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Pathfinder Camp at Deuba, Fiji

WAPOLE TALEMAITOGA, Education and Sabbath
School Secretary, Fiji Mission.

MORE than sixty happy Pathfinders and seven counsellors of the Suva district boarded a seventy-seater bus at the Fiji Mission Headquarters, Suva, on the afternoon of August 30. They were embarking on a thirty-five-mile ride along the Queen's Road to the mission camp-ground at Deuba for a four-day camp.

On arrival each unit was allocated work to do, pitching tents, chopping firewood and cooking. By half past five in the afternoon everything was ready, and six o'clock found us all in the dining place eating our tea.

At 7.15, the neighbourhood was surprised to hear our harmonious singing, and after a brief period of religious instruction by the writer we all went to bed.

To some of the Juniors this camp was a new and an unforgettable experience.

Cabin inspection, flag raising and marching were some of the things that kept those Juniors on their toes. In order for a unit to score top marks team spirit is very important.

An outdoor campfire is always welcome on a camp of this nature, and we had a good one. The items presented around the campfire were both

interesting and inspiring. Our camp director always had something new tucked away up his sleeve for the Juniors, and they always appreciate this.

Treasure hunting and a walkathon were programmes that really tested our muscle fibres. In Suva we go around in cars and buses, but at Deuba it was really a testing ground. When we reached our base that afternoon we couldn't help but collapse under the trees on the campground.

I was surprised to learn that among the campers were two children of different faiths, one a Catholic and the other a strong Methodist. They both attended all the activities of the camp, even morning and evening worships and prayer bands. I believe they had a big story to tell when they got home of the things they saw and heard.

On the morning of the fourth day the Juniors were really sad to leave Deuba for home again. Some of them remarked, "I wish we could stay a bit longer."

Everyone enjoyed the fellowship at the camp to the full, and all dedicated their young lives to Jesus, their personal Saviour.



The Pathfinders on parade at the campground.
(Photos: W. Talemaitoa.)



A group of Pathfinders outside their tent displaying their motto.

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ERIMUKU

H. G. DAVIS



Erimuku

CLOSE BY, a rooster crowed, loud and clear; from a short distance came the answer, followed a few seconds later by a faint, far-off echo. Their voices improved; a pig grunted outside the kunai hut; a night bird softly called.

My watch informed me it was a false alarm—two-thirty! Daylight in Papua-New Guinea was still far away.

I prepared to continue that broken slumber, my head on Erimuku's own pillow, his thick grass roof above; but the events of the previous evening chased each other through my mind, defying sleep.

Over the hills had gone the long-drawn-out call, repeated several times until from far away came an answer. But when by torchlight we climbed the crooked little path, packed hard by bare feet and cracked by the long dry spell, Erimuku was not at home.

This was to have been a friendly call with the sure prospect of staying overnight. The friendship afforded us by the neighbours, however, was generous and warm.

As we sat around the fire, its light showing up the friendly faces, their dark bodies merging with the shadows, my seat was that of the honoured guest—a lone box emptied for the occasion and covered by a blanket.

My tall son-in-law, with long experience as a "truckie" on the Lae-Mount Hagen run, was the spokesman in pidgin from our side of the fire. "Our" side included Samuel, from Wabag, cargo boy for the trip. Then these newly made friends happily hung the family pot over the flames, the water boiled, and in went the tin of beans. Sanitarium? I did not notice; but they tasted good!

We waited. Still Erimuku had not arrived. A suggestion about something to while away the time produced a quiet native song; then a request, through the "interpreter," broke traditional silence about the songs they sing.

"What were the meris singing so softly?"

"The time when the creek flooded and the birds waded and bathed in the shallow water."

I suggested that Russ tell them of the Great Flood, and how only a few good people were saved. He did.

He told how when Jesus Christ returns He will likewise save the good ones. They quietly listened.

Six Teaspoons!

Then Erimuku was at the door. He had been there a while, it seemed, and had listened to it all.

His own doorway, dimly lit by two smudge wicks, framed his wife and daughter, mother and mother-in-law. We could feel the welcome, though the piccaninny meri was rather shy. Erimuku offered us refreshment; but we let them have the weak tea, while we had our second course of biscuits and corn relish.

Russ nudged my elbow. I followed his glance. Six teaspoons of sugar in one cup of tea! Apart from sugarcane (have you ever tried chewing it?), maybe that was their only sweetening—but six teaspoons!

How old was Erimuku's mother? She could not say. The question, however, stirred from her memory the story of how (it was in the early thirties) they had seen on the hills to the far south-east the tents of the first explorers in that region.

Spirits! There was no doubt about it. Even after personal contact was finally made, they still regarded Jim Taylor and the Leahy brothers as spirits. Hair plucked from their legs was housed in a specially built "haus tambu" and worshipped. But later on, farther inland on the return journey, the cargo and not the men was the object of keen regard, and the explorers fought for their lives.

The arrival—and noise—of the first plane, this wrinkled old meri recollected, had sent everybody helter-skelter to hide under rocks or grass or any other shelter they could reach.

We finally calculated that she must have been about seventy years of age.

But along with all these crowded thoughts when the cocks crowed twice, who could help but think of the experience of the Apostle Peter? So weak of ourselves, we so greatly need that power outside of and beyond our own. And if ever I prayed that the Lord would bless and help me to witness in some way for Him, it was then. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

Request Granted

Laymen's year? Yes, this is laymen's year; and workers' year; and ordained ministers' year. And we all need so much

the grace God is so willing to give. Daily we can offer up our empty heart's cup to be filled to overflowing. (John 7:37-39.)

The morning light finally peeked through the chinks of the woven pitpit walls, "Good mornings" went the rounds, and we prepared to continue our trip. Before leaving, however, our request for worship was gladly granted. The Sabbath school lesson, read in English and turned into pidgin, brought to this family God's world-wide call to honour Him and to keep His law—that fence (or banis, so familiar to them) which keeps out the destroyer.

Erimuku, it would appear, is not far from the kingdom. His wife? She is still bound by habits so common to their old way of life.

Some years ago her sister, a hole-in-the-heart case, was flown to Lae for the operation that changed her way of life. Her spiritual heart, however, had already been renewed, for her answer to her relatives' wails that she would die if operated on, was: "The Man on top is looking after me. You don't need to wail, even if I die." She and her husband rejoice in God's uplifting Advent message for all people.

Samuel's earnest prayer that morning surely must have reached the throne of grace—it was so sincere, so heart-warming, so direct. We leave it with God to water the seed sown on that brief visit.

And as with cheerful diligence every layman does his part, who knows "whether shall prosper, either this or that?"

SO OFTEN our churches are like quiet harbours where the ships lie, each one tied to his own mooring place. The sails are there, but they are stowed away below decks. There is no driving before the wind on urgent business, taking rich cargoes to needy people—just a gentle rocking to and fro at the mooring. When the tide comes in there is a gentle rising and a slight disturbance throughout the moored fleet, as they rock more noisily and with more movement. But the tide soon goes out and the boats subside to their normal level once more. As they spend their days moored side by side, all they do is gather barnacles on the hull in a wasted existence.

Wouldn't it be thrilling if some of us would yield our hearts to Christ, and by His grace experience a growing maturity? Then, as He filled our hearts and lives, how exciting it would be to move into a sense of completeness in Him, to raise our sails, cast off the moorings, and move out into the busy seas of life on business for the Master. How satisfying it would be to have every inch of canvas aloft, to sense the filling of the wind and the quiet driving of His Spirit. What a contrast to rocking in the church mooring!

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me." Isa. 6:8.

—"Limiting God," by J. Hunter.

NEW CHURCH AT MT. ISA

R. H. ABBOTT, Lay Activities Secretary, Trans-Tasman Union Conference

"ON BEHALF of the City of Mount Isa I would like to congratulate you upon the erection of this fine building. I thank you on behalf of the City of Mount Isa for coming to our city. With you, I hope to see this church not big enough to meet the needs as your work prospers in Mount Isa." So spoke the mayor of Mount Isa, Queensland, Alderman Bill Weigh, on the occasion of the opening and dedication of our new church on Sunday, October 3, 1971.

In supporting the mayor, the general manager of Mount Isa Mines, Mr. D. T. Buchanan, expressed appreciation of the good work done by Seventh-day Adventists in Australia and New Guinea. "It is pleasing to all Mount Isa people to see what Seventh-day Adventists are doing," he said.

Pastor C. D. Judd, president of the Trans-Tasman Union Conference, in delivering the dedicatory address, drew attention to the fact that it was God who first conceived the plan of man worshipping in a building. He spoke of the sanctuary in the wilderness and the building and dedication of Solomon's temple. "However, God does not dwell in bricks and mortar," he said, "but in the humble hearts of Christian people." It is God's purpose that we should be joyful in the house of prayer. "This church is to be dedicated as an open church for all people," he concluded.



