and not upon the Jew only. In this paper some time ago there was printed a series of two articles wherein the writer spoke of something like forty denominations in the United States which observe the Sabbath. True, some were one-church denominations, but there were a great many seventh-day Sabbath observers, nevertheless.

We uphold that tithing is a plain teaching of the Word—and even the Catholic Church is coming to recognize with renewed vigour that this doctrine has never been abolished. We are creationists and we reject absolutely the theory of evolution with which many Protestant churches are tainted. But even this does not make us unique; for there are others who subscribe to the six-day creation doctrine as plainly laid down in Genesis chapter one.

We teach that the body is the temple of the Holy Ghost, and that health principles are essential to Christian practice—but other churches do this, too. So it would seem that we can find all our doctrines elsewhere; and we are inclined to wonder what it is that marks us out as “different” and what excuse there is for the existence of a people called Seventh-day Adventists.

There is, however, one segment of doctrine that singles us out and places the stamp of uniqueness upon us; throw this overboard and you destroy our *raison d’être*. Without it we have no real justification for our continuation. And this doctrine is the doctrine of the sanctuary, Christ’s ministry in two phases of mediatorial work, the investigative judgment, allied to which, as the investigative judgment gives place to the executive judgment, is the terrible conflict which engulfs the world and embroils “all who would live godly in Christ Jesus” before the end shall come. We recognize the two forces that will either stamp mankind with the seal of God or the mark of the beast, as spoken of in Revelation, and we tie in with this the three angels’ messages of Revelation 14 as having specific reference to this people.

The tragedy is that some, in these latter days, would soft-pedal the sanctuary doctrine and all that this entails, as of little import and of no special significance. We cannot divorce these truths, brethren, from the rest of our beliefs and calmly assume that all is well with us doctrinally. The question of the sanctuary is paramount; it cannot be sloughed off as secondary; it is the warp and woof of our message.

As the time grows short, we should be looking to every authoritative source for light and truth on this question; and it should be proclaimed in our churches and in our families with that ring of confidence that will brook no argument.

Robert H. Parr



## LETTERS to the EDITOR

[Correspondents must give their names and full addresses with every letter for publication. It is not sufficient to give merely the conference or the town where you live. We preserve the right to make such changes in spelling, grammar and expression we deem necessary to have letters accord with the space and literary requirements.]

### The Joy of Mission Service

Brother,

One of the best and most rewarding features of a Christian teacher's work is to see his students take their stand for the Master. This has been a regular annual occurrence at our Papuan Gulf Mission Central School.

A baptismal class is held for all students and anyone else not baptized, each Sabbath afternoon for about thirteen to fourteen weeks of every second term. I also include the Explorers in my Baptismal Class, and we study the doctrinal outlines as in the Heritage of Truth—Bible Doctrines Manual. I try to make the topics as interesting as possible for the young people by using drawings, illustrations and notes which each person copies down with supporting texts each week. At the end of the course there is a written examination mainly for the Explorers to enable them to gain a pass in Bible Doctrines for JMV work requirements.

Over the past seven years, I have been working, with my wife and family, in the Papuan Gulf Mission. It is with great joy and satisfaction that I look back and notice that over 120 of my students, and some others also, have taken their stand for the Master. Praise be to the Lord!

This little group of eighteen in the accompanying photograph is the latest addition to the church of God (on Sabbath, September 27, 1969) from our Papuan Gulf Mission Central School. I feel very grateful indeed to have had a part in leading these souls to the Saviour. To any young workers preparing for or contemplating service as missionary teachers, I would say without any doubt that this work is the most satisfying and rewarding task that any human being can do. You will never be disappointed if you follow the Master's example in this regard, and choose to serve Him as a ministerial worker or missionary teacher, especially if your work is with young peo-

ple. I firmly believe, you see, that the law which says, "As the twig is bent, so the tree is inclined," applies to people just as truly as it does to trees and plants.

Don Menkens, Principal,  
Kitomave Adventist School.

### Keep Business Out of Church Time

Brother,  
I desire to endorse the sentiments expressed by your correspondent "M. Barast" under "Not a Business Meeting," in the issue of September 15, 1969. I see no difficulty in adopting the suggestion that transfers be printed in the church bulletin. After all, the transfers have already been dealt with by the church board, and public reading during the worship hour, as he points out, is in most cases a formality.

I am also concerned with the reading of the nominating committee's reports and voting thereon, which often takes up considerable time during the worship hour, especially in churches with large memberships, and consequently many departments. When a report is referred back, a majority vote is necessary, and this sometimes means counting for and against the motion. I would certainly be embarrassed to have a non-Adventist visitor with me on such an occasion. I think this is church business, too; and I feel that it detracts from the sacredness of the worship hour, and is one of the reasons why we are generally not as reverent as some other denominations.

The "Church Manual," page 185, allows for an alternative to rendering the report on the Sabbath as follows, "or at a specially called meeting of the church."

May I suggest that the nominating committee could report on a Saturday night or at the Wednesday night prayer meeting.

The Sabbath is a day of worship. Let us attend to business matters of the church during secular times.

D. C. Stewart,  
Mullumbimby, N.S.W.

### Of Books and Birds

Brother,

In the insert from the Book and Bible House in our new pamphlets I notice that they have available two American records on bird calls. Because of our unique fauna these are of no use here and it would be more helpful to our naturalists and teachers of MV honours if records on Australian bird calls were listed. This is an example of the more general situation of the predominance of overseas natural history books over Australian ones on the shelves of our Book and Bible Houses.

As Christians we should be able to enjoy and be spiritually uplifted by nature study. We can be helped in this by good books, and our Book and Bible Houses have apparently adopted a policy of stocking nature books for this purpose. However, most of them are English or American and do not mention Australian fauna and flora. Five years ago, in the virtual absence of Australian books, there was some excuse for this situation, but in the last three years at least eighty books and three records have been published on Australian natural history. Surely the most significant of these should be placed alongside Cayley, Troughton and the few others already there. All the overseas books and records should be withdrawn as we are only wasting money purchasing them.

Brian Timms,  
Zoology Department, Monash University.

### An Answer

Brother,

Thank you for sharing with us Brother Timms's letter. We always welcome such observations from our church members.

We, too, agree that the emphasis in nature books should be on Australian fauna and flora. For this reason we no longer import or stock books such as "Trees of North America." Brother Timms has evidently not seen the beautiful Australian nature books now available

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Pastor Oorea (at rear) with the eighteen folk who were baptized at the Kitomave Adventist School on September 27, 1969. (Photo: D. Menkens.)

## CRY FROM NEW GUINEA

# Give Us the Means and the Men

JOHN and BETH KOSMEIER

THE THIRD YEAR of our service has seen a real change in our field on the Ramu River. For six years the baptismal figures for our mission had been steadily dropping until they reached their all-time low of five for one year. The spirit of the workers was very low indeed, and not without good cause. The work was very hard and disappointing.

But then it seemed as if the members who were still faithful and concerned seemed to grasp the meaning of what was happening and they, assisted by some changes in our methods and emphasis, arose to the task.

In one area a medical survey by our nearby hospital stirred up interest.

The re-opening of a long-closed school, together with a district meeting in that area, helped to stir up interest in a second district.

A third area, very difficult to enter because of unbridged rivers, streams and endless miles of jungle swamp, hit on the idea that a short airstrip to act also as a school playground was just the ideal thing, and so another area was opened for further work.

