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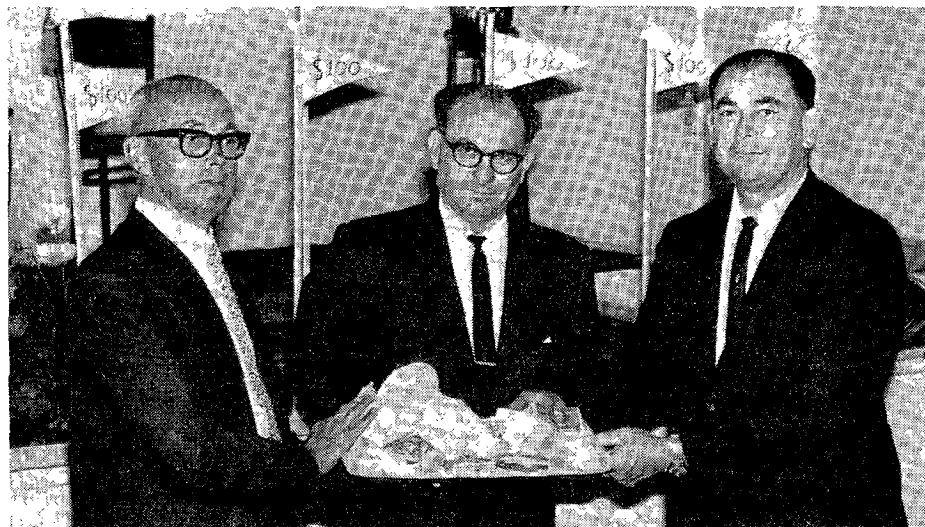
Be Sure to Read:

"ADVENTIST MEDICAL  
WORK IN VIETNAM"

BEATRICE SHORT NEALL,  
Page 11.

**A** COUPLE OF YEARS AGO we did it, and we knew we could do it again. Of course, we wouldn't have done it if we hadn't needed the money so badly, but we did need it, so we decided that we would do it again, only more so.

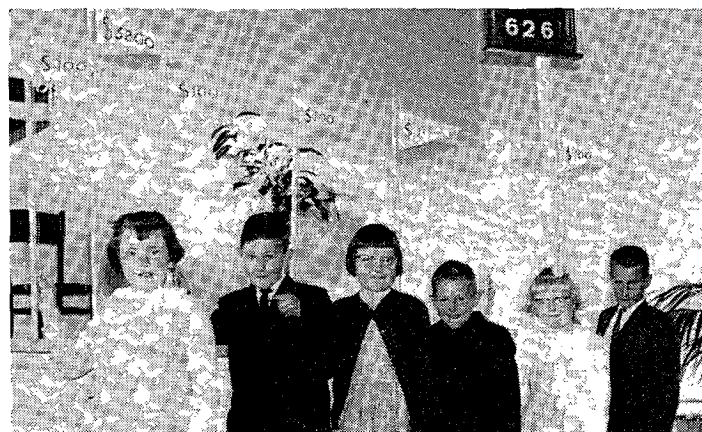
Therefore, on a bright April morning Pastor Raphael explained to the congregation that the building fund needed their immediate attention, as a start was to be made on the church extensions almost straight away. Then, at a given signal, the deacons passed around trays heaped with money, dollar and two dollar notes, and the regu-



## CONCORD DOES IT AGAIN!

ROBERT H. PARR

**RIGHT:** Some of the children who participated in the Talent project.  
**ABOVE:**—Holding the tray full of dollars are (left to right): Mr. R. Liddell, assistant treasurer; Mr. Robert H. Parr, church elder; Pastor C. H. Raphael, church minister.



lar members of the church were invited to help themselves. And help themselves they did indeed! One hundred and forty dollars later, the pastor was explaining that all they had to do was to take the money they had so liberally taken, and invest it for the church building fund.

"Are you keeping a check on how much each has taken?" A visiting minister whispered in a voice tinged with alarm. But I only shook a smug head. We knew that the money was in safe hands.

From April to September is quite a space, but the Concordians

used the time well. Instead of greeting one another with a cheerful "Good day," it became the custom instead to ask, "How's your talent going?" But this often proved a dangerous thing to say, because it often elicited a reply such as "Very well, thank you; which reminds me, I don't think I've been to see you yet, so, in the morning. . . ." This is not to say that the members sold only to one another; their investments carried them far and wide, and many a neighbour and many a friend, and many a casual acquaintance was cajoled into buying some piece of goods or some brilliantly conceived service.

Came September 18, and "The Return of the Talents" was scheduled and advertised. The Young People's officers surrendered the time, and the chairman of the Fund Raising Committee planned his programme. It turned out to be a day which we who are privileged to worship at Concord will not easily forget.

The meeting quickly moved into its stride: first there was an explanation of how the money was being spent. The extension to the church (almost completed now) and the repairs and renovations to the existing building are expected

to cost \$21,000. In hand, it was explained, was \$13,500, plus a loan from the conference available (\$5,000) which brought the total to \$18,500, leaving a deficit of \$2,500. Of course, it was explained to those present that we didn't expect to make up the lee-way today, but we had hopes of making that \$140 handed out something like ten times what it was. Yes, a return of \$1,500 would be very satisfactory indeed.

Then the chairman (Brother Lockyer) called on those who had been working to bring out their returns, one by one, and invited them to tell what they had done (though they were not asked to say how much they had returned; this was to avoid embarrassment in case you had been very successful—or not very successful). The chairman (a busy man) had arranged with the treasurers to ring a bell when 100 dollars came up, at which signal, one of the juniors would step forward to raise a flag on a flag pole; there were nine small flag poles and one large one which had an Australian flag for hoisting when \$1,000 came to hand.

First one lady stepped forward, briefly told what she had done, then another, and then the bell rang. \$100 so soon? This was going to be a most interesting programme.

Then there set in a parade of people who had each done something, multiplied their "talent" and were now bringing in the results. You couldn't begin to think of all the things they did. They made jam (having invested their talent in fruit and sugar), bought honey in bulk and bottled it, re-invested the proceeds and repeated the performance again and again, made cakes, peg-bags, pot-holders, aprons, toffee, made and bottled grape juice (the grapes being picked by the pastor's own hand, no wonder it was so good) and novelties; they raised guinea pigs and sold them; they found stray kittens and sold them (one to the pastor, of course), they knitted, they crocheted, they went into the men's mercery business, into the ladies' underwear business, and into the baby-minding business. They read proofs, coloured photographs, and made table-lamps; they invested in petrol and let their cars earn for them, they took jobs doing house-work, they even made tea-pot holders and sold them to their tea-drinking neighbours, and one man (though not, it is suspected, with the talent money) even dabbled in the stock exchange with most rewarding results (not recommended for the novice).

And when they had made their jams and jellies, their cakes and their peg-bags, they held a stall in the church hall, hand-billed the neighbourhood and sold to the folk who looked in to see what was doing. They held Tupper-ware parties and donated their share of the proceeds, and they even (if they could do nothing else) gave the interest on their bank savings (at no little sacrifice) or painstakingly salvaged a little out of each pension cheque and brought that. And while they were doing it, the little bell was ringing itself hoarse, and the juniors were giggling their way forward and pulling

up the flags to show that another one hundred dollars had been brought in.

Then an extra long ring, and that meant \$1,000! Great news, but there was more to come, and still it rolled in, accompanied by the tinkling of the merry little bell, and the raising of the flags all over again, and then another long, long ring, and another flag with the Union Jack in the corner, which meant \$2,000, and Mr. Lockyer's customary English reserve almost deserted him, and he didn't know whether to laugh or cry. But still it came in, and finally, it seemed as if the last dollar had rolled its way down the aisle and the last bell had been rung. So then we took up an offering, and Mr. Lockyer made a brief speech while the treasurers counted the money from the offering and the little bell began ringing all over again, and the chuckling juniors pulled up the flags for a third time, and then the little bell rang importantly and loudly and excitedly again, signalling the THIRD thousand dollars, and Mr. Lockyer had to borrow my handkerchief to use as a flag because his faith hadn't stretched to the point where it allowed him to buy THREE flags for THREE thousand dollars.

At last the little bell did stop ringing, and the final figure was posted. And that \$140 that was handed out on an April Sabbath morning had multiplied itself until the treasurers announced the exciting figure of \$3,229.37 (and we just *know* that there's a little more to come, because one or two folk have told us that they are still waiting for their talents to stop multiplying!).

Who brought in the largest single amount? we have been asked. We don't know; that's the business of the individual. Who worked hardest? We don't know that either, but the spirit of the whole enterprise is perhaps summed up best in the stories of two of our more senior members, Sister Duffy and Sister Bush—both in their mid-eighties. Sister Duffy cannot get about as nimbly as she used to; her legs are not what they were, and sometimes she must do her housework on all-fours. But her fingers are still quick and they retain their old skill, so she invested her talent money in crochet cotton; then she set to work, and there came off the Duffy production line such an accumulation of crochet work that you'd have thought she was employing staff to do the work. And she handed in \$62 for her effort.

Sister Bush (the sprightliest eighty-five-year-old you'd ever see) also invested, but in wool. And from her clicking needles there came an assortment of rugs and other warm things, with the result that, when called upon, she tripped blithely down the aisle with a fat envelope which contained (it was whispered to me later) about the same amount as that handed in by Sister Duffy. Age was no barrier, nor the problems that came with advancing years.

Some have heaved a sigh of relief, and said, "I'm glad the talent project is over; now I can get some housework done." But it's something we wouldn't have missed. This concentrated effort has worked

its magic in the hearts of the church members. Concord, as its name implies, is a close-knit company; and this project has drawn us all even closer together. Of course, \$3,229.37 is a very nice addition to the coffers, and we praise the Lord for it; but the real blessing from the project cannot be measured in terms of money; you will find it in the hearts of the participants.

## Queensland Camp Meeting Ordinations

K. S. PARMENTER

President, Queensland Conference

Two of our young ministers will long remember the events of Sabbath afternoon, August 27, 1966, on the Queensland Camp-ground, at Watson Park. After several years of faithful and earnest toil in the ministry, the door to wider service was opened to Brother Kevin Moore and Brother Neil Lawson. The big tent was filled to capacity with believers and friends who have come to love and admire the young men and their families.

Pastor D. Sibley, our union conference president, appealed to all present to keep the fires of evangelism burning in the church. "There is no work so important or so challenging," he said. "Every minister who follows his Lord must be filled with the zeal of his Master. There is no work more joyous and thrilling than that of the evangelist," he declared.

Both young men have given evidence that they have accepted the call to evangelism. Pastor Moore has been pioneering the work in Gladstone, where three years ago there was but one Adventist. Today we have a company of believers ready for church organization. After serving with various evangelists in North New Zealand, Pastor N. Lawson came to Queensland where he accepted the responsibility of leadership in mission work. Today he is pioneering the work in Roma, one of our western towns.