The Mayor of Mount Isa, Alderman Bill Weigh, speaking at the opening of the new Mount Isa church. Seated (left to right): Pastor A. G. Probert, Brother Neville Smith, church minister; Mr. D. T. Buchanan, general manager of Mount Isa Mines; Pastor C. D. Judd, president of the Trans-Tasman Union Conference; Pastor E. I. Totenhofer, president of the North Queensland Conference; Pastor R. H. Abbott, Lay Activities secretary of the Trans-Tasman Union Conference; and Brother George Stickland, local church elder.

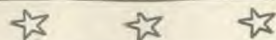
A commodious building of cement brick, attractively painted and ornamented, and equipped with carpeted floor and neat pews, the new Mount Isa church fills a definite need in this rapidly growing city (estimated population, 27,000). A large

hall is also part of the building complex and will be useful for social and welfare activity. The building has been erected largely by voluntary labour, and our faithful members are to be congratulated upon the fine achievement.



The new Mount Isa church. Our artist has donated the two trees in the picture. Actually they are electric light poles. We thought trees looked better.

EDITORIAL



THE SABBATH RE-EXAMINED - 4

For the past three weeks we have been looking at an article from the "PROTESTANT REVIEW" entitled "Remember the Sabbath Day," by D. Shelton, the editor of that paper. Mr. Shelton's arguments have been examined and investigated and this week we take this examination a step further. The article continues:

WHAT ABOUT OUR LORD?

It is stressed in all four Gospels (Matt. 28:1, Mark 16:2, 9; Luke 24:1; John 20:1, 19) very strongly that our Lord rose and appeared to the women and the disciples on the first day of the week. It is also clear that some of the subsequent occasions of His appearing to His disciples were ones of careful instruction. (Acts 1:1-3.) But nowhere does our Lord say that the church will keep its Sabbath on the first day of the week. Is this a problem? Not really, for we know that the whole counsel of God "is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture." (Westminster Confession Ch. 1, Sect. 6.) For example, there is no command in Scripture for women to be baptized or to take the Lord's Supper. But it is clear from the example of Lydia (Acts 16:15) and from the application of the Lord's Supper to all believers, that women are included. A definite command or precept is not needed—apostolic and Biblical example is quite sufficient. The same is the case with the Christian Sabbath.

It is also interesting to note that the only other DATED appearance of our Lord to His disciples was on the first day of the week. John 20:26 states: "And after eight days again His disciples were within, and Thomas with them." The pattern of the disciples gathering together on a day was apparently already established—and numbering the days inclusive of the first and last as was usual in the New Testament, this was on the first day of the week, only one week after the resurrection. Thus the title "Lord's Day" (Rev. 1:10) fits most aptly the resurrection day—the day of the completion of the new work of spiritual creation. On the Jewish Sabbath, our blessed Lord was still in the grave: by no stretch of imagination can that be called the Lord's day.

We agree that the Lord rose on the first day of the week. The texts quoted in the first sentence of this segment are quite in order. We agree, absolutely, with Acts 1:1-3 that Christ instructed His disciples during the pre-ascension period. However, this very text emphasizes that for forty days Jesus met with His disciples. Are all of these days to be considered holy because He appeared to them? This is the article's implication of the first couple of sentences. There is deemed to be something sacredly significant in the appearance of the Master. Here are forty days together. Are these to be regarded as significant, too? We wonder why the article quotes Acts 1:1-3; surely it dilutes the claims of first-day sacredness.

We do like that candid admission, "Nowhere does our Lord say that the church will keep its Sabbath on the first day of the week." This is something on which we can find complete agreement. However, by precept and example Jesus DID tell His disciples—and those of all ages—which day He regarded as (and called) the Sabbath. And it was not the first day of the week.

We find the examples of women's baptism or taking the Lord's Supper rather weak analogies in this matter. In these instances cited, there is no contrary direct command to be superseded. With the Sabbath it is different. There IS a direct command about the Sabbath. No inference is strong enough to countermand a direct command. And if the Lord appeared a hundred times to His disciples on the first day of the week, that still would not be sufficient to eradicate the sacredness of the day God rested, blessed and sanctified.

When the ceremonial system came to its end, we are informed very plainly that it was "taken away" and "nailed to His cross." Concerning the moral law, as Mr. Shelton freely states, there is no such abolition. Then why does the fourth commandment not stand with the others? And how can it be abolished by inference?

"The only other DATED appearance . . ." is interesting. Let us notice this, harking back to verse 19 from which text the time element is computed. The first appearance was on a Sunday night (Roman time—technically to the Jews the second day of the week, as they reckoned their days from evening to evening). Thus, on Sunday night they were assembled. But for what reason? A religious service? No, for fear of the Jews. There is not one scintilla of evidence that this was in any way a religious meeting.

Why were they visited by Jesus "eight days" (a week) later? For the specific purpose of proving to the unbelieving Thomas that the Christ had risen. If any inference is to be taken from this "meeting" it is not that they were holding the day as sacred but that they were still afraid of the Jews.

The conclusion the article draws lacks any strength at all. Because Jesus appeared to the disciples to prove His resurrection to the doubter, just a week after the resurrection, is no reason at all to draw the conclusion: "Thus the title 'Lord's Day' (Rev. 1:10) fits most aptly the resurrection day," for by all the rules of logic this is a non sequitur and nothing else but.

Jesus said, "Therefore the Son of man is Lord also of the Sabbath." It is the only day upon which He ever placed His name. Common sense deduction would suggest that this, surely, is the Lord's day.

The last sentence of the quoted article is the weakest of all. Not only does the author use the phrase "Jewish Sabbath," which is completely unscriptural, but he suggests that, because Jesus rested in the tomb, that in itself is sufficient evidence for it to be ruled out as being eligible to be called the "Lord's Day." We submit that this evidence is no evidence at all.

The author of the article heads this segment of his treatise, "What About Our Lord?" Well, what about Him? Thus far he has proved only two things which were not controverted in the first place: that Jesus met with His disciples on the day of His resurrection and then "eight days" (the Jewish idiom for a week) later. The first time was for the reassurance of His frightened disciples who were too scared to walk abroad; the second was simply to convince the one disciple who had been absent on the former occasion. There was no suggestion of building the day into one of worship.

But what about Jesus? Let us answer the question. Not only did He declare Himself to be the Lord of the Sabbath, but He kept that day when He was on earth. He went into the synagogue regularly (Luke 4:16); He revealed to the people how the Sabbath ought to be kept (a relatively useless waste of time if He intended to abolish it); He told them that, before Jerusalem was destroyed (A.D. 70) they ought to pray that they would not have to flee on the Sabbath day (Matt. 24:20)—by which He was clearly indicating that well into the Christian era the Sabbath would have significance. And finally, He makes this promise through His prophets that, in the new earth, when all else has gone and God has created "new heavens and a new earth" the Sabbath will remain, and that the redeemed of all ages will worship God on the Sabbath. (See Isaiah 66:22, 23.) We must gently emphasize, therefore, that the Sabbath, in the mind of Jesus at least, remains.

(To be continued.)

Robert H. Parr

PATIENCE AND SACRIFICE ON PUKAPUKA

K. J. GRAY

President, Cook Islands Mission

PUKAPUKA is one of the Cook Islands group in what is known as the Northern Islands. Here are some interesting facts about this small and very isolated spot in the great Pacific Ocean:

Pukapuka is believed to be the first of the Cook Islands sighted by Europeans when the Spanish navigator, Mendana, discovered its three small islands situated on a triangular-shaped reef in 1595. Pukapuka, 715 miles north-west of Rarotonga, is the least visited of the Cook Islands. The only export is copra, and only one of three beautiful islets is permanently settled. There are extensive taro beds on the settled island of Pukapuka, and the islets of Motu Kotawa and Motu Ko are set aside as food reserve lands. Motu Kotawa is also a bird sanctuary. Pukapuka's total area is 1,250 acres, and its 718 inhabitants speak a dialect more akin to Samoan than Rarotongan.

On such a place as this it would not be surprising if there were no Seventh-day Adventist members but the light of the gospel is shining brightly, even though at times with a somewhat flickering gleam.

Due to the fact that very little produce is exported from Pukapuka, shipping is very infrequent. Sometimes it is more than six months before any kind of foreign vessel noses its hesitant way to an anchorage there, so these sturdy and faithful folk well know the meaning of the word isolation, and yet they yearn so longingly for visitation, fellowship and spiritual uplift from their mission headquarters.