But the greatest thrill came when we heard recently that the Josephstaal area—still a heathen stronghold—has just been entered by two of our dedicated young men. Twice they came back with the stories of possibilities for God, but the age-old shortage of men and means held us back until we just had to go ahead in faith with men but no means. Needless to say we will hear much more from this area of exploits done by our national brethren for God.

### It Must Be Done Soon

As a result of our third year of service, there has crystallized a real concern for the future of the work of God in New Guinea. What is to be done must be done soon—in fact, now. Our work needs leaders—national leaders, men who can do the work and win the hearts of their people. However, this cannot be done without much schooling and true education.

Last year over 2,000 souls were added to the church in New Guinea—eighty-eight in Madang mission compared to five the previous year; and these 2,000 souls need shepherds who have the knowledge of God in their head, and the love of God in their hearts. But these shepherds cannot be supplied unless our educational programme is extended and diversified to meet our growing and changing needs.

Two thousand souls means at least twenty churches, which should mean at least twenty ministers—not men who cannot read or write as many of our good faithful workers now are. And unless we can make leaders soon for the 2,000 of last year and again this year and so on and so on, the 2,000 souls will be merely 2,000 statistics. We must stop them drifting back into heathenism—and this will happen to any flock without a shepherd.

But what has all this to do with us in Australia?

While here on furlough we have noticed a growing attitude in people who seem to reason in this way. Mission field membership is now larger than home field membership, therefore the home field should give less to the mission field and more to the home field and should expect the mission field to do more for itself.

This way of thinking is sound except for one thing—proportion. Australia's means rate compared to New Guinea's is about fifteen to one in Australia's favour, and our people exercise the above logic when membership is only a little over one to one in the mission field's favour.

### Never Let Us Stop

Brethren and sisters, to keep the balance between means and members, let us not even consider putting down our side of the yoke until the mission field out-numbers us fifteen to one. To put it more plainly, let us never stop giving to missions no matter how great the need at home, but rather let us examine our giving to see where we fail to give to meet the needs at home.

Our mission work is geared to make the present mission fields into self-supporting, perpetual-motion conferences and unions, but this takes much time and much more effort. And the time to make that effort is NOW.

In our fourth year of service our aim is to suffer growing pains, to expand the work, to make it grow, and to consolidate that which has been done in the past. We cannot promise peace and rest in the work—never in the great Advent Movement.

Therefore, our demands will be greater on the national brethren, and we know that they will respond with a will even as they responded last year. And our demand on each member in Australia will be certainly no less. We are amazed at the prosperity of our people in the homeland, and we know that they will respond no less than the people for whom they labour and pray, as the work of God appeals for prayers and means to finish the work and finish it quickly.



Pastor Chacha Brian and family. Back row (left to right): Mabel, Mrs. Rupee Chacha, Pastor Chacha, Enly and Vaetali. Front row: Harvey, Mareta and Presley.

## WESTERN SOLOMONS ORDINATION

HEATHER J. GODFREY

SABBATH MORNING, July 5, dawned bright and clear and full of promise to be a blessed Sabbath day for worship and praise to our Maker and King. On our way to Sabbath school we noticed several families that had walked some distance to join us and to hear Pastor Clarke of the North New South Wales Sabbath School Department speak at the morning service.

Pastor Clarke, together with Pastor L. N. Hawkes of the Bismarck-Solomons Union Mission Sabbath School Department, had spent a few days in the Western Solomons instructing leaders and prospective leaders of the Sabbath schools

in better methods and more interesting ways of conducting Sabbath schools. So it was that many visitors arrived from neighbouring villages this day to see a model Sabbath school conducted and to hear a message from our visitor from Australia.

During the afternoon a very special meeting was scheduled for the hour before Young People's Meeting. At this time Brother Chacha Brian was to be ordained to the gospel ministry. The name "Chacha" means "baby" in the vernacular, and although small of stature Chacha has proved that it is not size that counts but faithfulness to duty.

Chacha's home village is Viru, on the west coast of New Georgia where Captain and Mrs. G. F. Jones first commenced missionary work for the Solomons people back in 1914. When our missionaries returned to the Solomon Islands, Chacha was with many others who presented themselves at the Batuna Training School to prepare for a part in God's work. After graduating from standard four he went out as a teacher and missionary both in his home district and to

the island of Guadalcanal in the Eastern Solomons. He continued in this work until he was called to district leadership by the local committee in 1967. Since then he has served faithfully as a district director in the Western Solomons, showing by his work his dedication to the cause of God.

Pastor Hawkes preached a challenging sermon on this occasion, after which Pastor Clarke set Chacha apart for the ministry by the laying on of hands during his ordination prayer. Pastor Godfrey, president of the Western Solomons, gave the charge, while Pastor Orepala, assistant president, welcomed Pastor Chacha to the ranks of the ministry.

Seated on the platform were several ordained men. To behold these dark-skinned brethren, carriers of the gospel, was a real encouragement and an answer to the worth of mission work. These men and their families need your prayers. May God bless all who are called as gospel ministers, those who stand with them, and may we each prepare to welcome the Rewarder of those who are faithful.

"Well now, my good man, you go and stand up over there with that rum bottle well to the fore, and I would like to take a picture today of a 'Christian.'" So, hugging his precious liquid to his chest, he wobbled while I clicked. I learned next morning when heads were somewhat clearer that the staggering sum of \$300 had been spent by nationals on drink for this one idolatrous feast in a so-called Christian village. What a tragedy! A few short years back an overseas commission made certain facts public after a lengthy survey, stating that the "drink-only-for-European tab" was one of those discriminatory marks that must be erased so that the native peoples of the Territory could enjoy greater privileges (?) in times to come.

Just a few hundred yards away there stood a neat home housing a young Seventh-day Adventist couple, who have undertaken to not only come to live the life before men but also to train many of the local youngsters in healthful living, and how to prepare to meet our returning King through the agency of their branch Sabbath school.

**Cliff-hanging in Wide Bay**

After cruising down the coast of New Ireland, going ashore and returning to the "Day Dawn" by dinghy which was our only link in transporting equipment to shore, we headed for our next port of call eleven hours away. In this area of Wide Bay we are just cliff-hanging with our fingers and toes when compared with the well-established church that has been there for years.

We demonstrated how practical Seventh-day Adventists could be by re-roofing old homes, linking up with the road building gangs and working with the local folk, improving our "social rela-

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# "Is Your Paradise as Good as Ours?"

REX TINDALL

"DAY DAWN." I mused as I cast a glance at the bow of the ship. How appropriate a name for a mission like ours; a project that we hoped would eventually bring the "dawn of a new day" to nigh on 2,000 people contacted over a period of one month's sailing in the Duke of York, New Ireland, and Wide Bay areas.

The little twenty-eight-foot motor vessel was riding quietly beside the Catholic wharf at Vunapope near Rabaul while taking on supplies for this demonstration month for our five ministerial trainees. On board was a Mussau captain, a Papuan local president, a New Ireland district director, and students from the Western Solomons, Bougainville, and Papua. It was my privilege to direct operations.

This is our eleventh year in the mission field, but ten full years have not yet dulled our perception of the vast difference there is between the "Seven-days" and the majority of other mission personnel. I saw this fact demonstrated many times in the Highlands, and illustrated dramatically again, especially in one village on this excursion.