In the ordination prayer, Pastor L. C. Naden, our division president, solemnly committed the young men to God, with their wives and families. As we listened to the earnest prayer and witnessed the scene of "the laying on of hands," our thoughts went back to those early days when the apostles by the Spirit's direction set men aside in this way.

Not only did these men choose well when they accepted the call to the ministry, for in their choice of life companions God must have given expert wisdom, too. A minister's work can be blessed so much by a good wife. We believe that the church is honoured and the ministry graced by the example and modest womanliness of these ministers' wives.

Pastor and Mrs. Dave Brennan travelled from Albury to be with their daughter and son-in-law, Brother and Sister Lawson, on this special occasion. We were glad to have Brother Moore of Adelaide present, too, to witness the ordination of his son. Pastor Brennan spoke encouragingly as he presented the challenge and charge to the high calling of the ministry.



Pastor and Mrs. Neil Lawson (left) and Pastor and Mrs. Kevin Moore. Pastors Lawson and Moore were ordained at the recent camp meeting in Queensland.

Photo, H. Dickinson.

In a brief testimony following the ordination service, Brother Moore told how he had resisted the call to go to Avondale to train as a minister until God spoke to him so clearly one day while alone that he felt there was only one thing to do. Brother Lawson expressed his belief in his divinely appointed call by recounting the way God had prepared his life and used it till now. Both men pledged to give their Master all the talents and energy they have to be used in His service.

I am sure the ministry of Queensland and beyond join me in welcoming Pastor Moore and Pastor Lawson to the battle-scarred ranks of the gospel ministry. As they go forward in the service of their Master, they will experience joy as well as sorrow. There will be apparent failure as well as success. But when the rewards are given may they, with us, share the conqueror's crown.

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## A New Wing Is Opened

H. COLLIVER

On Sunday, August 14, at 2:30 p.m., at the Homes for the Aged in Central Road, Nunawading, Victoria, a long cherished dream was realized as Pastor L. S. Rose, president of the Victorian Conference, welcomed a large gathering to the official opening of the new wing of the homes. It is a very modern building, and enhances the already picturesque home which is set in a colourful garden, green lawns, and tall gums, under which, we are told, attractive seats will be placed where the patients can enjoy the summer breeze.

The new building is two-storey and overlooks the camp-ground where our annual Victorian camp-meeting is held.

In his financial statement, Pastor R. E. G. Blair, manager of the homes, told us that the new wing, costing \$140,000, of which the Commonwealth Government subsidized \$84,000, consists of a ten-bed

sick bay, fifteen single rooms, and a colourful and tastefully furnished lounge for the patients, 30 feet by 33 feet, in which they will have their own Sabbath school. Also upstairs is a staff lounge and eight rooms.

On the staff are Matron Irvine, two qualified sisters, and eight general staff.

There is a cooling room with a temperature down to 37 degrees, for fruit, vegetables, milk, butter, etc., a pan room, and all hospital equipment.

Most of the equipment and a goodly percentage of the finance toward the building has been given by the Ladies' Auxiliary. They also made and donated \$1,400 worth of curtains. Furniture for all the rooms, costing \$2,000, was donated by the various Dorcas Societies, and gifts have been left from deceased estates.

Pastor J. B. Keith, president of the Trans-Commonwealth Union Conference, offered the dedicatory prayer, and the music provided by the Adventist Band, capably conducted by Brother W. J. Gilson, was enjoyed by all.

The Mayor of Nunawading, Councillor W. G. Terry, and Mr. John D. Jess, M.H.R. for Latrobe, expressed congratulations and admiration for the work the Adventists are doing in the community.

Pastor L. C. Naden, president of the Australasian Division, gave the address. As he continued, one could not help but ponder on all the faithful members who have spent their sunset years in this home. What a blessing these places are to folk unable to care for themselves and whose loved ones cannot care for them. It must be very comforting to these folk to know that their loved ones spent their last years in such charming and peaceful surroundings, and were given every care and attention by loving Christian folk. Pastor Blair, Matron Irvine, and their staff have done, and are doing, a wonderful work, and it is greatly appreciated by all who come in contact with them.

It was very fitting to see Mrs. Laughlin cut the ribbon after Mr. Jess had officially opened the new wing; for she had worked untiringly for the homes for many years. For Mrs. Laughlin, Mrs. Bamford, president of the Ladies' Auxiliary, and the other members, it must have been a very rewarding moment, as Pastor Blair unveiled the tablet, to see the fruits of many years of hard work now accomplished.

May we express our congratulations, and pray that the Lord will continue to bless Pastor Blair and his staff as they minister to the "senior citizens."

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## Instruction to Church Officers

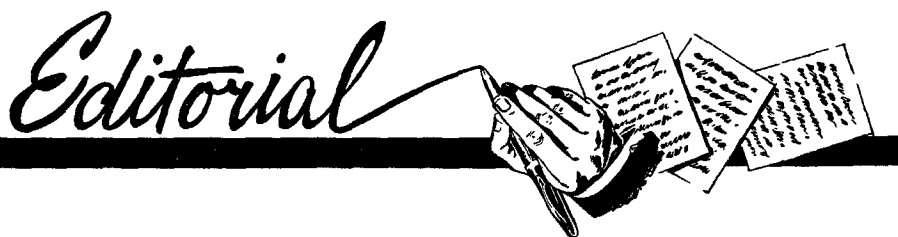
PRESS RELATIONS SECRETARY  
Denmark Church, Western Australia

Ten a.m. is not the usual time for Sabbath school to commence in the Albany (W.A.) Seventh-day Adventist church, but this was an unusual occasion. Members of the lower great southern churches (Albany, Denmark, and Mount Barker) were gathering together on August 13, 1966, for a day of special instruction (believed by the writer to be the first in the West Australian Conference) by the conference president, Pastor W. E. Rudge, in the duties, responsibilities, and privileges of those church officers not specifically catered for by conference departments.

As it is customary in all Seventh-day Adventist churches, the Sabbath exercises began with Sabbath school, the delayed time of 10.00 a.m. for commencement being to allow members from the outlying rural areas—some of them dairy farmers—to gain the maximum blessing from all the proceedings of this high day. Those who made the effort to be present were not disappointed, for the day proved to be inspiring, interesting, and instructive.

Following Sabbath school, in which the lesson on the Christian virtues of "Patience and Meekness" was ably and thoughtfully conducted by Brother Wally Mills of Mount Barker, the divine service was led by Pastor Rudge, who presented some penetrating and challenging thoughts on Christian perfection, his key text being Matthew 5:48.

The afternoon's proceedings, for which the members had especially convened, began at 2.00 p.m. with a fifteen minute devotional service presented by the pastor of the three local churches, Pastor Tom Ludowici. He emphasized that the reason for the church's existence has always been to preach the gospel, but that according to Revelation 10:11 it was incumbent upon the remnant church to "prophecy again before many peoples, and nations, and tongues, and kings." Revelation 14:6, which employs almost the identical wording, is the fulfilment, in prophetic symbolism, of the command to prophesy again. This, said Pastor Ludowici, required planning and organization, and thus these are both vital for the successful prosecution of the gospel commission.



## The Two Debtors

W. E. Battye

When a text of Scripture or a Spirit of Prophecy quotation appears to be capable of two interpretations, the only way to arrive at a correct view of truth is to discover the weight of evidence of the whole tenor of Biblical teaching upon the topic in question, rather than place dependence upon one or more isolated texts.

In his rule for doctrinal interpretation, Dr. T. Hartwell Horne observes, "No article of faith can be established from metaphors, parables, or single obscure and figurative texts."—Horne's Introduction, Volume 2, page 552.

The same sound principles of interpretation are listed in the Adventist Bible Commentary, Volume 5, page 204, of which No. 6 reads, "In view of the fundamental facts that a parable is given to illustrate truth, and usually one particular truth, no doctrine may be based upon the incidental details of a parable."

The parable under consideration is that of the two debtors. Mrs. E. G. White herself warns, "This parable presents details which are needed for the filling out of the picture, but which have no counterpart in its spiritual significance. The attention should not be diverted to them."—"Christ's Object Lessons," page 244.

Our Lord was illustrating the Apostle Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus was showing it was not a question of mathematics, and that forgiveness was not a matter of the head but of the heart. One was forgiven a debt of ten thousand talents, and he in turn discovered a man who owed him a paltry sum of one hundred pence, but he exposed his own unforgiving penurious spirit by demanding full payment of the debt.

Our Lord showed that the greater debtor, through his actions, revealed his unworthiness of God's mercy, and therefore was unfitted for a place in the Father's kingdom. We read in "Christ's Object Lessons," page 251, "He has denied his repentance, and his sins are upon him as if he had not repented."

We further read, "He has separated himself from God and is in the same condition as before he was forgiven."

Because he was devoid of compassion he was now marked as an unrepentant sinner upon Heaven's records, and without favour before God. Let us repeat: It is not the FORGIVEN sins which have been accepted by the Lord into the heavenly sanctuary that condemn the transgressor in the judgment, but the UNFORGIVEN, unrepented sins upon the books of record, that destroy the sinner.

In broad outline Jesus was teaching that we should forgive as we expect to be forgiven, and that God's forgiving mercy and compassion should be the yardstick by which we measure our own. As Jesus said, "Forgive, and ye shall be forgiven." Luke 6: 37.

It should be observed that Bible writers such as Moses, David, Isaiah, Daniel, Jeremiah, and Micah, throughout the Old Testament, and the evangelists along with the Apostle Paul and the Epistle of John in the New, all taught the full, free, complete forgiveness of sin, and never once hinted at a partial pardon.

Some have sought to apply the parable of the two debtors to illustrate the return of past forgiven sins upon the head of the hapless transgressor should he die in sin, but, as pointed out, such use of a parable without the clearest textual Biblical proof is not permissible. Neither the Bible nor the Spirit of Prophecy anywhere conveys the idea of partial forgiveness.

In Sister White's comments on the beautiful parable of the prodigal son, she does not teach partial forgiveness, but rather that forgiveness is full and complete. Let us refer to "Christ's Object Lessons," page 204, "In the parable there is no taunting, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out for ever, and so God says to the sinner, 'I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins.' Isa. 44: 22. 'I will forgive their iniquity, and I will remember their sin no more.' Jer. 31: 34.' May we all rejoice in the full freedom of sins forgiven. 'If the Son therefore shall make you free, ye shall be free indeed.' John 8: 36.

Pastor Rudge then presented his first paper, entitled "The Church of God," to the forty-two persons present. In summary this paper dealt with the importance and solemnity of the task entrusted to church officers. The second paper,

"The Form of Organization," dealt with the essential nature of order and the various forms of church government that exist, particularly that which applies to the Adventist Church—the representative form.

At the end of each paper, opportunity was given for questions to be asked and for short contributions offered by those present.