Valoa Jack's Letter

Over the past several years these good folk have been actively engaged in building themselves a church. The minister is a part-time worker only, and with the Seventh-day Adventist school teacher, who is also a builder, they have been going ahead as best they could. Our good minister, Valoa Jack, at times becomes a little discouraged. I will share with you some of his letter so that you can more fully understand this situation. He writes:

"I have received your letter with great interest of what you have mentioned. The reason for this is because of the great love of our heavenly Father which gives us this opportunity to write. Please advise me on this matter, I have people here who are ready to be baptized. They have waited for two years and because no one came to visit us they became restless. They want me to baptize them. Sir, last month the church held a meeting. They were very worried about their relationship with the Headquarter, they felt that they were very much neglected. One other thing, the Mission hasn't given any help to our new church building yet we are carrying the burden all by ourselves and with our lean income we find it a very heavy burden. The church members begin to think that they will keep all their offerings to help them complete the church. I'm afraid of this that the church members are beginning to worry. Before this happen I wish to inform you about it. But despite of this the work is going ahead as usual."

Brother Arona Tariau tells me that he has been given the opportunity of writing his letter "because I am responsible for the project" of building the church. Brethren and sisters, as you listen to his words, picture in your minds the lonely conditions, the long waiting for supplies, the bitter disappointments when the wrong thing or nothing at all reaches you on the occasional ship because someone at some other port has taken it for himself.

Arona Tariau's Letter

"I would like to thank our Almighty Father in heaven for granting me this

suitable opportunity to write to you about our problem on our new church building. Before I write any further I wish to notify you that I have been permitted by our pastor, Valoa Jack to write to you about this matter.

"Now we are having our service in a little house and the condition is not satisfactory. Our members on Sabbath day used to hang around outside during the time of service due to not enough room in our present church building. For this reason some of the members started to stay home.

"Our new building is almost finished with only few exceptions such as windows and doors, etc. We Pukapuka Seventh-day Adventist members really sacrifice ourselves for our new church building so that we can all worship the Lord in a decent place instead of cramping in a poor conditions building. Although our income is very low we will try every effort to finish the job provided you are willing to help us in arranging the remaining materials to A. B. Donald or C.I.T.C. Help had been offered to us from Mission Headquarter but nothing arrived till today.

"Our new building is forty feet by twenty-six feet with a front porch and an office. We have completed most of the job and few left. We should have completed this task already but the shortage of materials held back the work. May I beg of you to help us in sending us the remaining supply and we are anxious to sacrifice ourselves to pay for it."

During the Missions Extension Campaign and in the special offering on December 4 you will have opportunity to pray, work and give; give, work and pray; work, pray and give again so that the many needs of the isolated and neglected islands of the far northern Cook Islands may benefit and be strengthened in the Lord. You have a God-given chance to hasten His coming by helping these places and us to finish the work quickly ere the Lord comes. May God deeply impress your heart with the NEEDS and the POWER.

Be Partners with Valoa Jack and Arona Tariau



Government school headmaster and builder of the Seventh-day Adventist church at Pukapuka, Brother and Sister Arona Tariau and their family.



Brother Tiaki (Jack) Tokire was the "man power" behind the "wheel power" in Pukapuka church transportation system.

MISSIONS EXTENSION OFFERING, DECEMBER 4, 1971

Youth Outreach in Lilydale

ALAN HOLMAN

AS reported earlier in this journal, a 5-Day Plan was conducted in Lilydale in an attempt to evaluate the response in that town to a proposed Youth Mission. The Plan was a success, and the plans for the mission proceeded in an atmosphere of great expectation for those involved in the organization. Handbills were prepared and expertly printed as usual at the Signs Publishing Company (a free plug!). Special personal invitations were sent to all those who attended the 5-Day Plan, and 1,500 residents of Lilydale and the surrounding districts received letters and invitations through the mail. Newspaper advertisements were placed, handbills were letterboxed, and literally the stage was set for Friday evening, August 6.

Vernon Parmenter, the minister for youth at the Warburton church, opened with the subject, "Don't Blame the Kids." On a fine evening the hall was crowded, and the ushers had their problems seating everybody. Over sixty non-Adventists attended that first night and a large number of these requested resumes of Brother Parmenter's address. The meetings continued for six weeks as planned and each evening saw a varied response. An unusual feature was the appearance on each of the nights of previously uncontacted non-Adventists. Unfortunately, the number of those attending regularly was not very high, but the nightly attendance at no time fell below 150 persons.

Music

A special mention must be given to those who provided the musical interludes.

The Lilydale Academy Choir was stalwart to the end, even though weakened by an outbreak of 'flu, and to their conductor, Miss Barritt, must go a special word of thanks. The sound equipment was operated and provided free by Cliff O'Connor. And to the many young people who just attended and lent a youthful feeling to the programmes we offer our gratitude. It was an interesting point that even though many suggested that a conventional programme would not appeal to youth, most of the visitors who attended were from the teenage group.

The programmes continued smoothly, even on the night when a fox terrier calmly trotted across the stage in the middle of a musical item, much to the consternation of all. Only the prompt action of our excellent compere, Russell Stanley, saved the day. In one swift movement, he swooped across the stage and gathered up the errant canine. The young ladies who were singing so sweetly at the front of the stage did not even realize what was going on, and did not miss a beat.

We may not yet see results from this mission, but we are confident that, with adequate follow-up work, a good harvest will be seen in the Lilydale area. And to see the co-operation of the youth of both Lilydale Academy and Warburton was a reward in itself, for in so many ways they showed a sense of responsibility, as they discussed, planned, and put into action their ideas throughout the series.



Lilydale Academy choir conducted by Miss Wendy Barritt sings to an attentive audience at the Lilydale Youth Mission.

"WAYOUT" SPEAKS TO YOUTH IN VICTORIA

C. A. TOWNEND

Radio-TV Secretary, Victorian Conference

"WAYOUT" is a new venture with a special purpose. The aim is to reach non-Adventist youth with the good news about Jesus Christ. Early indications of its acceptance are encouraging.

"Wayout" is a radio programme produced by A.R.T. Productions. Russell Gibbs is the speaker. Each five-minute segment includes music, a message, and an advertisement. 3TR Gippsland, Victoria, was chosen as the station to test the reaction of Australian youth. It can be heard on Sunday, Wednesday and Friday at 5.05 p.m.

Russell Gibbs offers the listeners the "Wayout" brochures. These colourful, youth-style brochures were produced by the Voice of Prophecy. They have been made available for trial purposes by the Victorian Conference. We are carefully listening for any "feed back" from the youth.

Here are the first two letters.

Traralgon

Dear Sir,

I heard your "Wayout" programme for the first time tonight on 3TR and was very impressed, and really liked it and the approach it took.

I am interested in the modern approaches to religion, especially the "Jesus Revolution" which is said to be sweeping America and England.

Please send me a "Wayout" folder as mentioned on the programme.

I remain, yours faithfully,

J.M.

Warragul

Dear Sir,

My friend and I were listening to your programme today and we were interested in the free fold-outs you offered. If you could send them to both of us to the above address it would be appreciated. Your programme was very interesting and we hope to hear another soon.

Thanking you,

G.B. and R.G.

Each applicant receives the colourful "Wayout Magazine." "The Man from Wayout" is mailed the next week. "The Wayout Trip," mailed the third week, encourages a response. The person can apply for "Hang ups"—thirteen brochures on current youth problems—then "High Way Scenes"—a Youth Bible Course of fifteen lessons. As question sheets are returned, the next two lessons are mailed. "High Way Scenes" 11-15 are delivered by an Adventist young person. Those showing interest are invited to "In Groups," where they commence the "Insight Adventure" series.

The first person to respond to the advertisement wrote again after receiving the first two brochures. Her letter indicates a pleasing response.

(Concluded on page 12)

ORDINATION-- SOUTH QUEENSLAND CAMP

W. J. WATSON, Camp Public Relations Officer

THE IMPORTANCE of the call to the ministry was stressed by Pastor Judd, president of the Trans-Tasman Union Conference, in his challenging address at the ordination of Brother Lawrence Shields to the gospel ministry.

The service took place at the South Queensland camp meeting on Sabbath, August 14, 1971. Pastor L. C. Naden, field secretary of the Australasian Division, and Pastor R. A. Vince, president of the South Queensland Conference, assisted in the ceremony. Pastor Shields was born in Brisbane and lived at Stanthorpe, Queensland. He graduated from the Brisbane Teachers' College and commenced high school teaching in Redcliffe, Queensland. During this time also, he gained a commerce degree in accountancy.

Hearing the call of the Lord for the ministry, he left teaching and studied at Avondale College from 1962 to 1965, graduating with a B.A. in Theology. Returning to Queensland, he has served six years in the ministry, working in missions and as church pastor at Roma, Chinchilla, Aspley, Sandgate, Redcliffe and is currently pastor of the Kingaroy-Murgon districts. His wife, Sister Marion Shields (formerly Gibbons), comes from Perth. Also a teacher, she graduated from Avondale in 1964 and taught church schools at Victoria Park, Western Australia, and Mt. Gravatt, Queensland. She is currently principal of the Sub-Normal Centre at Kingaroy.