**"Yesh, me Kristian"**

Standing off this village, after dropping anchor, I picked up some strange happenings through my binoculars, so jumping into the dinghy with a couple more lads I moved in closer to watch and ask questions. Where I stepped ashore a great dignitary of a large Protestant church had also stepped ashore many years prior to 1969. After many years of mission influence in this area this learned doctor would not have expected to see a drunken sacrilegious sing-sing that I saw first-hand that day. It seemed that every man in that village was drunk. I approached one glassy-eyed fuzzy-haired

man who had turned away from the "Duk Duk" sing-sing and I asked, "Yu wan pella Kristian man?" The reply came back as fuzzy as his hair, "Yesh, me Kristian."



Giving a demonstration of practical godliness, these ministerial trainees wash an old blind man in the sea. (Photo: R. Tindall.)

# Avondale Under Inspection

PHIL WARD, Avondale College

AVONDALE COLLEGE recently received an inspection of its academic programme by an inspector from the United States of America. Actually the college is regularly subject to inspections which always yield satisfactory, sometimes glowing, reports.

This particular inspection was in connection with the college's joint Bachelor of Arts training programme with Pacific Union College, California. Students studying for the ministry or secondary education teaching are granted their degrees by Pacific Union College, so naturally P.U.C. regularly checks to see if Avondale is up to standard.

Another regular inspection is carried out by the Victorian Education Department. Because Avondale graduates are accepted straight into the Victorian state teaching system, they like to reassure themselves that Avondale's graduates are of a desirable type.

Even the Commonwealth Government of Australia has been known to utter good words about the college's standard. And they are prepared to back up their evaluation in cash—cash in the form of scholarships for the Science and Accountancy Diploma courses.

One course that is not regularly inspected is the London University B.Sc. But really, there is no need, because the results speak for themselves. Every year Avondale students score above average in this world-wide examination. Most are given their B.Sc. with Honours. They do so well, in fact, that one lecturer quipped, "We are considering changing the course's name to B.Sc. (Hons.)."

Why does Avondale undergo this variety of inspections? Because of the variety of courses available. On the one campus



Dr. J. W. Cassell, the Academic Dean of Pacific Union College, California, U.S.A., who visited Avondale College recently in connection with the Bachelor of Arts degree affiliation.

(Photo: P. Ward.)

are, in varying degrees, the facilities of a theological college, a business college, a teachers' college, a medical college (first year only) and a university. Don't you think the Seventh-day Adventist Church has something to be proud of in Avondale College?

prompted a further week of screenings in August. The people had heard—they were interested.

The two largest high schools in the city, which were previously contacted and refused screenings, now gave us permission to show the films. Seven hundred students saw the films in one visit. We have also been able to show the latest film "Insight or Insanity," and already requests have come for further screenings of these conference films.

God's blessing, the will to do it, good public relations, planning and enthusiasm and hard work by those giving their time—Pastor Slade, Brother McCulloch, Brother Bibby, Brother Marshall as projectionists, and Brother Murray Jackson—all giving lunch hours and evenings for many weeks, saw as results over 2,000 contacts made by our Temperance Department films, with a number of bookings already made for next month.

## STUDENT MISSIONARY

H. A. DICKINS

STUDENT MISSIONARY William R. Cochran and his wife, Joyce, arrived in Goroka on Monday last from the United States, to work for the Seventh-day Adventist Mission. They will settle in Kainantu and help with the mission's programme in that area, and also in the Marowaka sub-district.

Bill is a theological student at the Pacific Union College of Seventh-day Adventists in California and is spending a year in New Guinea as a volunteer mission worker with a view to mission service when he completes his studies at school.

Mrs. Cochran is a nursing student also at the Pacific Union College and hopes to be able to use her training to help the people of Marowaka.

Bill and Joyce were married in California two weeks ago and will be living in a new home built for them at the Konkua Adventist School five miles from Kainantu.

Six other student missionaries from the same college will also serve for nine to twelve months in such places as Ethiopia, Bolivia, Nicaragua and Japan. The college and the church pay the travel expenses of the student missionaries, and the local mission where they serve pay their living expenses. They receive no salary. In order to have his wife come with him, Bill had to work hard to raise the \$1,200 to pay his wife's fare to New Guinea. When they return to America next year, Mr. Cochran plans to continue and finish his college course for one year and then attend the Seventh-day Adventist University in Washington for another three years to obtain his Bachelor of Divinity Degree.

Their wedding was a double one, as Joyce's sister Lynette married the student missionary going to Ethiopia for a year.

From "Goroka Gazette," 2-10-69.

## Getting Through to Young People

MRS. A. J. MARSHALL

IT WAS BACK in November, 1968, that a hall was hired as a youth project to show other young people the pitfalls of drink and narcotics—a subject on most lips in this evil age. All high schools, as well as Bible classes, were contacted, and invitations by the clergy were given in their churches for members to attend these films. Radio and papers gave much publicity over the free press, and much hard work, prayer, and the tireless enthusiasm of our Temperance leader, Brother L. McCulloch, paved the way for later success.

For two Sunday nights in November, 1968, the films "Verdict at 1.32" and "Narcotics—the Decision," were shown to an audience of one hundred youth. In July of this year the films were again screened to many requests—Y.M.C.A., Y.W.C.A., factories, office groups, men's and women's social clubs, home and school associations, Alcoholics Anonymous, the prison, and Catholic girls' and boys' high schools. One of our young men, Murray Jackson, arranged and made

the contacts for several screenings, one mother's club making a donation of \$3.

A wonderful contact was made with the Catholic priest, Father Fitzgerald, by Brother McCulloch, who arranged many screenings at the Borstal prison, Catholic women's club and two large convent schools for boys and girls. He then took the films out of town to show at other Catholic institutions. This priest gave us much publicity. Doors opened and the interest and impact made by the films



## HONG KONG-PENANG CALLING

E. F. GIBLETT

Lay Activities Secretary, Trans-Tasman Union Conference

"HONG KONG CALLING" this is what four of our Sabbath schools in Greater Sydney heard direct by telephone on the recent thirteenth Sabbath, September 27, when they were connected by conference line. In addition, other Sabbath schools heard the message by tape. Sister Rose-Marie Radley, daughter of the late Brother Jack Radley and Sister Radley, who is director of nursing at our Hong Kong hospital, was the caller.

A few miles north, at Avondale College Sabbath school, the members heard "Penang calling." The caller was Doctor R. E. Hann, medical director of our Penang Sanitarium and Hospital. Doctor Hann is a New Zealander by birth. Again several other Sabbath schools heard the message by tape.

These telephone calls were part of a special thirteenth Sabbath project by the Far Eastern Division, in which over fifty Sabbath schools in various parts of the world heard a last-minute appeal for an extra big Thirteenth Sabbath Offering for September 27. Sister Radley, in her message, reminded the members of the desperate needs in the Far East, especially the three projects to benefit from this special offering. She said that today doors are open in Vietnam and other Eastern countries; for how long, no one knows. Hence the urgency of big offerings. She further stated that Australian nurses are greatly needed in the East. She concluded by saying that she was happy for the privilege of serving God in Hong Kong.

Dr. Hann said that because of the desperate need of the Vietnam area our laymen and workers in that section had pledged one day's wages for the Thirteenth Sabbath Offering. He said, "You might want to consider doubling that." He concluded by saying, "We all need to be dedicated to the finishing of the work so Jesus can come."

There was a very big increase in the Thirteenth Sabbath Offering in some of the Sabbath schools that received these phone calls. (All reports are not yet to hand.) The Thirteenth Sabbath Offering at the Avondale College Sabbath school for the previous quarter was \$450. This time it was \$720. Sabbath schools have reported that because of this interesting feature there was an extra big attendance on September 27.