Paper three considered "Church Membership, Its Basis and Privileges," while paper four was entitled, "Qualifications of Church Officers." A highlight of the latter was the statement by the president that "honesty is NOT the best policy. In fact, it is not a policy at all—it is a principle." He explained that a policy is something that can be adopted or set aside at will while a principle is enduring.

The remaining papers dealt with the specific duties devolving upon the various church officers—elders, deacons, deaconesses, treasurers, church clerks.

During the presentation of this instruction, the president stated that an offering should never be "lifted," as lifting is something only practised by thieves.

Several intervals were provided for during the proceedings, one of the most important being that which followed the closing of Sabbath for the purpose of partaking of a basket tea. Following this much enjoyed adjournment for physical food, the meeting recommenced at 6.30 and closed at 8.30. It had been planned for the instruction to last over the following day, Sunday, but difficulties were encountered, and it was decided to hold over the next day's programme to a time to be decided later.

In all, the day proved to be very profitable and interesting to those who attended, and it is anticipated that this first successful experiment will lead to other such conventions in other areas of the conference.

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## Investiture of First Australians —Bellbrook

THELMA ROSENDAHL

You would love to have been at Bellbrook the week-end of August 7. We had music! Sister Darryl Croft had come all the way from the office, and she had brought her piano accordion. Our boys and girls love singing, and they sang like nightingales. You would enjoy hearing the older men bring out their gum leaves, too, adding the touch of an orchestra; a truly Australian orchestra.

What brought Mrs. Croft and her husband, and Pastor Hills, to Bellbrook? For some time our boys and girls have been preparing for their Investiture, and on Sabbath afternoon twenty-nine of them were to receive the reward for their work. Pastor Hills gave an inspiring talk on the Friday evening and had to return to Kempsey for Sabbath. But Sister Croft had come with her instrument; and she, with her husband, conducted our wonderful Sabbath meetings. They remained till we all met for a working bee at Mirriwinni Gardens on the Sunday.

But, truly friends, you should have heard the singing. What a difference an instrument can make.

It is our custom to meet Friday evenings for choir practice. We felt the need of this to give our young people and older





*The JMV group invested at Bellbrook, N.S.W.*

ones a Sabbath interest. Usually not many come. Would you go to choir practice if you had no instrument? Once our organ performed a little, but even after major repairs it still wheezes more than it plays. However, at the moment we take turns in different homes.

What a joy it was for that one week-end to have music, real music as our boys and girls sang the gospel choruses. There are better days ahead for our First Australian people. Some day we will have a church at Bellbrook. Meantime, will you pray for our boys and girls, but not for Bellbrook only, but for our First Australian people all the way from Kempsey to Karalundi.

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## **Coldest—But Happiest Day at Tamworth for Years**

R. D. CRAIG

Secretary-Treasurer, North New South Wales Conference

A happy and excited group gathered outside the new church building at Tamworth on Sunday afternoon, July 17, as the Deputy Mayor of Tamworth, Alderman N. L. McKellar, officially opened the new building by unlocking the front door and stepping into the church, followed by those who had gathered for this dedication service.

Pastor J. H. Wade, the present church pastor, welcomed the large congregation, as they awaited with expectancy the dedication of this new building for the extension of God's kingdom.

To open the service, Pastor A. N. Duffy, a former minister in Tamworth, rendered the solo, "How Lovely Are Thy Dwellings."

The historical sketch disclosed that our work was commenced in Tamworth in 1913 by Pastor C. A. Paap, who was joined the following year by Pastor R. A. Salton. Pastor Paap loved a good horse, and at that time was a well-known figure in the district, as he travelled around at a good clip with his smart horse and sulky. For many years meetings were held in various

halls. Later on meetings were held in private homes, the first home being that of Pastor J. B. Keith.

In 1945 land was purchased in Bridge Street, and in 1948 a church building was completed and dedicated by the president of the conference, Pastor D. Sibley. Pastor C. Raphael was pastor of the church at that time, which had a membership of thirty-three.

In 1955 it was decided to extend the church building. However, because the property was in a flood area it was decided to purchase four blocks of land on a hill in Kent Street, West Tamworth. As the first stage of the project in 1961 Pastor L. H. Blair, the resident minister, was instrumental in purchasing the Community Hall from the Keepit Dam township. Pastor Blair and the local members had a very interesting and exciting time locating this hall on the new church property in Kent Street. After much hard work by the local members in converting the hall into a suitable place for church activities,

it was opened in June, 1963. Toward the end of that year plans were made to sell the old church building in Bridge Street, and the sale was finally effected in November, 1963.

In August, 1964, work commenced on the new church building in Kent Street. Most of the work was done by voluntary labour, and much credit must go to the members of the Tamworth church who worked very hard on the project.

The new electronic organ was built by Brother David Waters with components imported from the United States.

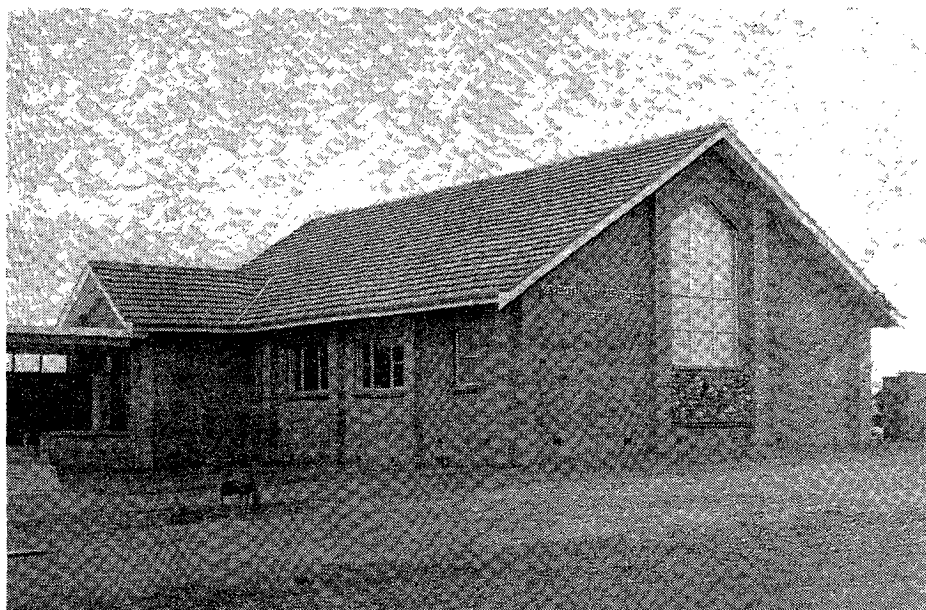
In his opening remarks Alderman McKellar paid tribute to the members of the church in possessing such a fine building. He stated that when showing visitors the main points of interest around the city of Tamworth it would be a pleasure to point out the new Seventh-day Adventist church in Kent Street.

We were privileged to have Pastor R. R. Frame, the secretary of the Australasian Division, with us, who preached the dedicatory sermon. Pastor Frame was born in Tamworth, and attended the church there with his mother, who was a pioneer member. In reminiscing, Pastor Frame mentioned that at one time he was the only "man" in the congregation, and as a boy of six he was placed on a stool in the midst of the group of church ladies while he recited the doctrinal text for the week.

Following Pastor Frame's address, Pastor W. J. Richards, the conference president, led in the dedicatory prayer.

Approximately \$145 was received as a thank offering during the service. Some who have served as ministers in Tamworth are such well-known workers as Pastors George Parker, R. A. R. Thrift, G. L. Sterling, J. B. Keith, and L. A. Dyason.

And so in retrospect we see how the work of the church has developed and grown under the blessing of God, and today we have this delightful, pleasant building which has been erected to the



*The new church at Tamworth, dedicated on July 17, 1966.*

glory of God, and thanks are due to the present minister, Pastor J. H. Wade, and the members, including the sisters, who have worked so hard to complete this splendid structure.

A fitting closing to the meeting was the singing of the following hymn:—

"O where are kings and empires now  
Of old that went and came?  
But, Lord, Thy church is praying yet,  
A thousand years the same.

"We mark her goodly battlements,  
And her foundations strong;  
We hear within the solemn voice  
Of her unending song.

"For not like kingdoms of the world  
Thy holy church, O God;  
Though earthquake shocks are threaten-  
ing her,  
And tempests are abroad.

"Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made by hands."

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## TV Personality Visits New Home Science Block in Tasmania

R. H. H. THOMAS

Public Relations Secretary, Tasmania

Recently, the newly completed home science block at the Moonah Adventist high school, was used as a vehicle for a major public relations breakthrough on Channel 6 and later on Channel 2.

Channel Six's Women's Programme compere, Miss Carolyn Schmidt (Miss Tasmania, 1963) and her camera crew, visited the home science block while the senior class of girls were preparing a three course vegetarian meal for visiting



Miss Carolyn Schmidt interviewing one of the students concerning the preparation of one of the non-meat dishes which was served during the luncheon for the T.C.U.C. School Inspector, Pastor Harold Heath.

Trans-Commonwealth Union Conference school inspector, Pastor H. J. Heath.

Miss Schmidt talked with the teacher, Mrs. B. Fehlberg, on the problems associated with vegetarian cooking, and interviewed some of the girls as they were preparing their dishes. While she talked with the girls, her camera crew were busily engaged in recording the event.

The visit of Miss Schmidt made good news in the local press, and the following week the filmed interview was used as part of a live twelve-minute telecast interview with Mrs. Noreen Thomas, an expert vegetarian cook and demonstrator.

The live interview covered the reasons why Adventists as a group support vegetarianism; what foods take the place of animal products; how to prepare them; and where to obtain them. Vegetarianism as an economical answer to the world's hunger situation was discussed. Its endless variety as far as a change in diet was dealt with and the growing awareness of doctors and nutritionists concerning the disease in flesh foods was covered.

Behind this success story was a well-thought-out plan of attack. The initial idea of a break-through came as a result of having heard from Mr. B. Howell, headmaster of Moonah Adventist school, that this school was for the first time permitted to teach vegetarian cooking as an examinable subject for the pre-matriculation home science course in 1966. This in itself was a news story, but if it was handled in the usual way, we would not have received very much "mileage" from our story. Instead, a fact sheet was prepared on the new home science and manual arts block at the school, and placed in a key position was the story of the new course on vegetarianism that had been introduced with special permission from the Tasmanian Education Department. The fact sheet was delivered personally to all news outlets, with special attention being given to TVT6, as they were the only TV station with a regular women's TV programme.

An interview was arranged with the compere, Miss Schmidt, and her producer,



Mrs. Noreen Thomas explains about vegetarian substitutes for animal products, to Miss Carolyn Schmidt, Channel 6 personality, during the twelve minute live interview which featured the home-science course at the Moonah Seventh-day Adventist High School.

and a suitable date was suggested (the day the school inspector was to have dinner at the school was pre-selected, as it would enable the girls to "show their colours") which would give the most interesting film story. It worked!