Pastor Claude Judd, president of the Trans-Tasman Union Conference, welcomes Pastor and Mrs. Shields into the ministry. With them is Pastor R. A. Vince, then president of the South Queensland Conference.

SOUTH QUEENSLAND CONFERENCE CAMP MEETING

W. J. WATSON, Camp Public Relations Officer

"EVANGELIZE AND LIVE" was the theme chosen for the South Queensland camp held from August 12 to 21, at the conference campground, Watson Park, Kalangur, Queensland. In spite of adverse weather an excellent attendance of members from all parts of the conference was evidence of their desire for spiritual food.

Strong delegations from both the Australasian Division and the Trans-Tasman Union Conference were present, and emphasis was laid on the work of the layman in the soul-winning programme of the church. Reports of success during laymen's year and plans for Mission '72 were discussed. Pastor L. C. Naden, field secretary of the Australasian Division and Pastor R. R. Frame, president of the Australasian Division were the speakers for the two Sabbath services. Appeals were made on both Sabbaths and many took the opportunity to surrender to the Lord.

The mission offering for the special mission programme held on the first Sabbath afternoon was over \$5,000. This, combined with the two Sabbath school offerings totalling \$1,937 made a grand total of offerings for missions of approximately \$7,000.

During the first Sabbath afternoon the ordination of Brother Laurie Shields to the gospel ministry was celebrated.

The Pathfinder display held on Sunday, August 14, attracted a large attendance of spectators, and many were impressed with the work being done for our Juniors in these clubs. Many other meetings were held for our youth by the MV Department, and a wonderful spirit prevailed in these meetings. During one programme so many young people stood to give their testimony that it was impossible to close the meeting until lights-out time.

Once again the camp meeting proved to be a blessing to God's people. It was generally agreed that it was a good camp, and that God had met with His people and blessed them.

"TILL WE COME IN UNITY"

MARION YOUNG

YOU MAY have heard of this remarkable occurrence. When a poet in a vast auditorium let slip the sheet from which he was reading his own work, instantly a voice called out the next stanza. This was followed by another, and in a trice not one voice but a multitude continued reciting the poem.

The whole occasion was a mighty tribute to one whose work had made an impression on so many. He must have been moved and gratified, for out of the travail of his soul he had written.

How that incident made me think! What did it prove? Of a certainty that the poet was loved as a man, and that his writings were known, treasured, read until they were memorized.

Another point to be noted was the solidarity of those "disciples" of the poet. Not only would it be heart-warming to the author, but unifying for his admirers. Like a group nearly two thousand years ago, "they were all with one accord in one place." "Till we all come in the unity of the faith, and unto the knowledge of the Son of God."

If we stop and think, is there any reason (other than indolence) why we should not increase our knowledge of the One named also the WORD of God? The result would be unity, loyalty, harmony, growth, "that we may grow up unto Him which is the head, even Christ." He is the meaning and the goal of Christian life.



Jenny Oliver



Dennis Bobongie



Geoffrey Sperring

Lilydale

"Ba

BETTER than any other word, "balance" describes the qualities that every Seventh-day Adventist school strives for.

It is the balance that results when the home, the church and the school combine their talents and resources to produce a Christian education of quality. This three-dimensional approach is essential if we are to be certain of saving the youth of the church.

It is the balance of committed, competent, Christian teachers who help provide a stimulating and zestful environment for those who seek to learn. It is the balance of overall organization, with no educational gaps from primary through secondary and tertiary schools.

It is the balance of a school programme which combines physical, mental, social, cultural and spiritual interests. It is the balance of God-centred learning and Bible-based instruction.

The result is a balanced development in our students, an appreciation of the meaning of the past, and an intelligent understanding of the present—essential preparation for effective service for man and God.

Is this "balance" really attained in our schools? Notice what a sample of students from the Lilydale Academy have to say—

Jenny Oliver

Fifteen-year-old Jenny Oliver is not a member of the Seventh-day Adventist Church, and has been attending the Academy for only six weeks. We asked her some questions regarding the everyday programme. Coming directly from a state high school, and not being a Seventh-day Adventist, what did she think of beginning each day with worship and prayer? "It at least produces an awareness of God that is otherwise ignored." Bible classes? "Overwhelming at the moment . . . but as the year goes by, I'm willing to learn." Prayer bands? "Very strange at first, but I realize it gives an opportunity to communicate with God and make Him real." Academically, how does the school compare? "I have found almost every staff member more interested in me as an individual than I did before."

Jenny had one complaint, "I'm going to have to put more time to my studies here; we're given a lot more work!"

Dennis Bobongie

"I thank God for His leading in my life. Yes, I believe that the good Lord has a plan and a purpose for each of His children—those who respond to His calling, those who surrender all, and by His grace endeavour to live and act according to His divine will and follow the example set by that wonderful Man and our only hope of salvation, the Man Christ Jesus.

"When I found Christ as a friend, then it was that I found Him as a revealer of the future to me personally. I left school at the age of fourteen, wanting only to be a cane-cutter. This ambition was reached, but the Lord had other plans for me. Looking back, I can see the Lord's hand guiding me in the direction that I have now planned to go. The Lord made it possible for me to attend Avondale for a year, and this I did. It was here I found Christ as a close friend, not only as God or a good man, but as a friend. Then I realized the need of Jesus in the world, especially among my own people. Yes, I am now at Lilydale Academy this year doing fifth form, and Matriculation next year.

"The Lilydale Academy I recommend to any young person who plans to work for the Lord in the future. Those who don't wish to work for the church will find further development in the areas of social, educational, spiritual and physical attainment, which help develop characters fit for heaven. This is done with the help of dedicated Christian teachers, who want the best for each student who attends Lilydale Adventist Academy."

Geoffrey Sperring

"I've been attending the Academy for the past six years. It's hard to sound objective, I know, but I feel the Academy offers something that other schools can't; terrific surroundings, great kids whose

Academy

" nce"

friendships will last a lifetime, and teachers who have the interests of the students at heart. If it's God's will for me, I intend going to Avondale in the next year or two and doing the ministerial course, and I know for sure that the Academy played a part in helping me make this decision. I'm really thankful that Lilydale and what it stands for has been available for me and so many others."

Beverley Barritt

"Earlier in the year when I came to Lilydale Academy for a visit, the thought never crossed my mind that I might stay here. However, I was so impressed by the friendly atmosphere that I decided to become a boarding student, and as I settled in to the well-balanced school routine I noticed how willing the teachers and my classmates were to help me adjust. It is here at the Academy that a person has a chance to form good lasting Christian friendships and to establish a firm foundation for further study or work. When I leave the Academy, I know I will not regret the time I have spent here."

Jane Leow

"When I first applied to join the sixth form class at the Lilydale Adventist Aca-

demy, I had one aim in mind, i.e., that I would not lose my desire to help others both physically and spiritually. I intended to further my education at the School of Physiotherapy after obtaining my Higher School Certificate at the Academy. Through the past months, I have not only retained my desire, but I have strengthened it greatly, despite many discouragements. How has the Academy helped me in this respect? When I look around me, I cannot help but feel impressed by the concern the staff show for every individual pupil. The hard work they put in to help the pupils and the extra hours never seem to worry them. The pupil's welfare is their main concern. They not only help us to get higher marks in exams, they also help us with whatever social problems we may have, and most important of all, we are encouraged to lead a spiritual life that God accepts. In such an atmosphere, how can a person but feel inclined to join their number, to help others in return?"

The annual closing exercises of the Lilydale Academy this year will be conducted during the week-end December 4 and 5.



Beverley Barritt



Jane Leow

Each year we have grown accustomed to seeing young men and women indicate their desire to follow Christ in the waters of baptism. This year is no exception. On the Sabbath afternoon, our annual baptism will take place in the delightful outdoor setting of the Academy grounds.

Other highlights of the week-end activities will be an out-of-doors "Carols by Candlelight" programme on the Saturday evening. On Sunday afternoon, a forum on Christian education will be conducted. The forum will afford a unique opportunity, where the faculty, administration and parents (students, too) can freely discuss the aims, methods and achievements of Christian education.

Should you require further information regarding the Lilydale Academy, write to the principal at: Private Bag 1, Mooroolbark, Victoria. 3138.



A baptism is conducted each year in the outdoor setting of the Academy grounds.

For those who think they are doing enough . . . or those who think they can't do anything.

My Strength Is Made Perfect in Weakness

EDOUARD NAENNY

PETER VOLKER, of Austria, was struck with infantile paralysis when he was eighteen years of age. Since that illness, he has been disabled—dependent upon his parents for everything.

A few years ago, Peter found Jesus Christ and accepted Him as his personal Saviour. This was due to the witnessing of Rudolf Grabner, former Publishing secretary of the Austrian Union. Peter's parents were baptized with him, and all three became members of the Vienna Seventh-day Adventist church.