To add colour and atmosphere to the programme at Wahroonga, the Sabbath school superintendent, Pastor L. A. Gilmore, used people in Oriental national dress as a welcoming committee. They also went to the front of the Sabbath school during the phone call. Brother and Sister L. A. Piper were dressed as Japanese with kimonos and parasol. As well, two sanitarium nurses from the East were dressed in their national costume.

## With Great Thankfulness

C. CRAWFORD

THE PICTURE IS POSED, but the thankfulness isn't. You can see for yourself the happiness on the faces of form four students at Kambubu as they hold books safe for growing Christians. You may remember, a few months ago, Samson wrote of the lack of books, and asked if you would like to buy some, read them, enjoy them, and then send them to a mission school. We have not been overwhelmed by gifts yet, but some have come and we are grateful. Some people made means available for books to be purchased, and these gift books have become the most popular and sought after in the school. The response has been above expectation. You will be pleased to learn of the Government Inspector's commendation of your generosity, especially as he noted the eagerness for reading that has replaced lethargy.

Please accept our thanks if you have, or are going to, buy a book then send it to a mission school.

You have kindled a goodly flame.



The students from Form 4 of Jones Missionary College display the books that have been sent to them.



A mixed group of students also holding some of the books donated. (Photos: C. Crawford.)

# This Is Real Church Evangelism

HAMILTON, N.Z.

## Making Use of All Methods

M. McKENZIE, Vacation Bible School Director Co-leaders: C. LEACH and P. DEVINE

RECENTLY THE HAMILTON, New Zealand, church embarked on a new venture. Although Vacation Bible Schools have been run in Hamilton on several occasions, never had we ventured into any surrounding towns. We chose Morrinsville, a busy farming community about twenty miles from Hamilton.

There is no Adventist church, not even a church member. Pastor Jacobson spent many hours painting suitable posters, which were duly placed in the shop windows, and on the Sabbath prior to opening day the young people converged on the residential area with handbills and placards on their cars announcing, "We're going to V.B.S.—Are you?"

On the Monday morning a good team of teachers were transported to Morrinsville by a bus very kindly loaned by Hamilton member Brother R. Watson (many have been the times he has come to the rescue in our transport problems). The children were eager and waiting, and how they loved to sing! During the week almost eighty Morrinsville children were enrolled in the school and enjoyed every moment of it. On the final Saturday night, parents and children were invited to a tea, which was well organized and very much appreciated by our new friends. The film "Vision Splendid" rounded off a very happy evening.

### Branch Sabbath School

The following Sabbath a double husband and wife team, Colin and Roselie

Rogers and Wayne and Rhonda Landall (not forgetting ten-days-old Lisa-Maree Landall) commenced a branch Sabbath school, which to date is still running successfully there. The same Sabbath the young people gave out applications, in the letter boxes, for the "Gift Bible Plan." So far, twenty-three applications have been received and the Bibles and first lessons delivered. It is interesting to note that several names are Vacation Bible School contacts. Several "Bible Plan" contacts have been invited to the branch Sabbath school, or "Sunshine Hour" as it is called.

Next May (1970) we have promised the children another Vacation Bible School. At the same time Hamilton plans a Youth-Laymen's Mission in Morrinsville. Excellent newspaper coverage was given the Vacation Bible School—almost two columns of photographs and comments.

Last but far from least—special mention is due to Uncle Harry Stokes of Auckland for hobby material. What would Vacation Bible School committees do without his help?

Then came fun outside—games and hobby time. "Uncle Curly" had worked hard preparing all these, a mountain of a task, but seeing all the children busy creating, painting, and hammering was a reward to all the helpers.

A combined Sabbath morning in the hall found forty Vacation Bible School students worshipping with us. Saturday night saw the hall packed to over-flowing with parents, and with children eager to show what they had done, learned and made. The hobbies were all displayed in the school-room, and were a sight to gladden the heart. Parrots, boomerangs, book ends, plastic plaques, string holders, dolly doorstops, Christmas candlesticks, doily and plate plaques, and match-stick picture frames had the mums and dads admiring what their youngsters had made. The parents' comments were very grateful and impressive as they saw what had been accomplished in just five days. Certificates were given to each child, some to children who have returned each year to enjoy the Vacation Bible School.

There was good publicity over the radio and in the press, and many pictures appeared in three local papers on the Bible school.

As we close another Vacation Bible School in Wanganui we think of the good public relations the school has been in our city. But more important still is the fact that boys and girls might be led to the kingdom by these means. This is the prayer of all those who assisted to make the 1969 school a success.

Has your church tried one? We recommend it. They do pay.

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WANGANUI, N.Z.

## The Way to the Heart of a Family

MRS. A. J. MARSHALL, Press Secretary, Wanganui Church

MONDAY, SEPTEMBER 1, the last week of the school holidays, was Vacation Bible School day—the eighth for the Wanganui Adventist church. Many prayers had been offered, the work of preparation completed, and handbills at the schools and 150 special invitations had been posted or personally delivered by the missionary leader and past director, Brother E. Valentine, otherwise known as "Uncle Curly." Never had so much been accomplished by so few when it came to planning, organizing and preparing the crafts for hobby hour.

At 8.45, Dublin Street was a hive of industry. Children came from the east and west. The welfare room was open for enrolment, and those in charge thought they would never come to the end of the long line of youngsters eagerly waiting their work packet. What a busy time it was finding seats and arranging the children in age groups!

Between 170 and 180 children were packed into the hall. Uncle Harry

(Stokes) was not able to come this year, so Sister Amprimo, a missionary on furlough from West Irian, led the school. What a time all had in singing the favourite choruses, saluting the flag after pledges had been made, and listening to the lovely stories and the missionary ones Brother and Sister Amprimo told. This was a rewarding experience for each teacher, to present the lovely stories of Bible heroes.

HUNTLY, N.Z.

## Huntly Joins In

THE LARGEST GROUP EVER, more than 330 children between the ages of five and sixteen, attended the Huntly, New Zealand, Vacation Bible School during the first week of the August holidays. Transport for children from outlying points is usually provided by car, but because of the extra-large attendance this year, buses had to be hired to do the job efficiently.

On the Thursday night a special Parents Demonstration Evening was held, when the Mayor, Mr. Gavin, was present and expressed his appreciation of the school and the work done by the Adventist Church and other helpers. A large number of parents enjoyed the programme of items by the children, and then visited the various hobby classes where the boys and girls were putting the

finishing touches to their work. They had made black-cat door-stops, boom-rangs that really flew, wire fruit bowls, ornamental butterflies, woollen chickens, toy boats and glass paintings.

The Bible programme was well balanced and interest-packed. Songs, stories and a Bible lesson were followed by a period of outdoor games, a short film and then the work on the hobbies. Finally a few more songs (and how those children loved to sing) and a concluding story.

With only a small church sponsoring the programme, we were hard pressed to find staff. However, the project received enthusiastic support from almost every available worker, and we managed. Some non-Adventist ladies joined the team and were an excellent help. The joint leaders this year were Brother and Sister C. Smith of Te Kauwhata.

The children are already talking about next year's Vacation Bible School. Other churches in the town run similar efforts with small attendances but the Adventist Vacation Bible School is the "Huntly V.B.S."

This year some sixty children took cards to enrol in the Junior Bible Correspondence Course, and ten requested Bibles on the Gift Bible Plan.