The plan was eminently successful, and provided an excellent means for the introduction of vegetarian cooking as an acceptable regular feature of the home science course. The event also highlighted the three news items:

- (a) The new school buildings.
- (b) The new school cooking curriculum.
- (c) The visit of the school inspector.

This break-through prepared the way for excellent coverage of the School of Nutrition conducted during the second term holidays by the Australasian Division Nutritionist, Miss D. Schluntz and Pastor H. W. Nolan of the Trans-Commonwealth Union Conference Medical department. A story of the news coverage of this event will follow shortly.

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## Another Monument of Worship

B. C. GROSSER

Public Relations Secretary, North New Zealand  
On Sabbath, August 13, 1966, at 10 a.m., Pastor F. L. Stokes, conference president, stood on the threshold of the new Taihape church and uttered the following words: "Please open to me, the president of the North New Zealand Conference of Seventh-day Adventists and those who are with me."

Among those with him were His Worship the Mayor, Mr. P. Kearins, and a County Council representative, Mr. H. Davis.

Pastor R. L. Hodgkinson, church pastor, opened the door at the declaration of the president, and in the church were members and friends rejoicing in the fact that a church, so attractively designed and finished was at last a reality.

Invitations had been extended to business folk and all the local clergy, and many responded, including the Catholic priest.

For some years the church company at Taihape have been meeting in the Presbyterian Sunday school hall, and sometimes in the Methodist hall. An expression of appreciation and a gift of our colourful publication "A Century of Miracles" was presented to each of the representatives of these churches. Suitably inscribed copies were likewise presented to the mayor, councillor, builder, and joiner.

Fellow believers from as far afield as Auckland, 280 miles to the north, and Palmerston North and Wanganui, many miles to the south, had gathered for this occasion.

It was noted in the president's address that since 1959, twenty new buildings have been erected in this conference. This church, with seating capacity for 100 and additional accommodation for Sabbath school and other amenities, is carpeted throughout and centrally heated. The rostrum, pews, and interior timbers are light coloured while the rostrum chairs and hymn boards are in darker colour for

contrast. The walls of the church are of concrete brick and the roof of decromastic tiles.

A landscape gardener has been engaged to set out the grounds in lawn and shrubs so that this attractive building will be enhanced by its surroundings.

The street wherein our church stands runs off the main highway. A very attractive finger board has been erected so that no traveller will be unaware that, in this township, there is a place of worship proclaiming God's final message.

Congratulations, Taihape believers, on a job well done! Congratulations, President Stokes and Executive Committee, for financial help in this conference's vast building programme.

☆ ☆ ☆

## Huntly's Eighth Successive V.B.S.

IAN E. TREVENA

Huntly (N.Z.) conducted its eighth successive vacation Bible school during the first week of August school holidays, 1966, and drew more children than ever before. Two hundred and seventy children enrolled, the average number in attendance being about 230. (Huntly has a population of 6,000.) Three days during the week were exceptionally wet, which no doubt accounted for the slight drop in the daily attendance. Two years ago the enrolment was 230, but the average attendance was a little less.

We in Huntly feel we conduct a well-balanced programme which is divided into five periods: (1) Prayer, songs and choruses; (2) age group Bible lessons and stories (this year we used five lessons of the Junior Faith for Today Bible course for the age 14-16 years. We found this class most interested, so we gave them the option with parents' consent, of continuing the course by correspondence); (3) half an hour of much-needed games to quieten 230 children for the rest of the morning; (4) twenty minutes of films; (5)

hobbies, which are enjoyed by all in attendance. We do notice, however, that in the Kindergarten class, more and more younger children come each year, as young as three years of age. Maybe mothers feel that V.B.S. has a good reputation for children of all ages.

Huntly church members mostly drop tools and help during V.B.S. week, and enjoy it just as much as the boys and girls, though I have a feeling they are all glad when Saturday night is over. You see, in addition to the five week days, they have a Happy Hour from 9.30 to 10.30 Sabbath morning (ninety non-Adventist children attended this year), and on Saturday night they provided a tea for all V.B.S. children plus church members and their families, which was all that could be desired. We always notice a few new faces at the tea that we do not see during the week. Can you blame them?

Commencing at 7.30 p.m. is what we call, "Wind up Night" when many parents come along to hear their children sing in their various groups the songs and choruses they have learned during the week. They also take delight in viewing the hobbies on display.

Uncle Harry's name (he is a brother of the president, Pastor F. L. Stokes) often appears in the "Record" in connection with JMV camps, "Happy Hours" and V.B.S. gatherings throughout North New Zealand Conference. He directed our V.B.S. for the second year in succession. During the afternoon of V.B.S. week, he and the writer visited many parents of attending children.

This year more than ever before, parents voiced their appreciation of the work that the Seventh-day Adventists are doing for the children of the community. Some parents told us that their children just won't go away elsewhere during the V.B.S. week of the school holidays.

We have confidence that some day, a harvest stemming from V.B.S. will be reaped in Huntly.



*Taihape's new church in its lovely setting of hills and trees.*





Some of the forty-two workers and teachers and laymen who attended the Sabbath School Institute at Korela.

**D**ISTRICT director Calvin Stafford's mission headquarters at Korela, on the Marshall Lagoon, south-east Papua, was the recent rendezvous for a three-day Sabbath school workshop, institute, and district meeting. Pastor E. C. Lemke, president of Central Papua Mission, was present with his mission Sabbath school secretary, Pastor Vavepitu. Pastor Stafford has been successfully leading this mission for several years. The district reaches from beyond Cape Rodney in the east, to west of our newly set up central school at Madana in the west, and also about forty miles up into the central mountain ranges to the north.

Forty-two earnest, knowledge-seeking national ministers, teachers, and laymen came in from the near and far parts of the field. I greatly enjoyed meeting with this fine group, and sharing with them in talks and visual aids, ideas and material that will assist in making their Sabbath schools more effective and fruitful soul-winning agencies. We conducted twelve forty-minute periods, during which

**R. L. AVELING**, Publishing, Lay Activities, and Sabbath School Secretary, Coral Sea Union Mission.

# PROGRESS AROUND THE

## PART 1

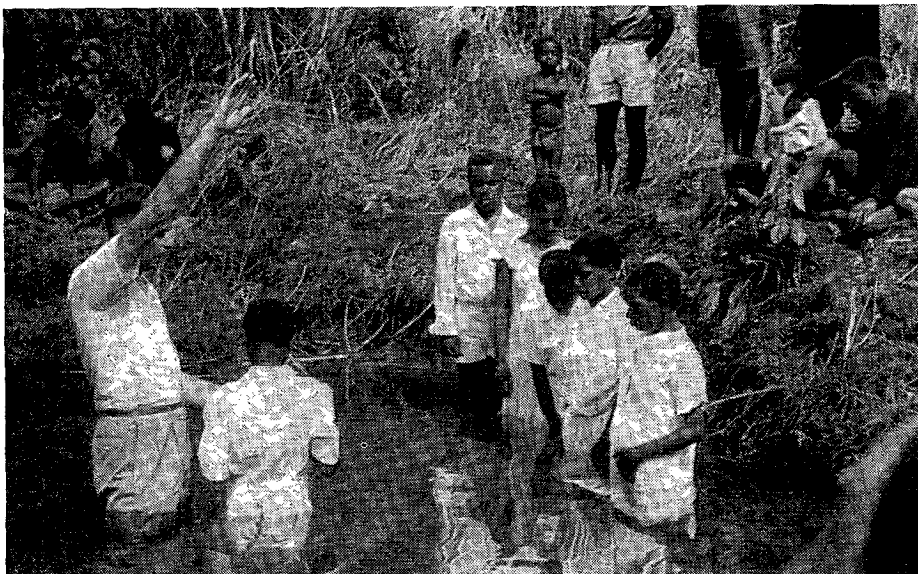
### SABBATH SCHOOL INSTITUTE AT KORELA

a number of visual aids were made by the assembled workers, who are becoming increasingly aware of the value of charts, pictures, and blackboard work in planting truth in the minds of our primary grade Sabbath school members—in the mission field this grade also includes thousands of adults as well.

Each instruction period was backed up with duplicated material covering the subject in a simple way, with charts and drawings inserted where necessary. The

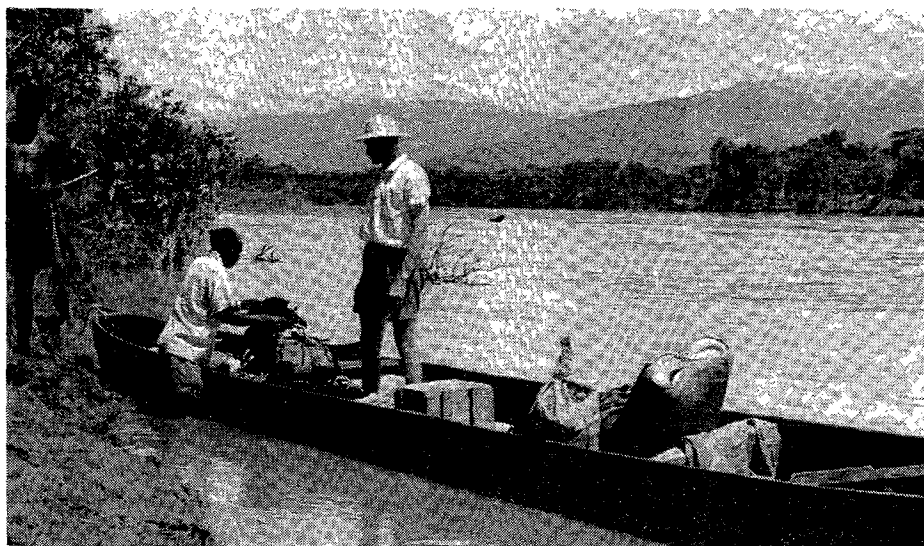
Pastor Stafford has never spared himself in his efforts to evangelize this geographically difficult area. There are no vehicular roads into the inland at all. He has learned the Motu language, and repeatedly made long walkabout excursions up to a month's duration, ministering to the needs of the people far away back along the banks of the rivers and creeks in the steep mountain ranges to the north. The villages are long distances apart, and usually, the only opportunity for evangelism is at night-time after a long and arduous day's march over the bush tracks. Brother Stafford takes with him a Phillips portable transistor tape-recorder, which provides recorded music in the way of hymns, etc. He uses very successfully, a carbide light for his small portable projector. Just a few pounds of carbide provides him with sufficient lighting material for his itineraries, and saves lugging a heavy battery around. He is also a very practical man. On one occasion one of the main elements in his projector broke in several pieces. With his pocket knife he cut the centre out of a small tin lid, and fashioned a cage from the outer ring of tin, into which he fitted the broken pieces of the lens, and thus held together, they went back into the projector enabling him to carry on for the rest of the trip. Warning to new or would-be missionaries! Ability to adapt oneself to frequently changing circumstances is an indispensable qualification.

Following very closely on the heels of the Papua institute, came the Annual



Pastor Raethel baptizing more members in the new station east of Ialibu.