His new faith brought meaning and direction into the life of the young invalid. In return, Peter Volker wanted to do something for his Lord. But what? With both his arms and his legs paralysed, it was difficult—indeed, impossible—for him to do missionary work. Impossible? It was, until the day Mr. Volker was impressed to take Peter downtown. There, in the heart of Vienna, this pleasant youth spoke to passers-by from his wheel-chair, and offered them a copy of the "Signs of the Times." From the very first he was so successful in this venture that he decided to continue doing that work.

Soon the public, Catholic in the majority, came to know this amiable young man. Some are for him; others, against him. In winter and in summer notwithstanding, Brother Volker offers his magazines to all who will stop to listen. He estimates that he has to solicit some 600 persons in order to sell twenty magazines. Only one in thirty presentations results in a sale.

During the six years that he has been working, he has sold 130,000 copies of the "Signs" for a total of 500,000 Austrian schillings, or \$US20,000.

Peter's parents receive a small pension and choose to live modestly. Together, the three of them decided to give all the proceeds from the sale of literature to the Lord's work. That has made it possible to renovate the MV room in the large Vienna church and to build a chapel in Cameroun. Besides, his



Peter Volker selling the SIGNS OF THE TIMES in downtown Vienna.

gifts have provided necessary equipment for colporteurs in Africa, and have helped in the purchase of a home for the aged in Austria.

Through selling the "Signs," Peter has already shared his faith and hope with hundreds, and has encouraged a large number of people. Among his contacts are two who have joined the Seventh-day Adventist Church in Vienna.

Like the Apostle Paul, who was also afflicted with an infirmity, our brother is able to testify that "strength is made perfect in weakness." 2 Cor. 12:9.

—Taken from the "Quarterly Review."

TEMPERANCE P.R. IN SOUTH AUSTRALIA

S. H. WOOD, Public Relations Secretary, South Australian Conference

Visiting country towns with a union conference secretary of three departments and the state conference youth and temperance secretary, brought a unique experience to me.

Our first meeting was a multi-purpose gathering of church folk at the Port Pirie church on September 22. We were on



Two pupils of Whyalla High School experiment with "Smoking Sam" before a crowded lunch-time assembly.

time next morning at that city's high school to screen a short film on smoking and health, and to demonstrate "Smoking Sam" and the poisons in tobacco. Seven sessions were held that day in the school's assembly hall by our temperance leaders.

That evening, representatives of most service organizations in Port Pirie were present at the St. John Ambulance Hall to hear Pastors R. K. Brown and W. G. Dowling on "Drug-abuse," and to witness films on the subject.

Arriving for six hours' sleep at Port Augusta the same night we pushed on to Whyalla in time for school the next day. Two primary and the two high schools in that progressive city kept us busy until nearly 4 p.m., with radio and newspaper interviews during lunch hour and before dinner. The Port Pirie radio station had broadcast news about our team that morning.

One primary school teacher commented that the children now have all the material facts on smoking to help them decide whether or not to smoke. One large assembly hall was packed with eager young listeners during recess. The other high school's pupils crowded in during their lunch hour. Altogether, about 2,600 scholars attended on the two days.

This is public relations par excellence. Newly elected press secretaries gained practical inspiration at church meetings, while officers and members together rejoiced in new possibilities to let their light shine in their communities so that Christ may be glorified and His coming hastened.

The Madang Church Choral Successes

J. H. NEWMAN, President, Madang Mission, C.S.U.M.



The Seventh-day Adventist male quartet, Madang.

(Photos: C. McIver.)

THE Madang Musical Society's annual festival for 1971 is now history. In the foyer of the local Seventh-day Adventist church, two silver cups and an engraved shield are reminders of the successes of our songsters at the festival.

From places near and far, contestants came for the annual event, which was held over three days and two evenings. Unfortunately, the Panim Seventh-day Adventist school choir was



The Madang male choir.

unable to enter, as their section was held on the Sabbath. In 1970, the school gained second place when fifteen schools competed. However, the Madang Seventh-day Adventist church was represented on the Saturday evening and on Sunday, in three sections—male choir, male ensemble and male quartette—and gained first place in each section.

The adjudicator, with thirty years of experience in judging at such competitions, was thrilled with the performances of the three groups, and was lavish in his praise; and the vast audience showed its appreciation in no uncertain manner.

We give thanks to our heavenly Father for His blessing upon the faithful witness of the church members, who sang to uphold the name of Christ and of His church.

Honda in Action

DR. HAYNES POSALA, Atoifi Hospital

ON the afternoon of August 22, we were to perform an emergency operation on one of our staff nurses, who was suffering from acute appendicitis and had been forced to leave her duty that morning.

Preparation for the operation was under way and the patient ready on the operating table, when we were told that our two-

cylinder Lister engine was not working because it had lost its compression. This engine has served the hospital for several years. Now it is almost out of action—very old and worn out.

Our smaller one-cylinder Lister engine, which serves the hospital proper when power from the bigger engine is not available, was then started. Unfortunately, it does not produce enough power to make our suction pump work. At that moment, although everything was ready, I was hesitant to perform the operation without the suction pump. However, hoping for the best, we offered prayer and then went ahead.

Suddenly I heard a noise. I could hardly believe it; but sure enough, it was our suction pump working. I later discovered that at the moment when hope seemed to fade, Honda came into action!

Honda is our small generator, which we take with us during our medical tour around the island to enable us to show films and slides to our folk in this area. While we were operating, Mr. Larwood and our boys, realizing that we needed power in the theatre, carried this Honda from our workshop to a distance of about fifteen yards from the theatre block. Here they started it, and the power we needed was available.

This is one of the major problems we face in the hospital. Our power plant is wearing out. But we do thank the Lord for His hand over us. "Honda in action" reminds us again that "all things work together for good . . ."

We ask our readers to pray for us as we work for the Lord in this area.



Atoifi Hospital against the background of Uru Harbour.

WHY CHURCH SCHOOLS AND COLLEGES—5

T. G. LLOYD

BECAUSE, like charity, responsibility in education begins at home. God holds us responsible first for the "flock" He has given to us.

SHE was plainly dressed, a little stooped at the shoulders and certainly unobtrusive in appearance. Yet she turned out to be an effective speaker.

She was a mother (of sixteen children, word has it) in an oriental country. To that land had gone a number of Seventh-day Adventist missionaries, and there, among other things, they had set up a system of Seventh-day Adventist schools.

To the office of one of those schools she would go each month to pay about \$180 for tuition fees. Her income was not high (she owned a small grocery store), and she was not a Seventh-day Adventist herself. Not even a Christian. Why go to that expense?

This question intrigued the principal of the school. One month, as she passed his office door, he decided to put the matter to her. Using one of her children as an interpreter, he asked: "Why is it that you, a Buddhist, find a desire to expend this amount for your children to attend a Seventh-day Adventist school?"

It was at that point that she showed she was a gifted preacher. Her sermon was convincing, rousing, relevant and brief. (With the translation included, it could hardly have lasted more than thirty seconds.) Its full text was as follows: "Doesn't your 'Book' say something about millstone around neck of man or woman who neglect children?" Then with the receipt for a month's tuition in her hand, and with a suggestion of a twinkle in her eye, she bowed and was gone.

One cannot help but admire this mother's insight. The text alluded to above, of course, speaks of offending a child who believes in Christ, and goes on to say that the millstone-and-deep-water fate was much to be preferred to what such an offender would have to face. (Matt. 18:6.) Her perception led her to the realization that offence towards children may come as readily by neglect to follow God-ordained means for building faith as by deliberately trying to destroy a child's faith.

The matter of responsibility close at home is stressed in a companion Old Testament passage. God's people had come to a time of crisis, and they were standing largely alone, without their children. Through the prophet Jeremiah, God asks, "Where is the flock that was given thee, thy beautiful flock?" To stress the seriousness of the failure to fulfil this solemn responsibility given by God, a further question is put: "What wilt thou say when He shall punish thee?"

While a Christian home and a Christian church must go out and win a flock for God from the world at large, the passages referred to above place special stress on that flock which God gives directly into our keeping: "Lo, children are an heritage from the Lord." Ps. 127:3.

As church school and college teachers, and as church officers, ought we not to

expect to hear this same searching question one day: "Where is the flock that was given thee?" Our answer to that question, then, may well be determined by our answer to it now. Those in authority in the home and school and church have the say as to where the flock of God feeds, on what it feeds, and with whom it feeds. Not to use such authority in the fear of God, and according to His instruction, would seem indeed to be fraught with the danger of giving offence.

The importance of responsibility towards those who are closest to us is emphasized in a message from Ellen White entitled "School Management and Finance" ("Testimonies," Vol. 6, pages 216, 217).

"The same principles which, if followed, will bring success and blessing to our training schools and colleges, should govern our plans and work for the church schools. Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God.