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## Letters to the Editor

(Concluded from page 5)

in our Book and Bible Houses. There is a series of ten books by Leslie Rees which include titles such as "Wylah the Cockatoo," "Kurri Kurri the Kookaburra," etc. Then there is the Jacaranda series and "Furred Animals of Australia" and others. MV honours are in Australian nature subjects and not overseas nature.

There are many more such books in the general book shops but the great majority include evolution in some form. It is very difficult to secure nature books without evolution. Of course, no one would suggest we are so parochial as to confine our reading to Australia. Surely our children should know of animals in other lands and read about them.

We do stock books such as "Benny the Beaver" and "Humpty the Moose," as these are written and illustrated by Adventist authors to teach lessons from God's book of nature. It is one thing to know about nature but another thing to know the God of nature. The only reason for the existence of our Book and Bible Houses is to provide reading that will lead us to God's kingdom.

A. Maberly, Sales Manager,  
Signs Publishing Company.

### "All for Those Sabbath Testimonies"

Brother,

After having read "An open letter to Mandy," let me back up the remarks of Brother Herbert W. McLean, of Queensland, which he based on "Testimonies," Vol. 7, page 19.

"Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigour. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others."

In almost ten years as a member of the Seventh-day Adventist Church I have often thought there is something lacking in our meetings. Without a doubt I would say this is the answer. In our Kaikohe company we allow time during the missionary service.

I would suggest reading "Testimonies," Vol. 7, pages 18 to 24, under the heading "Work for Church Members." Also "Sunday Labour," "Testimonies," Vol. 9, pages 232-238.

On pages 232, 233 we read, "When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws."

In the same book, page 235: "We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness."

Personally I like to carry "Good News Series" tracts, also "Lawlessness, Why?" "Smoke Signals," etc., with me all the time, distributing them wherever possible. Sunday I certainly find is the day when people are much more inclined to be interested in things of a spiritual nature. The "Good News Series" tract—"Bombs and Blessings" No. 33 is one I find the people accept readily, or "Lawlessness, Why?" and "Christ Is Coming Again" No. 3, also "The True Church Identified" No. 28, if it seems opportune to include them—or perhaps others.

The question I usually ask is "Do you like reading?" They may inquire, "What's it about?" I often reply, "Connected with the times in which we are living!"

The messenger of the Lord gives this counsel in "Testimonies," Vol. 9, page 39, under "The Result of Failing to Work": "Comparatively little missionary work is done, and what is the result?—The truths that Christ gave are not taught. Many of God's people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticize and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls,

such an unrest of mind, that they could not be restrained from fulfilling the commission, 'Go ye into all the world, and preach the gospel to every creature.' Mark 16: 15."

As we daily pray for the strength and power of the Holy Spirit, may the Lord be with us to this end.

T. A. Tyree, Keri Keri, N.Z.

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## "Is Your Paradise As Good As Ours?"

(Continued from page 7)

tions" by engaging in the noble game of volley ball—at the appropriate times of course. At other times we had the ministerial students turn teacher, and at one stage felt that we had the best staffed school in the Bismarck-Solomons Union—four students and three teachers. It was quite a task at the beginning of the "school term" to work out who would qualify for the respective positions of Principal, Headmaster and Registrar. In the evenings our evangelistic blood was stirred. There were "specials" for the children in the form of Bible stories on film. Our distinctive doctrines held pre-eminence, and when preached from the screen created some very genuine interest, especially when the topic of heaven was presented. I failed to mention earlier that although the villagers in this area belonged to a well-established church they also had their roots well grounded in a strange "Cargo Cult." One of the basic tenets of this cult was to display a fanatical belief in their "Bush Paradise" where it was "tambu" for sinners like myself to desecrate the sacred portals of paradise; and where banked "holy money" could be withdrawn to buy off sickness and death.

### "Is Your Paradise As Good As Ours?"

You might be able to picture the interest generated when I advertised that I was going to speak with the aid of a film strip on Paul's version of heaven. My topic would be, "Paradise." Long before the doors-open time arrived, delegations were arriving at my grass-roofed headquarters flooding me with questions. "What's your Paradise like, Pastor?" "Is your Paradise as good as ours?" was the central question, however. Is your Paradise as good as ours? How thrilling it was for me that night to direct these deceived "petty-paradisers" to the text in 1 Cor. 2: 9 where it states that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." God's Paradise has no death, nor sickness such as I have seen around here in the last few days. It has no old age, not even a person who gets tired at the end of a long day. The longer we spoke on this grand theme, the quieter the large crowds became until at last the final call was made to have done with

(Concluded on page 13)



## Do You Get Discouraged?

J. W. BEWS

DISCOURAGE HIM? Never. His boundless energy and confident outlook would have gladdened the heart of Norman Vincent Peale (of positive thinking fame). Only the other day mother condemned him to sit in a chair for a misdemeanour. What a punishment for such an active little lad—but not for him discouragement. At once he turned his chair into a ship, ploughing through the seven seas. She banished him to a corner to consider his sin, and he imagined himself in a cave inhabited by bears, with which he immediately did battle. As a last resort he was sent to bed. Hey presto, the bed became a tent and he spent the remainder of his confinement—playing Indians.

Truly it has been said, "The measure of a man is his reaction to discouragement." Discourage—to deprive of courage, dishearten, deter. All too often this attitude is the state of humanity on this unhappy planet. People everywhere are worried. The troubles of yesterday added to the problems of today, and increased by thought of the difficulties of tomorrow, make the burden of life too great to bear.

Discouragement is not only a problem of this age. The Bible reveals that the woes of discouragement had deeply penetrated the confidence of a people way back in the thirteenth century B.C. The people were none other than the children of Israel on their way to the Promised Land. Through the blessing of God they had overcome the trials and rigours of the road and at last they were encamped on its border. The Bible records it. It is found in Numbers 14:1 and 4.

"And all the congregation lifted up their voice, and cried; and the people wept that night." "And they said one to

another, Let us make a captain, and let us return into Egypt."

The children of Israel had awaited this moment for hundreds of years. Even Joseph had spoken of it before he died. What could possibly cause the cherished dream of those ages to become such a disaster?

The reason for the great lament is found in Numbers 13:28 and 33. "The people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

God said, "Take the land of Canaan," the children of Israel said, "We cannot." The mighty God of Israel was forgotten, because the people were discouraged. His miraculous manifestations were ignored. The happenings of the past few weeks were counted as but a dream which is chased away by a shaft of early morning

sunlight. What marvels they had witnessed—the signs and wonders showed to Pharaoh, the destruction of his army, the dividing of the Red Sea, the cloudy pillar by day and the pillar of fire by night, the visitation of God upon Mount Sinai with commandments and laws, the manna bread from heaven and the water from the rock! Now came one last test. "Take ye the land."

The shouts of encouragement from the faithful were drowned in the flood of tears that flowed from the eyes of unbelievers. God was not pleased with this expression of unbelief, and His judgment was passed: "And your children shall wander in the wilderness forty years, . . . until your carcases be wasted in the wilderness." Numbers 14:33.

Back they went to the desert—defeated, discouraged.

Mark 5:25 tells the sad story of a certain woman who had an issue of blood for twelve long years. She "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Verse 26.