Loading the dug-out canoe at the commencement of our trip down the Ramu River.

District Meetings in the Madang field. Pastor L. T. Greive is the president of

## CORAL SEA

this old established, but sophisticated, field, on the north coast of New Guinea. European influence has existed for over one hundred years along the coast and adjacent islands in the operation of the many large coconut and coffee plantations. Back in the bush from the coast the climate seems to be especially sticky and enervating. As with other coastal districts in the territory, the vices of civilization (?) have been accepted much

more readily than the benefits—a brand new cigarette factory in Madang is pouring out millions of “coffin nails” into primitive hands ignorant of the danger. The task of winning and holding church members here is certainly more difficult than among the wild, untouched people of the high interior.

Madang is the main centre of commercial and government activity on this coast. It is a rapidly growing seaport town, and a very busy airways passenger and cargo centre. Thousands of tons of goods are flown from here into the highlands each year. A start has been made on a road to the highlands, which will take some years to build at an estimated cost of at least \$30,000,000. Pastor Len Barnard flew us in VH-SDA to Aiome approximately 150 miles up the Ramu River, which enters the ocean about 120 miles north of Madang. Our faithful worker in charge of our growing station at Aiome is reaching out in all directions, and up into the surrounding mountains with his

helpers, trying to plant the flag of truth among the scattered villages in the steep-sided jungle-covered valleys. His wife was one of nature's gracious ladies, and did her best to make our over-night stay comfortable with the simple facilities in her possession. We were glad to be able to bring messages of encouragement from the Word, and cheering reports of progress in other parts of the field.

The following day, suitcases, bags, and bundles were assembled and distributed among willing carriers, and we set off on a walk of several hours which took us down to the banks of the Ramu River, where we then embarked with all our goods and chattels on its rather turbulent waters in a large dug-out canoe about thirty feet long, cut from the trunk of one tree. Brother Harold Harker is the director of the work in the Ramu Valley and Manam Island areas. His headquarters are at Bogia on the coast between Madang and the mouth of the Ramu River. There were seven of us aboard the dug-out, which was stacked high with our gear. Brother Harker skilfully operated the outboard motor at the rear. He is seen standing in the dug-out as we were preparing to load up. (See picture).

Two of our national workers were perched right up front to watch for partly submerged logs and trees which with other snags were floating down the river in hundreds, following the greatest flood in known history. Strong whirlpools at the numerous sharp bends in this wide river gave us some anxious moments in this wobbly craft. Many large saw-fish weighing three or four hundred pounds apiece inhabit this river. At one village we were shown the saw that had been cut from a huge one caught the previous day, and it was certainly a fearsome weapon about four inches wide and thirty inches long, with very sharp teeth about two inches apart up each side of the blade. Our purpose was to conduct several meetings at widely scattered villages down the 150 mile trip to the coast.

(To be continued)  
★ ★ ★

### “Don't Miss Them”

LEBA V. RAMATANI

The local church of Suva, Fiji, this year has seen the importance of arranging and holding Pathfinder and Leadercraft classes to maintain the interest of our young people as they were conducted by the MV Leader, Josateki Nailati and his associate, Esava Tausere.

The meetings were so well prepared, and presented with such enthusiasm and vigour, that about fifty young people attended. Apart from young people, there were parents and some elderly people as well. In these classes we were taught how to be good parents and good leaders. Amongst all the helpful instruction we received, one thing that strikes me most was the parents' duty to their children. I was taught to be a good leader in my family. I was taught to be a good leader in whatever task was assigned to me, and to be a good leader in my community as well. Really it was an interesting and well spent period together.



Two strong leaders in south-east Papua. Pastor Kala on the left, much loved district leader, and the headmaster of the new 200-and-more pupil school in the background.

We were also trained to be efficient and good soldiers. We were fortunate in having an official government drill instructor, Filimone Bevu, to come and teach us how to march, to stand at attention and also at ease, and become good soldiers not merely in the physical sense but also for Jesus Christ.

On the last night of our meetings one of the class members, Salaniata Bevu, stood up to thank the MV Leader and his associate for the good instruction and interesting classes which they had just completed. She concluded her word of thanks by telling us a little family story.

In her family there are three children. One evening as they were ready to eat, the youngest popped up, and asked, "What are we going to have for tea?" Then Mother answered "Umaumaki" (milk and sweet potatoes). Quickly he said, "What's the trouble?" He concluded there was something wrong because it was such a simple meal. Friends, there was no trouble in this family. There was only one thing about these children, they were used to well-prepared meals, but the parents just planned for something quick and easy in order that they should not miss these classes. I am sure you can apply the message.

In closing, dear young people, if ever there is a time when Pathfinder and Leadership classes are to be held in your district, or at your local church, my advice to you is "DON'T MISS THEM."

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## *A Night at Sea*

JOHN KOSMEIER

Life can change tremendously in a very brief space of time. Just three weeks ago, on the steps of the Sydney Sanitarium, I said good-bye to my wife and two sons—one just three days old. Since then I had experienced my first plane ride, and now I stood at the wheel of the forty-five-foot boat, the "Leleman," at 3 o'clock on Monday morning.

I stood and looked at the compass (on course was 140 degrees), it was swinging between 125 degrees and 155 degrees and sometimes it stood still, but it was almost hopeless for a first-time helmsman like me to keep the compass on that elusive 140 degrees. So I gazed out to sea.

Darkness was all around, only the lights on the "Leleman" broke into the night with a very uneven reflection on the surging sea. I looked up into the rigging on the front of the ship and there it was—a star. A break in the darkness revealed a fine pinpoint of light in the outline of the rope and timber of the rigging. I looked back at the compass—140 degrees.

For the rest of the hour I fought to keep that star in that area of the rigging. I looked out of the front windows onto the covered front hatch, and there I saw the spray of the waves wetting the folded canvas under which lay some of our national missionaries; on one side barely covered were five students leaving home for the first time to attend our central school at Nagum.

Yes, this was a missionary's life all right. I looked to find the star, and after

some frantic searching, and correction with the compass, found it again. Two great waves rolled against the "Leleman" side on. The boat lurched on one side; kitchen utensils scattered across the galley floor, two of the crew seated on the back deck were sick, and the captain, keeping his eye on the wheel and compass while I was in charge, reached for the side rail to steady himself. However, after a frantic moment that star swung back to its rigging portal, and I offered a little prayer of thanks.

In the silence of the early morning hours and the rolling sea, my mind went back to Pihun, where the Luluai (head man) had been asked what the "light of the gospel" had done for his village; then came the story of heathenism, near annihilation, and eternal darkness, but the people with the last message for these last days had come, and hope, life, and light had sprung up. Today there is a thriving community of Seventh-day Adventists with a beautiful native church, worshipping God as a people at morning and evening worship. They are happy, contented, and missionary minded. Many of their sons and daughters have given years of service as missionary workers.

Like the star in the rigging guiding the ship back safely to Wewak, so the light of the gospel is shining from the Western Islands to guide others still in darkness, on to heaven.

Four o'clock was nearly here. Ten days ago from Wewak, the headquarters of the Sepik Mission, the "Leleman" set out for Wakeo, Luf, Liat, Pihun, Aua, and Vuvulu with two presidents, Pastor C. T. Parkinson and Pastor L. T. Greive, the ship's acting-captain Roy Aldridge, myself, a full crew, and many national workers as well as some passengers, to visit our dear people and build them up in the faith.

Four o'clock had come. David, the ship's captain, took the wheel, and I went back to my bunk to sleep for another two hours till dawn. But before I did I thanked the Lord for that pinpoint of light in the rigging, and thought of what the truth behind the star of Bethlehem has done even to the hearts of our native people of the Coral Sea to so change their lives in time to build them for eternity.

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## *A National Evangelist Tells a Story—North Malaita*

L. N. HAWKES

Secretary, Lay Activities Department

Evangelist Nelson was staying at a place named Kafaosila (pronounced Car-for-ah-seela, and meaning "The place where the water is mixed with salt"). He had been there for less than a week when the child of an Adventist man spoke to him.

"There's an old woman living alone up in the bush."

"How old is she?"

The child pointed to a man who was himself the father of four children, and said, "That man is her grandson."

From here, let Nelson tell his own story.

I said, "Let's go and see her."

We found her in an old bush house. With her was an old man whom we found to be her first-born son. She was so thin she looked just like a skeleton. The sight of her made me feel quite ill. She was nothing but bone dried out. My guide, the little boy, said, "She's blind, too."

Then calling to her, he said, "A teacher has come."

A feeble voice answered, "Tell him to pray for me."

Coming, as it did, from a true heathen woman I was surprised. So I asked, "Do you know about God?"

"Yes, I know about Him."

"Do you know about Jesus?"

"Yes."

"Do you ever get cross?"

"No."

"Do you ever swear?"

"No."

At which the lad vigorously contradicted her, "She does swear, and she does get cross."

We knelt for prayer. We were kneeling while she lay on her bed of breadfruit leaves. She asked, "Please pray that I may die quickly."

I replied, "I could never do that. But I will pray for God to give you strength." After prayer, I promised to come back to see her.

I was not able to go back just then, as I was transferred to Guansu. But during my holidays I took two of the school boys and returned to see the old lady again. My heart went out in deep pity for her as we looked at the house in which she lived. She held out one shrivelled-up, useless banana. This was all the food her son had given to her. It was a variety of banana that needs to be cooked, but she had no fire. She showed her burnt hands where in her blindness she had tried to do some of her own cooking. It seemed that her son was tired of caring for her, and hoped to hasten her death.

He had been up and broken down the walls of the house so as to allow the cool night air in. I asked why he had done this. "I don't know," she said. Then she added, "I'm almost dead with hunger, and have no fire to keep me warm."

I sent the boys off to collect the basket of food we had left by the track. We collected firewood, making a large stack where she could reach it, then lit a fire for her.

The poor woman couldn't get out of the house, so the place had an evil odour. Often we had to go outside to get a clear breath of fresh air. Finally we had the place cleaned up, and the house repaired. We left all the food we had with us.

Just as we were leaving, one of the boys said to her, "Mumma, you must stop your swearing."

Her only reply was, "God will bless you three for this help." As we left she wept. We felt so sorry for her. If we hadn't come she would have died at that time.

In January of this year the old lady finally died. We went to see her son, the one who had so callously neglected her.

We talked the message to him. He didn't respond, though his wife and children did. Later he began to take an interest, and was ready to join with God's people except that he was unable to shake off the smoking habit. (One of my friends suggested that we put some petrol in the pipe just before he lit up, thinking that might frighten him into giving it up. But we decided that was too dangerous.)

However, he has left his own village, and is now building a house in the Ad-

ventist section of the village. He says that he wants to be an Adventist. He wants to have his children among Adventists. But he feels that he needs to be near the Adventists so as to gain strength from them in his battle with the pipe.