"The Lord would have painstaking efforts made in the education of our children. . . . Shall the members of the church give means to advance the cause of Christ among others, and leave their own children to carry on the work and service of Satan?"

"Dear God, we thank You for the flock given to us in our homes and schools and churches. Please give us the grace to place these little ones where they should be now so that they will be where we want them to be for eternity. In the name of Jesus, the Master Shepherd of the flock."

"WAYOUT" LETTERS

(Concluded from page 6)

Traralgon.

Dear Sir,

Thank you very much for my first and second "Wayout" folders.

I took my first folder to a youth group and also to school. In both places it created interest, and some of my friends would like a copy. I said I would write on their behalf, so we would all be very grateful if you could send copies of the first folder to: [Five names and addresses were included].

Thank you very much for stimulating interest in religion and especially Christ in us young people.

J.M.

Please pray for these young people. "Wayout" speaks their language. Many will read and believe before time ends.

Signs of the Times

G. DAWKINS

MANY are the signs of Christ's near coming that we have experienced in New Britain recently. Over 3,000 earthquakes in three months, with two of them of major force on the Richter scale; tidal waves causing over half a million dollars damage in just one store in Rabaul; the murder of the District Commissioner by educated nationals; political strife on the Gazelle Peninsula from the Mataungan Association, and the Tolai and Baining races constantly on the brink of warfare over land rights.

All of these signs assure us of Christ's soon return; all signs of violence. But I want to speak of another sign.

Three young girls from our Kambubu High School came to my house after hearing our Signs Campaign and gave a dollar each to be placed in a bulk fund for other students who have names of loved ones to whom they wish to send the magazine, but have no money.

You say, is that remarkable? Well, it is only two months from the end of the school year, when many students struggle to have money for fares home; and to quite a number of students the loss of a ten-cent ball-point causes hardship. My sign is not one of war, murder or fear of violence, but one of personal sacrifice in no small way.

Then there is the young man who walked into Pastor Satchell's office:

"Pastor, how much money have I in my bank account?"

"Two dollars," was the reply.

"Could I have it please?"

The money is handed over, and Pastor Satchell inquires in a kind manner as to the use it is being put to, since this will have to last the young man the rest of the year, and he still has to get home somehow.

"Pastor, I am going to give \$1.85 for a 'Signs' subscription to send to a friend, and I shall have fifteen cents to myself for the rest of the year."

Kambubu young people and staff subscribed to forty-seven "Signs" magazines. Thank you, young people! Your witness, your devotion and sacrifice are a true witness of our Lord's soon return.

NEVER TOO OLD

R. E. G. BLAIR

SOMETHING perhaps unique in church life took place on Sabbath, October 2, 1971—at least for Western Australia. This was the day appointed for the organization of a church in Rossmoyne, where are situated Sherwin Lodge and Freeman Nursing Home and a number of cottages in which are housed a goodly number of elderly citizens and church members. These people for years have been members in at least a dozen churches in Western Australia, fifty of them in the conference church. They have met Sabbath by Sabbath for a long time in the lounge of the Lodge (hostel), but without a definite church organization except as a company. It was therefore felt that it was time for them to be organized.

The day opened bright and warm so far as weather was concerned, especially after a record wet September, and this augured well for the proceedings of the day. Sabbath school convened at the usual time, and was followed by divine service at 11 a.m., Pastor C. S. Adams, the conference president, being the preacher for the occasion. His topic covered the church, its origin, history, vicissitudes, trials and finally its triumph.

In the afternoon at 2.30, almost the same number of worshippers were present, when the detailed exercises of the organization were attended to. After a very helpful and inspiring review of the fundamentals of our beliefs was presented by Pastor Adams, a call to the congregation to indicate their individual acceptance and adherence to these principles resulted in a unanimous response.

This was followed by the naming and appointing of four persons in the congregation to stand as the nucleus of the new church. Then proceeded the voting of those transferring from other churches to the new one, until with one other accepted on profession of faith and previous baptism, the church was duly organized with a membership of seventy-five, with the probability of others joining later. It is not often that a company of people numbering so many are so organized into a new church, and this we believe is unique in itself. But we also noted that these were all elderly folk, ranging in ages from the sixties into the late nineties. It was interesting to note the eagerness of these elderly saints voting one another into membership, some doing so even before their own names had been dealt with, thus manifesting their interest.

No MV Officers!

Next followed the appointment of a nominating committee, whose duty would be the selecting of officers. This committee met before the evening session, which was called to receive their report. This was unanimously adopted.

Naturally, we did not appoint "young people's" society officers, but the residents will be catered for by visiting young people from city and suburban churches, thus ensuring their keeping a "youthful" outlook on life.

It will be of interest to RECORD readers to recall the names of some earlier workers in the Australasian field who are now resident here, some of whom have been appointed to hold office in the new church, and this in spite of their passing the "threescore years and ten." The senior elder is Brother William Chapman of Darling Range School days, mission service in the Cook Islands group and field work in the home conferences. Brother Lester Newbold is another evangelist of about fifty years ago in the eastern states. Other officers and members include Sister Marsland (nee Mary Spence) of Sabbath School Department service in the east; Sister Hilda Markey, well known in the nursing profession; Sister Louie Hollingsworth who gave years of service at Wairoonga Sanitarium; Sister Jessie Barrett, widow of Pastor A. R. Barrett of Solomon Islands fame; Sister Lou Bailey of Sanitarium days, and with years to her credit of caring for the aged in Western Australia as well as young people at the West Australian Missionary College; and Sister Millie Dawkins, who gave years of faithful service in our church schools and colleges. There are mothers of overseas missionaries, teachers, evangelists, conference presidents, and office workers.

This new church of "over seventies and more," will grace the sisterhood of churches in the West Australian Conference.



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HILDA BARTLETT'S

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SOY ALMOND MACAROONS

- | | |
|---------------------------------|------------------------------|
| 1 cup cooked, mashed soya beans | 2 cups crushed cornflakes |
| ¼ teaspoon salt | 1 teaspoon almond flavouring |
| 2 egg whites | ½ cup chopped almonds |
| 1 cup sugar | |

Add the salt to the egg whites and beat till stiff. Add the sugar, one tablespoon at a time. Mix the mashed soya beans with the cornflakes and almonds and gradually fold this into the egg whites. Add the flavouring. Drop by spoonfuls on waxed paper, and bake in a moderate oven (300-325°) for 20-30 minutes or until delicately brown and well set.



WEDDINGS

Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published.—Editor.

BLUNDELL—BOTTRELL. On September 5, 1971, at the Inverell Seventh-day Adventist church, New South Wales, at 3 p.m., William John Blundell waited for his bride, Prudence Lynne Bottrell, and together they exchanged their marriage vows. It was a happy occasion and the many relatives and friends joined in wishing them everything that would make for their future happiness. Bill and Lynne left for New Guinea just a few days after the wedding, where Bill is at present working in Goroka and Lynne is supervising correspondence high school work for the Adventist children in that community. May God richly bless them both.
A. D. Pietz.

BOSTON—GIBLETT. The Fremantle Seventh-day Adventist church was tastefully decorated on Monday, October 11, 1971, for the wedding of John Edmund Boston of Como, Western Australia, and Kathleen Enid Giblett, daughter of Brother Ivan Giblett of Manjimup, Western Australia. A number of relatives and friends gathered to witness the ceremony and to wish them the blessing of the Lord as they establish another Christian home and unite in witnessing for their Master.
L. C. Coombe.

BULTITUDE—PARKINS. Brian Ralph Bultitude and Kay Lenora Parkins came before God to exchange vows on Sunday, August 29, 1971, at Macksville, New South Wales. Brian is the son of Mr. and Mrs. Bultitude of Grafton, and Kay is the younger daughter of Mr. and Mrs. Parkins of Macksville. May God abundantly bless this dedicated young couple as they establish a home as a witness to their faith.
I. G. Johnston.

LAITY—QUICK. On Sunday, October 10, 1971, in the Bairnsdale church, Victoria, Alfred Mark Laity and Veronica Jean Quick were united in the bonds of matrimony amid many expressions of love and appreciation. Alfred is the son of Mr. and Mrs. Mark Laity of Bairnsdale, and Veronica is the daughter of Mr. and Mrs. Walter Quick of Paynesville. The same week-end also witnessed Alfred's baptism. As Bonnie and Alf establish their home at Bruthen they are assured that He whom they loyally serve will brighten their united journey.
D. Giles.

NELSON—MILLER. Sunday, October 3, 1971, was the day chosen by Tony Nelson and Enid Miller to exchange marriage vows at the Avondale Memorial church, Cooranbong, New South Wales. Tony, who migrated to Australia from Europe several years ago, is employed in the engineering department of the local Health Food Factory, and Enid, eldest daughter of Mrs. Marjorie Miller of Campbelltown, is a nursing sister at the Charles Harrison Home. As the newly-weds establish their home in Cooranbong, a large group of loved ones and friends unite in wishing them the richest of Heaven's blessings.
F. Breden.