Could you or I imagine the heartaches of those twelve years? The constant tiredness, the loss of blood, the weakness, the frustrations and oh, the discouragement. Every physician had another cure, another remedy. New hope burned in her breast—until they ran out of ideas, and she ran out of finance. Medicine and diets, exercises and treatments—all failed. Then she heard of Jesus, Jesus of Galilee. She heard how the blind went to Him in darkness and came away in light. Their first glance with their eyes wide with excitement had been upon the Saviour of the world. The deaf had gone seeking the Healer, and the cords of their ears, untuned for years, had a thrilling vibration at a word from the Life-giver. Limbs that were twisted and bent and weak and lifeless sprang into life at a touch from His hand. The hills of Galilee echoed with the praises of those who had sought the healing power of Jesus and had come away satisfied, as all men do who seek the Saviour.

Her hope revived with every story she was told, and her faith took hold again with every shout of praise that came to her eager ears. So she sought for Jesus. She sought and found the Saviour, and put forth her hand to touch. She thought, If I may just touch Him I shall be made whole. She touched Him—where? Upon the arm to attract, upon the breast to implore? No. She touched the hem of His garment as the Saviour passed by. Oh, the feeling! Oh, the glory! Would not time stop and stay the instant for

# Which Comes First -- The Latter Rain or the Sealing?

RITCHIE WAY

eternity. Healing. At once she was made clean. One touch and the pain and feebleness of approaching death turned to the joyous feeling of perfect health and vigour. "Straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague." Verse 29.

Jesus said, "Who touched Me?" The disciples were amazed. Who touched Him? The people answered His query with looks of astonishment. He was jostled on all sides, and rudely pressed hither and thither. It seemed a strange inquiry. Peter said, "Master, the multitude hustle and press You and yet You ask, Who touched Me." Jesus could distinguish the touch of faith from the casual contact of the careless throng. He felt virtue go out of Himself, and could not let such trust pass without comment. So the woman, trembling, came forward and cast herself at His feet. With grateful tears she told the story of her suffering and of how she had found relief. She testified of Jesus, confirming her faith in Him. Verse 34 of this wonderful chapter records the words of Jesus, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

What a contrast of faith! The Israelites, chosen of God and experienced in the blessings of God, were not prepared to trust fully and completely. Yet this woman, weak and infirm for years, came in her great need seeking, yielding, trusting, trembling in faith to the Saviour. And she was healed!

How like the story of the Prodigal Son! One son was settled, in the father's sight, certain of eternal life, saved it seemed, yet not. Truly, the children of Israel had an elder brother experience! The other was lost, with no hope, no help. On every side there was despair. Then Jesus came when all was dark and bade that soul no longer fear. Faith became the victor. She could exclaim with another one, whom the Lord had set free from a prison of physical infirmity, "Whereas I was blind, now I see." For who could meet the Master in such a way without being spiritually awakened!

We think of Zacchæus the mean, Mary Magdalene the sinner, the Samaritan woman bewildered at the well, and Nicodemus who came at night to learn—"Ye must be born again." If only these words, with the hidden meaning made plain, could be echoed from every pulpit, believed by every Christian, and lived by every saint, how the coming of the Lord would be hastened!

Is your discouragement a wall of defeat, or a stepping stone to victory?

THE CHAPTER in the book "*The Great Controversy*" which deals with the latter rain, is chapter 38. Its first paragraph, a quotation from the first verses of Revelation chapter 18, gives it its title—"The Final Warning." These verses depict the remnant church going to the world in latter-rain power to call the true in heart out of the world-loving churches that have become corrupted with spiritism.

The two points to especially note in this chapter are these. 1. The latter rain is sent to ripen earth's harvest. 2. It ripens not only the wheat but also the tares. Consequently, it engenders fierce opposition. "The power attending the message will only madden those who oppose it. . . . The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against the commandment-keepers." — "The Great Controversy," page 607.

Firstly, there will be **the latter rain**. Secondly, opposition which ripens into **restrictive Sunday laws**. The church will employ the state to enforce Sunday sacredness, thus forming the image of the beast. The Lord tells us that "the image of the beast will be . . . the great test for the people of God, by which their eternal destiny will be decided. This is the test that the people of God must have **before** they are sealed."—S.D.A. Bible Commentary, Vol. 7, page 976 (emphasis supplied).

Notice two points also, from this last quotation. Firstly, the great test is specifically stated to be for "the people of God," that is, the remnant church. Secondly, the people of God must have this test **before** they can be sealed.

Now let us summarize all that has been said:

1. **The latter rain** provokes opposition. ("The Great Controversy," page 607.)
2. Opposition ripens into Sunday enforcement which is the **mark of the beast**. ("The Great Controversy," page 607.)
3. Only those who pass the test of the mark of the beast will receive "**the seal of the living God**." ("The Great Controversy," page 613.)

Now where, in the events of the last days, does the great final test for God's people come? "The great final test comes at the close of human probation." ("Christ's Object Lessons," page 412.) As this test comes at the close of human probation, and as God's people are not sealed until they have passed this test, it becomes obvious that there would be no time at all for the latter rain to do its appointed work **after** they have been sealed.

The word "seal," like the words "sowing," "early rain," "latter rain," "harvest," and "sifting," is a word taken from

nature to illustrate the work of grace. The verb "to seal" (*sphragizo*) occurs in a specialized sense in writings from New Testament times. It is used for the sealing up of bags of wheat or barley, and was the owner's guarantee that the contents were up to the required standard.

The sealing indicates that the harvest is completed. The latter rain has ripened the wheat, the chaff and the tares have been sifted out, and it has been sealed for delivery. Only that wheat which has been perfected by the latter rain can receive the seal of perfection. If the latter rain does not fall first, there will be no harvest to seal. It is therefore untenable to place the sealing before the latter rain.

☆ ☆ ☆

## "Is Your Paradise As Good As Ours?"

(Concluded from page 11)

lesser things. I am sure hearts were lifted to God's Paradise that night as we sat and talked under God's star-studded heaven. We learned the next day that some had very little sleep that night, no doubt due in great part to the challenge that had flashed from Heaven's Book that the Rock Christ Jesus will eventually lead them, not through a secret path moving through the coconut groves and dense jungle, but through the great starry heavens to the city above whose builder and maker is God. This experience in Wide Bay thrust its lesson upon me. To quote the seventy-three-year-old philosopher, Lewis Mumford, writing on the Moon Age: "It is not the outermost reaches of space, but the innermost recesses of the human soul that now demand our most intense exploration and cultivation."—"Newsweek," July 7, 1969.

☆ ☆ ☆

## "I BELIEVE IN THE SPADE"

"America's beloved poet, essayist and physician, Oliver Wendell Holmes, uttered this beautiful tribute to the work of archaeological research: 'I believe in the spade. It has fed the tribes of mankind. It has furnished them with water, coal, iron and gold. Now, it is giving them truth, historic truth, the mines of which have never been opened till our time.'"

## Manus Dedication

# "THE LIKE I HAVE NEVER SEEN"

W. R. FERGUSON

IT WAS A DAY not soon to be forgotten. September 25, 1969. For many months the church people at Solang, particularly, and the other churches on Lou Island, had been preparing for the dedication of the church at Solang.

Pastor Lee and the writer attended the gathering. There were twenty large outrigger canoes and dozens of smaller canoes. Apart from this, hundreds of people from all parts of the island of Lou walked in. Every last student and teacher from Pisik school also came. There were three locally-owned small ships at anchor also.