Nelson ended his story by asking for some Welfare clothing so he can help others who are in the same position. Then he said, "Please pray for me as I try to work for these people."

## Adventist Medical Work in Vietnam

★  
BEATRICE SHORT NEALL

An interview with the doctors of the Saigon Adventist Hospital:

**Dr. Thoresen, when did you come to Vietnam?**

January 4, 1962.

**Do you often find yourself digging glass and shrapnel out of people?**

Yes, we do that almost every week. We treat some of the victims from Saigon, but more frequently people from the surrounding countryside who have been injured in mine or grenade explosions. Just this week we had a little boy who was out tending his buffaloes when one of them stepped on a mine. The explosion killed the animal and injured the boy. We took some shrapnel out of him, and now he's doing fine.

**Dr. Thoresen, as medical director of the hospital, could you tell us something about the staff you have working for you?**

Our working force numbers about a hundred at the present time, most of whom are Vietnamese church members. Since we lack trained nursing help, we also have Chinese nurses trained in Taiwan, two Filipino graduates from the Bangkok Sanitarium, and Joyce Tinworth from the Sydney Sanitarium in Australia. She is doing excellent work not only as nursing supervisor, but also as director of the nursing school. We have a class of fourteen student nurses who will be a great asset to us when they graduate next year.

**How many doctors do you have?**

Only two, Dr. Mote and myself. This places quite a load on physician services, because we have more patients than we can possibly handle.

**How many patients were cared for in the hospital during 1965?**

About 30,000 outpatients and 2,000 inpatients.

**What are your most urgent needs?**

First of all, more space. Our hospital is a converted house, which right now is bursting at the seams in every department. Second, we need more doctors and trained nurses.

**Are you planning to build a new hospital?**

Yes. We have the land, not a very large lot, but in an excellent location; and we are planning to build a seventy-five-bed hospital with the possibility of expanding to 100 beds in the future.

**How many doctors could the Saigon Adventist Hospital use?**

Right now we could use three doctors, and we are planning in our new hospital set up to have at least four doctors if they possibly can be obtained.

**Are there opportunities for an enlarged work?**

Yes. If our Saigon hospital were adequately staffed, we could operate clinics outside the city in needy areas. In addition to this, there is now an excellent opportunity to open up work in Dalat, the resort and garden area of Vietnam. This is in the cool highlands, with beautiful mountains and valleys, lakes and gardens everywhere. A fifty-bed hospital there has been offered to us for about \$100,000. It is a fine hospital, beautifully located, serving a large clientele.

**How long would it take for such a hospital to pay for itself and become self-supporting?**

I estimate about three years.

**Would you like to see an Adventist doctor take advantage of this opportunity?**

I think if we could stabilize our work in Saigon, since this is our main centre of activity, this would be a good time to establish our work in Dalat. There is a need there and the door is open.

**Dr. Thoresen, I believe you are about to return to the States for a much-needed change. How soon will you be leaving?**

On May 8.

**I suppose there is another doctor here studying the language, ready to take over as soon as you go?**

Unfortunately, no. So far we don't have any definite replacement in mind.

**How long has the General Conference been looking for a replacement for you?**

For two years.

**If a doctor should accept the call today, how long would it take for him to be in the field, ready to work?**

Normally we estimate one year, but we hope this can be speeded up.

**So it's possible, then, that for a year the Adventist Church will have only one missionary doctor in all of Vietnam. How well can he manage, do you think?**

The work will have to be curtailed tremendously, because it is not possible for one doctor to keep up with all the de-

mands here. It would be quite a drain on his physical reserves.

**In this emergency situation could the hospital use temporary doctors who might serve for several months at a time?**

We certainly would welcome any who would volunteer for this. Such service, though it does not allow for continuity in patient contact, would at least cover the medical needs.

**Dr. Mote, you must find it challenging to operate a hospital in Saigon in times like these. Tell us about several cases you have treated.**

I remember a mother of ten children who was brought to us. A hand grenade had been thrown into her home killing the father instantly. A piece of shrapnel passed through her forehead to the back of her head, leaving her permanently paralysed on one side. The children were not seriously hurt. But she was left a permanent invalid, with no husband, and ten children to care for.

Last February a three-year-old girl was brought in with an injury from an explosion. A small piece of shrapnel that had entered her left thigh travelled up and lodged in the hip joint, causing her a great deal of pain in walking. We had to X-ray during the surgery to pinpoint the location of the shrapnel in order to remove it without damaging the muscles and joint. The operation was successful and the child has gone home to convalesce.

A month ago a girl in her early twenties lost both feet in a mine explosion. We tried to save most of the legs, but had to amputate again at a higher level because the tissue didn't heal well. The girl is convalescing satisfactorily now.

**Do you have contagious diseases here that you wouldn't see in the States?**

Yes. Cholera, plague, and smallpox are all found here. I've treated several cases of diphtheria in small children, with discouraging results. The toxic effects of the bacteria frequently damage the heart and other structures beyond repair.

I have also had several cases of tetanus. One involved a boy of fourteen who was riding on the back of a motor bike when his heel caught in the spokes of the wheel and was badly torn. He was treated in a local clinic and then in a hospital where, for no apparent reason, a cast was put on. He remained there until he showed signs of tetanus. He came to us with rigid back and extremities, as well as jaw and face. The disease is quite frightening. We gave him massive doses of antitoxin, penicillin, sedatives, and painkillers. He is now completely recovered.

**Are you able to meet the demand for your services?**

The demands are tremendous. Patients come to our hospital as early as 4 a.m. in order to be first in line. By the time the door is opened there is a mad scramble to see who can get to the desk first. The receptionists do their best to admit the patients in order, but some are still turned away for several days at a time.

We try to see as many as we can, but are limited by a fairly heavy surgery



schedule and also by the type of care we like to give. I am not so much interested in seeing a mass of patients as I am in trying to benefit those whom I do see. Our outpatient department doesn't comfortably accommodate more than thirty patients, yet we often have more than 100, and I'm sure the number could be greatly enlarged if they felt there was any way of seeing the doctor. Two of us usually see from sixty to one hundred patients in a day, depending on the type we see and the amount of surgery we do.

**Do you get a feeling of satisfaction from filling a real need out here?**

To answer this I would have to say that the masses of humanity in this country who need medical care are simply overwhelming. It is impossible, no matter how much help we might have, to be able adequately to fulfil the demands made upon us. Still, we are happy to do what we can, and we feel that we are successful to the extent that there is a large number of patients who have been cured medically and surgically and who have had contact with Christianity through us.

**What are some of the frustrations of medical practice out here?**

One difficulty is in obtaining adequate drugs and supplies. Since military shipments hold priority, there is an obstruction in the shipment of supplies by freight. Right now the only intravenous solution we have in the hospital is normal saline. We have no dextrose and other solutions we need. Some drugs ordered for many months still have not arrived.

We are also hampered by crowded conditions and limited staff. But I suppose the greatest frustration comes from being under such constant pressure all the time in a situation where we could easily use three or four doctors. Where there are only two, the work load becomes almost unbearable. Being on call every other night without letup becomes quite wearing. Still, if we are to keep our hospital operating, we have to do the best we can with the help we have.

**Just what kind of doctors would best fit the needs here?**

General practitioners with some surgical ability. We could use obstetricians, orthopaedists, and internists if they were also willing to do some general work. We hope some will volunteer.—"Review and Herald."

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## Old England

J. W. KENT

London! Yes, we are back here again after having completed an enjoyable tour by car down to Southampton, and from there westward to Land's End. England, particularly in spring and summer, is a delightful old land. It was our second trip though these southern counties. Nine years ago we did the same. It was a repeated joy to motor along the narrow roads flanked by hedge-rows, over smiling hills and dales where the sunshine and shadows play.

At Winchester we stood beneath the impressive statue of King Alfred, while his bronze features and brazen eye looked

down upon us. So well did the sculptor do his work, that you could almost see his breast heaving with the ambition to rid his beloved country from the scourge of the Danes. Just off the main street still stands, in its greatness and grandeur, the old cathedral. It was here that Philip of Spain and Mary of persecuting infamy were married. There we saw students from America joining with other students from abroad, together with British colleagues, all burrowing down into the past and digging up relics of a former structure dating back to the seventh century and beyond.

Further afield, to wit, in old Southampton, we entered the Bargate through which marched the soldiers of Henry V on their way to the battle of Agincourt; while close by that historic spot, Henry, ere he embarked for France, put his cousin, the Earl of Cambridge, to death for treachery and treason. The archers who fought with Edward III at Crecy in 1346, went through that same old gate.

Turning westward over rolling hills and dewy downs, we went on our way through towns and cities such as Exeter where we have one brave young evangelist and his wife with a little church of some twenty-six members. We did what we could in cheering his devoted life by sharing with him some ideas and methods of evangelism which God gave us through a lifetime of service.

At Southampton we preached one Sabbath morning to a nice congregation of earnest worshippers. The experienced evangelist there, with his good wife, told us some of the difficulties over which God has given triumph to his ministry. The immensity of the task, and the paucity of Adventist representation in the regions through which we passed, saddened our hearts. Shades of the past! We think of what our beloved Britain has done for the cause of God in the world—Wycliffe, Tyndale, Cranmer, Livingstone, Carey, and many others, together with the British and Foreign Bible Society! What a tide of grace has rolled across this sin-scourged world from old England! Why then, we thought, should this great Message, the last call of God to a doomed world, be so backward in Britain?

Holding on our westward way, we came to Plymouth, a city of 380,000 people, athrob with progressive activity. Here, along the Hoe, a fascinating strip of history decorating a fringe of the grey Atlantic, we have an anthology of the past that is arresting indeed. There the chiselled face of Drake, lit up with bravery and daring, looks out over a turbulent sea, from which he helped in no small way to sweep the mighty Armada of Philip of Spain intent on destroying Britain.

Further along, you rest your elbows in contemplation, and your vision falls on a neat plaque telling you that it was from there in 1620 that the Pilgrim Fathers set out in their little "Mayflower" across the treacherous seas for America. On the other side of the Atlantic on the same trip, earlier of course, we passed the spot where the feet of those brave pilgrims

landed, and from which has spread the greatness and grandeur of the mightiest nation that has ever filled the earth with power.

At Wells, we turned aside to see again the immense and ancient cathedral. This is indeed an astonishing piece of architectural masonry. Our visit coincided with the hour of 3 p.m. At that hour the figure of a metallic man, perched on the wall of the cathedral, strikes a bell three times. This is the signal for four mechanical knights, mail clad and armed, to ride forth on fiery chargers in a jousting exhibition. Hundreds of people gather daily to witness the exhibition. The day we were there was no exception.

Before the crowd dispersed, a very impressive incident took place. An aged verger called for attention, and said: "Will you just pause for a moment? Many of you are travelling through dangerous ways. I am sure that you need the protecting care of God over you, whether you sense it or not. Bow your heads and I will ask Him to care for you." He then offered an extemporaneous prayer that was both simple and sincere. It gave reverent pause to all in that large assembly.