TILL HE COMES

ELLEM. On September 20, 1971, at the Tamworth hospital, New South Wales, Sister Catherine Ellem, aged seventy-nine years, quietly passed to her rest. Owing to the health of her husband and her own failing health, Sister Ellem was for a number of years unable to attend church. For over thirty years she had been a faithful church member, and at the end of her life expressed her faith in the soon return of Jesus. Her husband, two sons and five daughters, and many other relatives and friends, were assured that those who sleep in Jesus will be raised at the resurrection to receive God's gift of immortal life.
V. Novelly.

HARVEY. On September 20, 1971, Sister Emily Harvey, of Moorebank, New South Wales, died at Liverpool District Hospital, and three days later was laid to rest in the Seventh-day Adventist cemetery in that suburb of Sydney. Born in 1892 at Wycheproof, Victoria, she lived for thirty-one of her seventy-nine years as a member of the remnant church, being baptized by Pastor T. A. Brash at Dubbo in 1940. For twenty-five years, Sister Harvey suffered from the disability of blindness, but her affliction never brought from her a word of complaint. She was "fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation." As we gathered with many of her loved ones and friends at Cabramatta church, and then at the graveside to honour her life and bid her farewell, we were glad that God will soon reclaim His own and give them life everlasting and never-ending joy.
W. D. Lauder.

KERR. Ruby Sarah Kerr fell asleep in Jesus at the Balmain Hospital, New South Wales, on September 20, 1971, at the age of seventy-six years. A faithful Adventist, she died in the blessed hope of meeting her returning Lord when He shall call, "Awake and sing, ye that dwell in the dust," and "the earth shall cast out the dead." Words of comfort were spoken at the Camellia Court home for the aged by Pastor A. W. Knight and the writer, and later at the Botany Crematorium. To the son and daughter who now mourn we extend our sincere sympathy.
D. Sibley.

LIGGETT. As the Sabbath hours ebbed away on September 18, 1971, Sister Adelaide Liggett closed her eyes in sleep at the age of eighty-five years to rest "safe in the arms of Jesus." In her earlier married life, Sister Liggett lived in very isolated conditions but, as a true mother in Israel, she organized her family into a church company. Then, when the Dargaville Seventh-day Adventist church, North New Zealand, was formally begun thirty-eight years ago, Sister Liggett and her late husband became the first members to have their names placed on the church roll. Shortly afterwards, she was elected church treasurer, a position she held for thirty years. We laid her to rest in the Dargaville lawn cemetery. Though left to mourn her passing, her seven children, Theo, Jim, Norman, Catherine, Margaret, Chloris (Mrs. Ringrose) and Nora (Mrs. Sparks), all rejoice in the "blessed hope" and the surety of the resurrection morn. Pastor P. J. Colquhoun assisted the writer at the service in the Dargaville church, and at the graveside.
Maurice F. Nash.

McKENZIE. Mary Isobel McKenzie passed to rest after a long illness in the Tauranga Hospital, New Zealand, on September 10, 1971, at the age of seventy-six years. Sister McKenzie accepted the message through a mission conducted in 1934, and to the end expressed her faith and confidence in the Lord as her Saviour. We extend sympathy to her devoted husband, to her son Brian of Hamilton, and to her daughter Mrs. Whiten of Christchurch, and their families. After a service in the church, our sister was laid to rest in the Tauranga cemetery to await the day when the dead in Christ will rise to be united with loved ones again.
E. B. Andrews.

MAUNDER. Mrs. Florence A. Maunder of Normanhurst, New South Wales, was called to rest on September 25, 1971, aged eighty-seven years. This breaks another link with the early Adventist family in New Zealand and Australia. In 1911, colporteur Philip Reekie called at the dairy farm of Samuel Maunder near Te Aroha, New Zealand, and placed a medical book in the home. Bible studies followed, and led to the baptism of Brother and Sister Maunder at our camp meeting at Wellington. In 1914 they came to Australia to attend our college at Avondale, and many years of faithful service for God followed. Strongly supported by his devoted wife, Brother Maunder was first a literature evangelist, then was called to mission work in the Solomon Islands. Returning to the homeland, he came to the South New South Wales Conference as a Bible worker for several years. Following eight years as an orchardist in the Richmond district, Brother Maunder gave twelve years' faithful service as night watchman at the Sydney Sanitarium. During their later years of retirement, our late Sister Maunder continued a tireless and loving ministry to so many troubled and burdened hearts. This loyal and active member of the Wairoa church is greatly missed and mourned by her many friends. To their son Cyril, his wife Joy and family, our special condolences are offered. Tenderly and confidently we committed this little mother to God's care as we laid her to rest in the cemetery at Avondale to await her Lord's return to awaken her to life everlasting.
Ralph Tudor.

SANNE. Charles Christian Sanne passed to his rest on Wednesday, September 8, 1971, in the New Plymouth Hospital, New Zealand, at the age of eighty-seven. Most of his life this dear man was searching for truth, and finally, six years ago, together with his wife he found the Adventist message. He did not enjoy the best of health in the latter years of his life, and now awaits the call of Christ at the great resurrection morning. The hope of seeing her husband again is very real to his beloved wife, son and daughter, and also other members of the family. Pastor Baker conducted the service assisted by the writer. **D. S. Lewis.**

SIMPSON. As the flower of the field faded and passed away, so terminated the earthly sojourn of Brother William Simpson, on the twenty-eighth day of September, 1971, amid the lovely flowers he delighted to tend. For fifty years of his sixty-eight our respected brother in Christ was a faithful child of God, and for nearly forty years, he worshipped with the members of the North Sydney Seventh-day Adventist church. He was baptized by Pastor Louis Currow, and the last few years of his life brought inspiration and blessing to the Gosford church people. He leaves to mourn his passing, his devoted wife, two brothers and one sister, but their confidence is in the God He loved. We laid him to rest in the Avondale lawn cemetery with a certain confidence that He who is the resurrection and the life will call our beloved brother to inherit eternal life. **E. S. House.**

SPECK. Following a long illness, Myra Grace Speck fell asleep in Jesus on September 24, 1971, at the age of seventy-seven, in Sandringham, Victoria, and was buried in the Springvale lawn cemetery. Sister Speck accepted the message many years ago, and remained loyal unto the end. Left to mourn their loss are her husband A. E. (Bert) Speck, and her sons Colin and Ray. They with their families do not mourn as those who have no hope, but look forward to the resurrection morning. **W. J. Cole.**

RETURN THANKS. Brother Otto Darko of Collinsvale, Tasmania, and family, wish to thank one and all, both far and near, for their expressions of love and sympathy in personal visits, telegrams and letters and floral tributes, during their recent sad loss of a loving wife and mother.

CORUNNA hire vans—modern 15 foot x 4 berth caravans available for hire. Phone Sydney 871 3353 or 621 3229.

DORETTA DRESS LENGTH SERVICE. Terylene/linen, \$1.50 yd.; Jerseys, 90 cents yd.; Dacron, \$1.20 yd.; Terylene crepes and florals, \$1.20 yd. Remnant parcels, \$5. Samples available. P.O. Box 1306, Hobart, Tasmania, 7001

FASHION FABRICS. P.O. Box 16, Glenorchy, Tasmania, 7010. Dacrons: Florals, spots, 75 cents per yd. Dacrons: Florals, \$1 per yd. Cool-stream: florals, \$1.20 yd. Stellina: Florals, \$1.20 yd. Terylene/linen: plain colours, \$1.50 per yd. All 45-in. wide. Samples available. Remnant parcels, \$3, \$5, \$10.

FOR SALE. Blocks, Kanwal, lake view, \$3,500, town water. Two others for \$2,500, \$1,900. Building "Wren" Homes, 8 squares, 3BR, tiled roof, septic, \$8,299 (Des Schultz). J. K. Aitken, 78 Minnamurra Rd. (Kanwal church corner), Gorokan. Phone 92 1101.

FOR SALE. One third interest in the Bathurst and Royal Steam Laundry, Katoomba. Two-bedroom flat available Katoomba. For further particulars phone Lamb, 31 1542, Bathurst. After hours 31 1927, or write C/- Bathurst Steam Laundry, 33 Morisset Street, Bathurst, N.S.W. 2795

FOR SALE. Small general store, house attached, Cooranbong. For further particulars, Box 86, Cooranbong, N.S.W.

FOR SALE. Taree, N.S.W. Prestige block land, fenced, sewer. Amidst quality new homes in quiet setting. Phone Sydney 525 2553, or write R. Mayne, 11 High Street, Gymea, 2227

FOUR berth caravan for hire. Gas-electric frig.; spare wheel, etc. Ring Sydney 48 1051. Write "Caravan," C/- Sanitarium, 185 Fox Valley Road, Wairoonga, N.S.W. 2076

MELBOURNE FLYSCREENING. Free quotes on—

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- Top quality. Bottom price. Anywhere in Melbourne. Phone now—95 2988.