Pastor Lee cut the ribbon immediately after the local choir had assembled in the church. On the cutting of the ribbon the choir sang and the people filed into the church. The programme that had been duplicated and arranged was foolscap in length. It was impressive. But the whole service took only about two hours. Pastor Lee saw the number of special items and decided to shorten the preaching of the dedicatory service. After the service, the folk gathered along Hay Street (named after the administrator, Mr. Hay) where cooked food was brought.

There were 1,400 wooden dishes and enamel wash basins of taros and 1,300 baskets of the same. These were divided out among the visitors from all faiths and areas. The list of other foods is very long. But to illustrate, there were 55,377 uncooked taros hanging on special rails at the sides of the road. Some 35,259 fish had been caught and cooked and smoked weeks before, and 1,100 wild fowl (megapode) eggs had been cooked also. With chickens inside or not, they are said to be most palatable out here in the islands.

Well, there was so much food to be shared out that most of Friday morning as well was taken up with the job. No one could go away hungry from such a glut of food. The Manus High School (a government school) was donated almost a shipload of food. When the dedication programme was over, Pastor Lee and the writer returned to Pisik and then to Lorengau in a canoe, called "MV Koronna." This little thirty-five-foot-long canoe did a mighty job. And I would like to thank the owners for their help.

It is true that in other places when dedications come off, the feast side of things is not so emphasized. But in the islands, the people want all visitors to go away with both a head and stomach full of good things.



## WEDDINGS

**BARRETT—McHARG.** On Sunday, August 17, 1969, the Croydon Seventh-day Adventist church, Victoria, was packed with friends, relatives, and well-wishers when Winsome Elma McHarg, eldest daughter of Mr. and Mrs. McHarg of Croydon, was escorted by her father to meet John Raymond Barrett, eldest son of Mr. and Mrs. Barrett also of Croydon, at the marriage altar. The bridal party was joined by Mrs. McHarg who, together with her husband, gave the bride away. It was quite a fine day and the tasteful floral decorations contributed to the happy occasion. Well-wishers joined the newly-weds at a delightfully prepared wedding breakfast given by the bride's parents at Holly Lodge, Ferny Creek. May God's richest blessings go with Winsome and Ray as they set up another Christian home and witness for Christ at Croydon. R. E. Rice.

**CAWSE—WILLIAMS.** On Sunday afternoon, October 14, 1969, at the South Brisbane church, a radiant bride, Janice Maree Williams, entered on the arm of her brother to exchange marriage vows with David Graham Cawse. Janice, a new Adventist and accepted into church membership the previous day, is the daughter of Mr. and Mrs. G. Williams, of Hemmant, Queensland, and David the son of Mr. and Mrs. S. H. Cawse of Hemmant. A gathering of two hundred guests, many of whom had travelled long distances, wished the couple the fullest blessings of God and every happiness as they set up their home in the Wynnum district where David is a school teacher. P. A. Donaldson.

**GERSBACH—CHAMBERS.** The marriage of Noel Barry Gersbach to Frances Hope Chambers at the Midland church on Monday, October 6, 1969, united two old Adventist families in Western Australia—the Bert Gersbachs of the Metricup district, and the H. S. Chambers of "Hyrtley," Kullikup. Frances, a graduate of the Sydney Sanitarium, served in Africa as a missionary nurse. Noel recently joined the service of the Lord as a literature evangelist. We pray God's richest blessing upon the new home Noel and Frances will establish. R. K. Brown.

**HAIN—MADDEN.** Relatives and friends gathered from the surrounding countryside to witness the marriage of Malcolm Leslie Hain and Irene Hazel Madden in the Toowoomba church, Queensland, on October 12, 1969. Mal-

colm is the son of Brother and Sister Les Hain of Kooroongarra, and Irene is the daughter of Brother and Sister Madden of Warwick. May God continue to bless these dear young people as they establish their home and continue their witness with the church company at Millmerran. D. A. Brennan.

**LOETZSCH—HEALEY.** Perfect spring days are rare in Melbourne, but Sunday, October 12, 1969, was a gem! This was the day of Harvey's and Gail's wedding at our beautiful Brighton church, Victoria. Harvey Alfred Loetzsch and his petite wife, Gail Eileen (nee Healey), are now living in Cairns, Queensland, where the fragrance of a gracious Christian home will permeate far and wide. C. E. Sommerfeld.

TILL  
HE  
COMES



**LAIRD.** Robert Laird was born in Edinburgh, Scotland, July 3, 1886, and came to Australia in 1914. To a first marriage a son and daughter were born and both were present at the funeral. In 1928 the Lairds accepted the message in Brisbane during Pastor Roy Anderson's mission. In 1952 as a widower Brother Laird married Sister Evelyn Craig. Brother Laird was a gifted musician and together they found much pleasure in playing the piano for the many friends who called to visit them. After a period of indifferent health our brother closed his eyes in sleep on October 14, 1969. To mourn Brother Laird's passing he leaves his wife, a daughter and son, seven grandchildren and five great-grandchildren. One granddaughter and her husband are missionaries in Peru, South America. A large number of relatives and friends were at the graveside at the Avondale cemetery, New South Wales, to say their last farewell. Words of exhortation and comfort were expressed to the bereaved by Pastor S. Winter and the writer. C. J. Boulting.

**MERCER.** Our dear brother, Leslie Milton Mercer, unexpectedly passed to his rest on October 8, 1969. He will be greatly missed by the church, and especially by the Pathfinders for whom he worked untiringly. Born forty-seven years ago at Wellington, New Zealand, he has given many years of service to that church and lately to Palmerston North church. His dear wife, daughter Linda, son Brian, and mother and brother, all mourn his passing. Services were conducted at the Palmerston North church by the writer and Brother R. Coombe and the elder, Brother E. Fairclough. Our brother was laid in peace at the Kelvin Grove lawn cemetery to await the Lord's return. Love and sympathy were expressed by a large attendance of members, friends, and associates. D. I. Jenkins.



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MATRICULATION IS A PREREQUISITE FOR BOTH COURSES.

**McDONALD.** On October 18, 1969, in his seventy-fifth year Alistair Christian McDonald passed quietly to his rest in Wanganui, New Zealand. Alistair was the last of his family and now rests in the lawn cemetery at Aramoho, where his wife, Myrtle, and his sister-in-law Hilda are buried waiting the resurrection. Alistair left his estate to our leper mission work in New Guinea, and for the support of teachers. He longed to see the work finished and the return of His blessed Lord. "Even so, come Lord Jesus." F. M. Slade.

**McKEAN.** Richard (Dick) McKean was born on October 18, 1902, and passed to rest on October 26, 1969. Baptized when only a lad of fourteen years of age, he remained a true and constant Christian all through life. Quiet and kindly by nature, he blended together the beautiful graces of the Christian life in lovely harmony. To his devoted wife, Lily, and his three fond daughters, Elma, June, and Valerie, to his brother, Lindsay, and his sister, Mrs. Eager, and to other close relatives, we proffer our deepest sympathy in their bereavement, and with them share the blessed hope of Christ's return to call His sleeping saints, and to restore them to their loved ones again. Pastor M. Logue was associated with the writer at the services in the Benalla church, Victoria, and at the graveside. C. F. Hollingsworth.

**NILSSON.** Sister Catherine Mouat Nilsson passed suddenly to rest on October 23, 1969, in her eightieth year. Thirty-one years ago under the ministry of Pastor D. Sibley in Hokitika, South New Zealand, Sister Nilsson with her husband accepted the Advent message and faithfully followed her Lord. Her love for people and her kind hospitality to young and old will be remembered by many. To her husband, two daughters, two sons and other loved ones we extend our sympathy. All were directed to the reunion day when death shall be swallowed up in victory. In services in the Glen Innes church, North New Zealand, and at the graveside, Pastors L. D. Vince and J. T. Howse were associated with the writer. H. W. Hollingsworth.