A few miles distant from Wells is the large city of Bath. Its name is derived from the establishment there by the Romans in the beginning of our era of a wonderful system of bathing. This is made possible by a jet of hot water coming up from the bowels of the earth "thousands of feet down," they tell us. Whether it is thousands of feet down or not, I know that the water is hot, and it was reticulated into varied rooms and pools by the ancient Romans in a way that is both interesting and thought-provoking. Preserved by the fostering care of the city fathers both past and present, these baths are a pronounced feature of the city and are well deserving of a careful visit from the most impetuous traveller.

The abbey is another structure wonderful to see. Among many other features, including its huge proportions, the ceiling is fascinating. With upturned, wondering eyes one could gaze the hours away, beholding the magnificent work the builders have put into it. It would take a first class architect to describe it, and then his efforts would fall so far short of it all that he would be compelled to excuse his inadequacy by exclaiming: "I can conceive its beauty, but I am sorry I cannot convey it."

In one corner of the huge structure is a plaque pointing back to the tenth century. It records that here Edgar was crowned king of all England.

Dearer, however, to our hearts than all else beside was this. There stands within the shadow of that immense and famous abbey a little chapel bearing the beloved name, Seventh-day Adventist.

And what shall we write more? Time and space would fail us to tell of scenes of ancient grandeur in which are printed the footsteps of history which we saw along the way back to London.

# What Is Christian Education?

★

JOHN A. SLADE

Preceptor and Bible Teacher, New Zealand  
Missionary College

## Part II

Education has been defined as "the harmonious development of the physical, mental, and moral powers for the performance of every duty." In Christian education special emphasis is placed on four-square living: the cultivation and training of the physical, intellectual, social, and spiritual faculties.

While we should seek for intellectual culture of the highest type, if in our teaching we lay stress upon intellectual development only, then we will produce one-sided youth. The vastly important areas of spiritual and moral development, though largely left to home influences and instruction, should have their place in the schools. However, the church school system alone has, I believe, the right emphasis in the curriculum for these subjects. Through the medium of Christian education the highest ideals are set before the youth.

Field Marshal Bernard Montgomery in his fine book, "The Pathway to Leadership," penetratingly said:

"It is not the countries which lack the atom bombs or the big battalions which should be called 'second rate' powers, but the countries which lack the big ideals. Our young people must be taught to make their country mean something more than just a Welfare State. They must learn that the privileges and benefits conferred upon them involve complementary obligations."

As teachers we, alongside of parents, have the tremendous privilege of holding up the very grandest ideals and virtues, and have the obligation of showing them the way to live them out.

**The Basis of Authority:** In Christian education the Book of Christianity is pre-eminent. The Word of God as revealed in Scripture is the basis of the Christian educator's authority. Its principles are to govern the educative process of the Christian, and what an amazing book it is! The oldest book in the world; the most loved book in the world, and the world's best seller by millions.

Listen for a moment to the testimony of the great to the value of this volume:

George Washington: "It is impossible to rightly govern the world without God and the Bible."

Sir Isaac Newton: "There are more sure marks of authenticity in the Bible than in any profane history."

Abraham Lincoln: "I believe that the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this book."

Immanuel Kant: "The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity."

It is the widespread use of the principles contained in this book that ear-

marks Christian education. And the influence of this book to refine and elevate the individual, to ennoble society, and to prosper nations is certainly testified by history.

**Motivation:** The Christian's motivation is undoubtedly love. That divine love which springs from an appreciation of the sacrifice of Christ upon the cross. The example of the Founder of Christianity in self-denial and self-sacrifice is the Christian's inspiration. He acknowledges that a life of service instead of a life lived for selfish ends is the ultimate means to the highest and noblest development. Herein, he realizes, lies the pathway to true character development.

It is well for us as teachers, and as teachers in training, to examine our motives in the light of the duty which devolves upon instructors of youth. Why are we becoming teachers? Does the reputation we may have motivate us? Higher qualifications, better hours, longer vacations, prestige, or pride? What has influenced us to take up this calling? Your pupils, as accurate judges of character—and they watch the teacher oh, so closely—soon know your motivation, and read you like an open book. What shall they read? The teacher who is bad-tempered, arbitrary, or dictatorial is not fitted for the nice work of guiding children in that vital laboratory of life—the schoolroom.

**Content:** Under the system of Christian education, the student can take up the common branches such as English, Mathematics, Social Studies, History, Science, Languages, Typing, Art, Woodwork, Commercial Practice, etc. However, in the church school and college curriculum are found some fascinating subjects entirely absent from the State primary and high school curriculum. These are subjects eagerly studied by the pupils: Bible Doctrines, Old and New Testament History, Prophecies, Christian Evidences, Evangelism, Biblical Archaeology, New Testament Epistles, The Life and Teachings of Jesus, etc.

These are important subjects, and they open up for the student great vistas of thought. The continued interest manifest in these subjects is an index to the significance of their content in the development of human character. When we look into the syllabi of these subjects we are surprised at their content. Let us take for example the course on Bible Doctrines. Some of the headings from the text book are: The Nature and Des-

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning.—"Counsels to Teachers."

tiny of Man; Man in Death; Principles of God's Government; The Gift of Prophecy; Victory over Sin; Creation; Marriage and the Home; True Love versus Infatuation; Parenthood and the Responsibilities of Children, etc.

The point I would like to make about the content of Christian education is that owing to its very nature, this curriculum embraces fields far removed from that which secular education could ever teach; fields of tremendous value to the searching minds of young people, and capable of not only developing the intellect, but also inspiring them to a higher quality of life—even Christian living.

### What Our Schools Should Produce

From our schools should be brought forth mature and balanced young men and women who are fitted for the service of their fellow men and not self. We cannot tell into what line of service the children under our care may eventually be found, but fortified by the broad Christian educational foundation which I have outlined, they could take their place to engage in unselfish ministry, and nobly work for the uplifting of their fellow men and serve society in numberless ways.

The Scriptures say, "Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding." Prov. 4: 7. In the educative process it is true that knowledge comes, but wisdom lingers, and the pathway to wisdom is in the realization that man does not live by bread alone. There are virtues to be cultivated and a spiritual vigour to be exercised. There is moral efficiency to be attained and a character refinement to be reached. Our educational process is lacking if these character-building elements are omitted.

### The Contribution of Christian Education to Society

We have in our lecture today briefly surveyed the work and function of Christian education, and have noted that the contribution of the church school in these times is its production of young people whose lives disseminate virtue and moral righteousness by example and precept; lives of helpfulness and service in the community.

When we consider the increase of moral evils which are confronting society today, we can realize what specific part Christian education has in society. Think for a moment of the increase of gambling, forgery, drug addiction, alcoholism, assault, fornication, adultery, incest, and homosexuality in our land. Our nation needs a spiritual and moral renovation. There is a need for a return to the golden rule among men, and I believe that there is a vital need for a Christian education which will call sin by its right name, give the trumpet a certain sound, and call our youth to the ways of righteousness.

The basic contribution of the church to society then lies in the development of youth who have a realization of their debt to humanity and to the divine will: young people who are willing to develop their talents that their lives might be a real and continued blessing to mankind.

## A Personal Message from Your General Conference President

Dear Fellow Believers Around the World:

"What will be the policies, the objectives, the goals, of the new administration in the General Conference during the next four years?" "How will our new leaders approach some of the problems that have faced the church through the years?"

These questions and many kindred ones have been in letters, on lips, and reflected in the faces of hundreds with whom I have come in contact personally or through the mail during the past month since the General Conference session in Detroit.

These are good questions. After all, this is our church. Christ is our great Head, but it is our church. Every member in every land should say with assurance, "This is my church. I am interested in the plans that are laid, the policies that are adopted, and in the objectives that are set." I want every Seventh-day Adventist around the world to feel just such a personal interest in the work of our church.

Now, back to objectives, plans, and programmes.

First, I want to say a word of deep appreciation to those men of God who have led this movement in the past. In more recent years the Lord has used such men as J. L. McElhany, W. H. Branson, and R. R. Figuhr to do a mighty work for Him. What a privilege to be permitted to build upon the foundations these stalwarts have laid so well!

My heart is especially warm toward the men and women who have grown grey in the service of their Lord. I want to be worthy of their great example of dedication. God bless every one of them—leaders and laymen alike—who are yet among us!

The objectives during the next four years? There must be but one great all-consuming objective for each one of us: earnestly to prepare to meet Jesus ourselves, and to give our lives unreservedly to the work of preparing others for His coming in our generation. Nothing else dare take precedence in our lives. The hour is late! Eternity with our blessed Saviour is too precious. We cannot afford to allow anything to obscure our vision or to divert our attention from this one all-consuming obsession!

First and foremost, the hour in which we live demands that we pray and live for the great revival of primitive godliness the Lord's messenger reminds us must come among God's people. There is no question about it. This is our first and greatest need as individuals and as a church!

Then we must pray more earnestly than ever for the outpouring of the latter rain. The work of God will never be finished by human effort. The task is too great for us, but it is not too great for our omnipotent God! This is His work! His power will finish it—and in our genera-

tion, too! Never doubt it! Our part is to live and pray for the outpouring of the Holy Spirit in latter rain proportions. This must be the motivating power of the leadership of this church in such challenging times!

These, brethren and sisters, are the objectives of your new leaders. Your leaders in the past have carried the same burdens, worked toward the same objectives. But we live and labour in a new day. We are nearer God's deadline. The close of probation is just ahead! Jesus is coming in our generation. There must be a new urgency to our spiritual development. We dare not be satisfied with our experience of yesterday. Today we are one day nearer the kingdom. Our seeking must be more earnest.

"But don't you believe in goals: baptismal goals, membership goals, financial goals?" someone asks. Of course I believe in goals; there will be many goals in the above-mentioned fields. But I have no doubt that all of these goals will be reached when we achieve the greatest of all objectives; when we become revived, Spirit-filled, practising Seventh-day Adventist Christians! The money will flow in in abundance, multiplied thousands will seek admission to the church—all other blessings will come when we meet God's spiritual standard for His people! I appeal to you to pray, study, live, and work toward this one greatest of all objectives!

Yours for a finished work, in our generation,

Robert H. Pierson.

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### Life Sketch of the Late Sister Florence Grolimund

ERNEST H. J. STEED

Sister "Flo" Grolimund, a pioneer worker for the Adventist Church, passed to her rest September 13, 1966, at Nowra, N.S.W. This consecrated Christian lady was loved by all for her understanding and gracious manner.

Florence Grolimund, born in 1892 at Lyons, Victoria, came under the influence of the Advent message as a young girl of twelve years following the visit to the Grolimund home by a colporteur. After one evening Bible study they accepted the truth. Flo exercised her talent as an artist and photographer, but was soon training as a nurse at the Sydney Sanitarium. Upon graduation in 1924 she was appointed to Bible work in South New South Wales. Her ability to meet people and to secure their confidence was soon noted, and in 1926 she was appointed as MV and Sabbath School secretary for the South New Zealand Conference.