OPENING of Muswellbrook church. Originally announced for November 28, this church will now be opened at 2 p.m. on December 19. Please adjust your appointment book.

SPARE time earnings. Investment, missions, college fees. Send stamped self-addressed envelope for details. E. Belford, 46 Hely Street, Gosford, N.S.W. 2250

MISSIONARY WORK. A young agricultural science student, non-Adventist, but keeping Sabbath and interested in our message needs vacation employment on a dairy, wheat or mixed farm. He has expressed a keen desire to work for an Adventist farmer. If you can help please write as soon as possible to Mr. Geoff Rallings (church elder), Glen Huon, Tasmania, 7109

THE Silver Rose Caterers offer unique, high-class moderately priced service for weddings or other important functions. Contact Mrs. Boulting, 30 Leamington Street, Dundas, N.S.W. 2117. Phone 871 4763.

UNIVERSITY SCHOLARSHIPS AVAILABLE, 1972

The Sydney Sanitarium and Hospital is offering university scholarships for full-time study leading to degrees in:

- Pharmacy
 - Physiotherapy
- at an Australian or New Zealand University.

For further particulars and application forms, write to:

The Secretary,
Sydney Sanitarium and Hospital,
185 Fox Valley Road,
WAHROONGA, N.S.W. 2076

Applications close November 30, 1971.

WANTED. Employment in a market garden from mid-November, 1971, to mid-February, 1972. Enthusiastic ministerial student wanting practical training for island mission work. Contact Kerry McPhail, Avondale College, Cooranbong, N.S.W. 2265

WANTED

NURSING AIDES. To cope with the expanding work of the hospital, registered nursing aides are urgently required at the Warburton Sanitarium and Hospital. Applications are invited both from men and ladies. Comfortable accommodation is available for single female staff only. Please address applications to the **BUSINESS MANAGER,** Warburton Sanitarium and Hospital, Warburton, Victoria, 3799, enclosing references and, if possible, a photograph.

FEMALE HOUSEKEEPER. Applications are invited for the position of assistant housekeeper. The applicant should be experienced in domestic work, capable of supervising and organizing the work programme of domestic staff; she should be able to care for the cleaning equipment and supplies. Comfortable accommodation available for single staff. Please address applications to the **BUSINESS MANAGER,** Warburton Sanitarium and Hospital, Warburton, Victoria, 3799, enclosing references and, if possible, a photograph.

DOMESTIC WORKERS. Young ladies who enjoy meeting people and being of service to them are invited to apply for work in the domestic department of the Warburton Sanitarium and Hospital. Those so employed are asked also to serve as waitresses. Comfortable accommodation is available. Applications to be addressed to the **BUSINESS MANAGER,** Warburton Sanitarium and Hospital, Warburton, Victoria, 3799, enclosing references and, if possible, a photograph.

WANTED to buy, dolls 40 years or older, or parts of same, in any condition. Mrs. Ailsa Willis, Schoolhouse, Waikeria, Te Awamutu, New Zealand.

POSITIONS VACANT. Technicians in Food Research and Analysis are required at the Sanitarium Health Food Company Laboratory, Cooranbong. Suitable applicants should contact Dr. S. J. Cole at the Australasian Food Research Laboratories, Cooranbong, N.S.W. 2265, and should have completed, or be close to completing, a Chemistry Certificate or Biology Certificate Technical College course. Applicants may be male or female and must have a strong desire to be in the organized work of the church.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - R. H. PARR
Associate Editor - - K. S. PARMENTER
Office Secretary - - GLENDA FAIRALL
Wahroonga Representative
CELIA STOTESBURY

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148 Fox Valley Road, Wahroonga, N.S.W., 2076.

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

First 25 words - - - - \$2
Each additional 5 words - - - - 10 cents

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

FLASH POINT . . .

✧ Unashamedly we have been plugging the A.B.S.S. W-H-AAAT! You don't know what that stands for? It's the Avondale Bible Summer School. It's a laymen's summer school with Avondale faculty lecturers and it begins on December 26. APPLICATIONS CLOSE ON DECEMBER 10. Hurry!!! Lasts for about a fortnight. Certificate (without an exam) for those attending. Well, we didn't mean to go into all that detail, but you did look kind of puzzled, so we had to. So we shall have to hold over the main information till the next paragraph.

✧ Applications are coming in from all over: Norfolk Island, Western Australia, and even Warburton! But get on to this: In the Golden West, a group of young people were attending a Bible camp. This Summer School was mentioned and in TEN MINUTES, fifty (50) of them had signed up to join a party to travel together to get to the A.B.S.S. When December 11 comes, and you haven't got those applications posted, you'll be sorry.

✧ Perhaps you know someone whose name is mentioned below. If you do, they won't be offended if you write and congratulate them on their success. The following are the successful students in the London B.Sc. examinations (from Avondale College, that is), Part II (Final Examinations) for B.Sc. (Lond.): Anthea Nicholls (Second Class Honours, Upper Division); Peter Morey, Robyn Paine, Stephanie Thomson (Second Class Honours—Lower Division); Ernest Kum Yuen and Bruce Thomson, pass. For the Part I (Intermediate) examinations (B.Sc., Lond.): G. Blackburne, M. Bruce, G. Coe, G. Cozens, R. Paxinos and M. Waterworth were successful. Congratulations to all of those mentioned.

✧ We listed, last week, a number of appointments to the organized work, mainly in the Trans-Commonwealth Union Conference. This week, we carry on where we left off.

Teachers, B.A. Secondary Education:

LYNLEY BARTLETT, to Auckland, North New Zealand; DAVID CLARK to Prospect school, South Australia; DONALD J. DICKINS to the Betikama school in the B.S.U.M.; DAVID J. FAULL to Fulton College, Fiji; CRAIG A. HOPGOOD to Strathfield high school, Greater Sydney; LORRAINE G. MARTIN to Hawthorn high school, Victoria; ROBERT C. WALKER to Avondale high school; MARGARET A. WARD to Longburn College; MARGARET G. WARD to Victoria Park school, Western Australia; GERARD H. BLUM to Carmel College.

Diploma of Science Teaching:

GARY J. ROGERS to Beulah College, Tonga.

Primary Teaching (additional to those announced last week):

DIANE L. BLACKBURNE to South Auckland school; JENNIFER A. HUNGER to Invercargill school, South New Zealand; ROSLYN J. MITCHELL to Papanui school, South New Zealand; DAVID J. ROWE to Balmoral school, North New Zealand; COLLEEN L. SAWYER to Toowoomba school, South Queensland; KERRY L. JUDD to Mount Gravatt school, South Queensland.

Primary Non-Graduates:

DENISE HERMAN to Mackay school, North Queensland; CHERYL A. RUTTER to Doonside school, Greater Sydney.

Fine and Applied Arts Teaching:

COLLEEN B. McINTYRE to Murwillumbah, North New South Wales; ROBYN W. ROY to Hamilton, North New South Wales; HELEN M. WATSON to Kabiufa College, New Guinea.

Fine and Applied Arts Teaching Non-Graduate:

NINA A. HEARN to Kabiufa College, New Guinea.

B.A. Theology Graduates:

JOHN F. BITCON, DESMOND R. DUNN, CLIFTON R. MABERLY, LAURENCE C. McMURTRY, GLENN J. L. ROBERTS, all ministerial work, Trans-Tasman Union Conference; actual conferences not yet announced.

Non-Graduates Applying for Ministerial Work (additional):

MERVYN J. SAVAGE, Trans-Tasman Union Conference, for ministerial work.

Diploma of Commerce:

KENNETH L. HELSBY to S.H.F. Factory and Wholesale, Perth, Western Australia; NOEL J. HOSKEN to S.H.F. Co., Cooranbong; EDWIN E. ROBSON to ESDA Sales and Service, Sydney.

Certificate of Accountancy:

MARGARET J. BACON to the C.C.O., Auckland, New Zealand; CHRISTINE E. CLANCY to the Victorian Conference office; BEVERLY G. EVERETT to Avondale College; MARILYN J. SMITH to South New Zealand Conference office, PAUL C. VIDLER to S.H.F. Co., Lewisham, Sydney; GEOFFREY A. WATTIE, C.C.O., Sydney.

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Building Construction:

GERALD R. F. BURKE to S.H.F. Co., P.D.D., Cooranbong, N.S.W.

Building Construction Non-Graduate:

SIDNEY E. GUNN to Avondale College.

✧ "Finally, brethren . . ." (from Groucho Marx—and we didn't even know he read our paper): To get the maximum attention, you can't beat a big blunder.