**NOLAN.** Sister Julia Mary Nolan of Innisfail, Queensland, was suddenly called to rest on Wednesday, October 15, 1969, aged fifty-two years. Sister Nolan, together with her mother (now deceased), embraced this message as a young girl in the Mackay district. Our dear sister was a friend to all and was held in high regard by neighbours and church members alike. A large group of friends and sorrowing ones were directed to look to Christ as their source of comfort and hope. To her devoted husband, Harold, members of her family, and many relatives we extend our heartfelt sympathy. G. W. Oaklands.

**TROTMAN.** Ella Margaret Trotman was born at Beechworth, Victoria, in October, 1881, and passed to her rest on October 15, 1969, at Eraring, New South Wales, after a short illness. Her early life was spent in the Snowy Mountains area of New South Wales where she endeared herself to the various isolated communities by giving freely of her nursing services in hazardous pioneering days. Several years ago she contacted Seventh-day Adventist beliefs through the efforts of Pastor T. Kent. It was comforting to her to know that two of her grandsons are currently engaged in overseas Adventist mission work: John Truscott and family in India, and Peter Truscott and family in Tonga, while their mother upholds our standards as matron in a public hospital in New South Wales. To mourn her passing Sister Trotman has left a family of five daughters and one son who were all present at the graveside service held in the Avondale cemetery. Pastor S. Winter and the writer brought words of comfort to the relatives and friends. C. J. Boulting.

### RETURN THANKS

Mrs. Helyar of Brisbane and Yvonne Ringuet of Coorabong wish to thank all kind friends for messages of sympathy and for the kindnesses shown to them at the time of the passing of their sister Henriette Ringuet.

### CHRISTMAS SPECIAL

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and Advent World Survey

Official Organ of the  
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First 25 words - - - - - \$2  
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Remittance and recommendations from local pastor or conference officer must accompany copy.

**FLASH POINT . . .**

- ✧ Brother and Sister E. C. White and family of Kabiufa College, Goroka, in the Coral Sea Union Mission, will be returning permanently to the homeland, at the close of the school year. Brother White has accepted a call to the North New South Wales Conference where he will serve as assistant MV secretary.
- ✧ Brother and Sister R. B. Roberts of the North New South Wales Conference have accepted a call to Aoba, New Hebrides, in the Central Pacific Union Mission, where he will serve as district director. Mrs. Roberts was formerly Sandra Lauder, daughter of Pastor and Mrs. W. D. Lauder of Greenacre, Sydney.
- ✧ Miss D. M. Walters of the Melbourne Factory and Wholesale office has accepted a call to the Sanitarium Health Food Company office in Wairoonga to fill the vacancy caused as Miss V. Francis returns to her home in England.
- ✧ An exchange has been effected between G. W. Drinkall of the Greater Sydney Conference and B. A. Taylor of the North New Zealand Conference.
- ✧ Brother and Sister K. Meyers of Mullumbimby have been invited to connect with the staff of the Betikama School in the Solomon Islands for teaching work in 1970. Mrs. Meyers was formerly Julie Beeck of Katanning, Western Australia.
- ✧ Miss Michelle Costello, a teacher in the North New Zealand Conference, has accepted an appointment to serve as headmistress of the Primary "A" School at Mount Hagen, New Guinea, in the Coral Sea Union Mission.
- ✧ Miss M. Rutter, a physiotherapist at the Sydney Sanitarium and Hospital, has accepted a call to serve as physiotherapist for a two-year term at the Togoba Hansenside Colony in the Western Highlands of New Guinea.
- ✧ Doctor C. D. Standish of Avondale College has accepted a call to the Inter-American Division as Academic Dean and head of the education department of the West Indies College in Jamaica. Mrs. Standish was Cheryl Basham, daughter of Brother and Sister R. H. Basham of Sydney. Doctor and Mrs. Standish will be taking up their appointment about the year-end.
- ✧ Brother H. T. Irvine of the Avondale College teaching department has been called to Longburn College where he will head the teacher training programme to be implemented at Longburn next year.
- ✧ Pastor T. R. Parker of the North Queensland Conference has accepted a call to serve in the Tasmanian Conference.
- ✧ Pastor P. J. Colquhoun, superintendent of the Gilbert and Ellice Islands Mission in the Central Pacific Union Mission, has been granted permanent return to the homeland and has been invited to connect with the North New Zealand Conference.
- ✧ Doctor John Kemp, at present in England, has been invited to join the Greater Sydney Conference to connect with the Strathfield high school for teaching work.
- ✧ Miss Shirley Rippingale of Wanganui, New Zealand, has been appointed to the South New Zealand Conference for teaching work. Miss Rippingale has previously completed two terms of mission service, one at Jones Missionary College in the Bismarck-Solomons Union Mission and the other at Kabiufa in the Coral Sea Union Mission.
- ✧ An exchange is being arranged between two Publishing Department secretaries. Brother W. Pitt of the South Queensland Conference will connect with the North New Zealand Conference, while Brother J. F. Webster will transfer from North New Zealand to the South Queensland Conference.
- ✧ Pastor E. B. Andrews from the South New South Wales Conference has been called to the North New Zealand Conference for evangelistic work.
- ✧ An exchange is being effected between Pastor A. C. Needham of the Greater Sydney Conference and Pastor G. A. Metcalfe of the Victorian Conference for evangelistic work.
- ✧ Pastor L. F. Schick, pastor-evangelist of the Victorian Conference, has accepted a call to the West Australian Conference.
- ✧ Brother C. E. Akroyd, Book and Bible House manager for the Victorian Conference, has accepted a call from the Southern Asia Division to serve as secretary-treasurer of the Pakistan Union Mission.
- ✧ Pastor S. R. Goldstone, preceptor and teacher at Carmel College in the West Australian Conference, has been appointed to pastoral work in the same conference.
- ✧ Pastor E. I. Totenhofer, an evangelist in the Victorian Conference, has accepted a call to serve in the North Queensland Conference in evangelistic work.
- ✧ Brother A. Stenbridge of the Division Audit Department has accepted a call to serve as accountant of the Home Health Education Service Central Credit Office, Sydney.
- ✧ Brother and Sister A. R. Craig of the Victorian Conference have accepted a call to the Coral Sea Union Mission where Brother Craig will be district director at Menyamy. Brother Craig is the eldest son of Pastor and Mrs. R. D. Craig of the Trans-Tasman Union Conference, while Mrs. Craig, nee Janelle Buckman, is a daughter of Brother and Sister K. Buckman of Kellyville, Sydney.
- ✧ Brother and Sister E. H. Winter of the South Australian Conference have accepted a call to the Central Pacific Union Mission where Brother Winter will be District Director at Vila, New Hebrides. Mrs. Winter was formerly Kay Beamish.
- ✧ During Pastor M. G. Townend's visit to Western Australia he was able to familiarize radio and television stations with our latest denominational programmes. Channel 9 Albany and Channel 3 Bunbury were so impressed with Pastor Roy Naden's five-minute television programme "Focus on Living" that they have offered to run the series free of charge.
- ✧ "Finally, brethren . . ." (quoted from J. C. Swayze): "Russia has abolished God, but so far God has been more tolerant."