In 1928 she returned to Victoria, where with evangelistic missions as a Bible worker many souls were won to the truth.

In 1934 Sister Grolimund was appointed assistant MV and JMV secretary in this larger conference. Many of the "mums" and "dads" of today in the church well recall her youth leadership abilities. In 1937 Avondale saw her as preceptress, offering friendly guidance to youth.

A return to front line public Bible work was made in 1939 and this task she continued until 1952, upon her retirement in Greater Sydney.

Her life was continually lived as a devotee of the Lord Jesus and in dedication to the winning of souls. In 1939 her love was extended to her adopted son, Stewart, who received in full, the care, attention and Christian upbringing which greatly enriched both their lives.

Many of her later years have been spent with Sister Nel Grolimund and her adopted daughter. It was indeed always a pleasure to visit this Christian home. Honour was given to Sister Florence Grolimund at a service in the Methodist church, Nowra, N.S.W., September 15, 1966, as loved ones and friends gathered to pay their tribute to this Christian lady now confidently resting in Jesus.

The assurance of the resurrection and the blessed hope was uppermost even amidst the tears and the great loss realized by our sister's death from a stroke, thought to be probably due to a recent accident. Her life of seventy-four years was truly a life of loving service for her Lord and Master and for her fellow man.

## WEDDINGS



**CRAIG-STRANDQUIST.** On Sunday, September 11, 1966, two of the senior members of the Nambour church, Queensland, Grace Louisa Strandquist and Henry Alexander Craig, exchanged wedding vows in the Nambour Adventist church. The splendid reception following in the church hall was arranged by the ladies of the church. We wish both of these faithful church members much of God's blessing in their future walk together. L. J. Laws.

**BRODY-IVEY.** On the afternoon of September 4, 1966, in the tastefully decorated Warburton church, a wedding of interest to a wide circle of friends and relations was solemnized. Doctor Ronald W. Brody, second youngest son of Mrs. E. L. Brody and the late Mr. W. G. Brody of Cooranbong, exchanged marriage vows with Lorraine M. Ivey, younger daughter of Mr. and Mrs. Eric Ivey, of Warburton. As Dr. and Mrs. Brody set up their home in Warburton, where currently Dr. Brody is on the medical staff of the Warburton Sanitarium and Hospital, it is with the prayer that the Lord will bless their united lives as together they serve the cause of the Master Physician. Ross C. Piper.

**PARRISH-HOSKIN.** Jennifer and Michael chose Monday evening, September 19, 1966, and the Royal Oak church, Auckland, to invite their many friends and relatives to witness before God their desire to link their hearts and lives in perfect oneness. The church was tastefully decorated to receive this radiant bride whose smiles dispelled the dismal stormy elements of the day. The marriage vows were repeated and the new Mr. and Mrs. Parrish left the church to commence another Adventist home to the glory of God. A delightful reception was held following the service. It was the pleasure of the writer to study with and see baptized this young couple two years previously. May God bless this home abundantly in love and service is our prayer. J. L. Lansdown.



**NIXON-CURNUCK.** Two loved and respected Wairoonga families were united on Sunday, September 25, 1966, with the marriage in the Wairoonga church of John Wilbur Nixon and Elizabeth Betty Curnuck. Both are members of the division headquarters staff where Pastor Nixon serves as Division Publishing Department secretary. After the service at the church, friends and relatives gathered at the home of the groom's eldest son, Brother Glenn Nixon, for the wedding feast and to extend their good wishes to this dedicated couple. We are certain that the work of the ministry will be strengthened by the establishment of this new home. M. G. Townend.

**SHEFFIELD-BATTY.** The beautifully decorated Brentwood Avenue church, Auckland, New Zealand, provided a sacred atmosphere for Warwick Sheffield and Sharelle Batty to exchange their vows of love and loyalty to each other on September 13, 1966. Warwick is the second son of our respected Brother and Sister A. M. Sheffield of Whangarei. Sharelle is the only daughter of Mr. and Mrs. K. H. Batty of Remuera, Auckland. Expressions of joy and happiness were extended to this charming couple at the delightful reception provided for their friends and relatives following the service. It was the writer's privilege to lead Warwick and Sharelle into a fond commitment to the Lord and to see them baptized during the Cherry mission. Warwick is at present engaged in the literature ministry where the Lord is blessing his labours. We wish this couple abounding happiness as they establish a new Adventist home in the Eastern Suburbs, Auckland. J. L. Lansdown.



**HOWE.** Widely known in Western Australia, also by former ministers of the Cottesloe church, Mr. Lyle Howe suddenly passed to rest September 5, 1966, while a patient at the Royal Perth Hospital. Mr. Howe proved a friend to Adventists, especially to the members of the Cottesloe church. To Sister Howe and Jack of Cottesloe, and Maurice of the Prahran church, Victoria, also other relatives, we convey our sincerest condolences. G. I. Wilson.

**SKINNER.** Mrs. Flossie Lena Skinner, beloved mother of Hilda (Mrs. Durall of Prospect, S.A.) and two sons, fell asleep in Jesus at a North Adelaide private hospital on September 22, 1966, aged eighty-two years. For some time she had been unable through physical infirmity to attend church, but she held in her heart a deep love for her Lord and His message of truth for these times. After a brief service at the residence in Hendon, on September 23, 1966, our late sister was laid to rest in the Cheltenham cemetery to await the call of the Life-giver. We deeply sympathize with all relatives in their loss. S. H. Wood.

**FIELD.** After a long life of ninety-five years, Mrs. Sarah Ann Field fell peacefully asleep in Jesus in St. Roman's Hospital, Armadale, Victoria, on September 9, 1966. When Pastor O. K. Anderson was conducting a mission in the East Prahran church in 1936, Mrs. Field attended, listened with interest, accepted with joy the message of the three angels of Revelation 14, and joined the church, of which she was a loyal member, faithful in her tithes and offerings, and doing all she could to advance the cause of Present Truth. The services in the funeral parlour and the Springvale crematorium were conducted by the writer. To her grand-nephew and his wife we commend the comforting promises of God's Word. H. S. Streeter.

**ROBERTS.** Sister Kate Edith Roberts fell asleep in Jesus on September 16, 1966. Eighty years ago she came to Australia as a child of eight, and lived the greater part of her life in Tasmania, where, under the ministry of Pastors E. R. Whitehead and C. H. Parker, she accepted the Advent Message. For several years our sister had lived in the Avondale district, and now is laid to rest in the Avondale cemetery. Left to mourn their loss are five children, Dorothy (Mrs. Hynes of Margate, Tasmania), Raymond (R. H. Batchelor of Wairoonga), Frances (Mrs. Brown of Mildura), Edith (Mrs. Merritt of Albany), and Gilbert Roberts of Sydney. Of Sister Roberts it may truly be said, "Blessed are the dead which die in the Lord." R. H. Abbott.

**STRANGE.** Sister Ella Bessie Strange of Boddington, W.A., after a prolonged period of sickness, passed to rest, September 6, 1966, aged seventy-six years. Through the ministry of the late Pastor Herbert Kent some thirty years ago, Christ's message was accepted. Her loyalty to God was evidenced by the witness borne during her years of fellowship with God's people. Now resting in the care of God's angels, Sister Strange will await the morning when Jesus comes again. To all members of the family we extend our sympathy. G. I. Wilson.

**ATKINSON.** It is with regret that we record in these columns the death of Sister Daphne Atkinson, wife of Ambrose (Amby) Atkinson of Echuca, Victoria. The late Sister Atkinson was aged fifty-three years, and died in the Echuca Hospital, August 8, 1966, following a short illness. We shall miss her kindness and Sabbath greeting. However, we shall cherish the memory of a good mother and faithful member. Assisted by the church elder, Brother George Henney, we laid her to rest in the Moama (N.S.W.) cemetery to await the call of the Life-giver. Perhaps the most eloquent testimony paid to the worth and esteem of our Sister Atkinson was the large congregation of people who overflowed into the church grounds, taking farewell of a sincere friend, wife, and mother. T. S. Brash.

**GROLIMUND.** Sister Florence Anne Grolimund fell asleep in Jesus, September 13, 1966, at the age of seventy-four years. Her passing came suddenly through a stroke, which may have been caused by an accident. Sister Grolimund took her training at the Sydney Sanitarium and Hospital, graduating from the nurse's course in 1924. She gave a life of devotion to the cause of God, having served in varied offices as a preceptress of college, in departmental services, and field Bible work. A service was held by the courtesy of the Methodist Church in Nowra, after which we laid her to rest in the Nowra cemetery to await that glorious morning. Associated with the writer in the services were Pastor K. Mead, Pastor C. Judd, and Pastor R. J. Burns. Her sorrowing relatives present were encouraged anew by their hope and trust in the great Life-giver. We all longingly await the day of glad reunion. Ernest H. J. Steed.

**DODDS.** Mrs. Violet Ada Dodds was born on September 12, 1880, and died on September 16, 1966, in the Royal Melbourne Hospital, Victoria. She accepted God's message for these last days in 1918 under the labours of Pastors J. H. Woods and J. W. Kent, and joined the then Collingwood company of believers, which eventually merged into the Preston church. In due time she held membership with the East Prahran Memorial church, and in later years transferred to the Hughesdale church. For many years she suffered from heart trouble, but nothing ever daunted her cheerfulness, her courage, her constant faith in God's promises, and her faithfulness in supporting the church. She was a constant source of inspiration to those who knew her best. Among those who mourn her passing are her daughter-in-law, her four grandchildren, and her sister Ivy (Mrs. Evans of the Glenhunting church). We look forward to the day when there will be no more parting, pain, or sorrow. H. S. Streeter.

**BATEMAN.** Albert Henry Bateman of Thornleigh, N.S.W., was called to rest on September 12, 1966, aged seventy-six years. Many friends will be saddened to learn of the passing of one held in such high esteem. For almost fifty years our late brother was a faithful member, and he served honourably in denominational employ and in various church offices up to the position of elder. In 1918, Brother Bateman was baptized at our Avondale College where he graduated from the ministerial course. While serving at the Bisiatabu Mission he was married to one of our graduate nurses, Miss Ella A. Knowles. He served also as a colporteur in New Zealand, and in later years as a valued member of the maintenance staff at the Sydney Sanitarium and Hospital. The three surviving children are faithful members of our church: Cleve (and his wife Marion), Noel (and Reba), and Yvonne (Mrs. Irwin Low). To Sister Bateman and these families is extended the loving sympathy of many friends at the Thornleigh and Wairoonga churches. With hearts comforted in the promises of God, we laid this weary pilgrim to rest in the Avondale cemetery to await the resurrection to life and immortality when the Lord Jesus returns for His saints. Ralph Tudor.

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## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

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Associate Editor - W. E. BATTYE

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## PEOPLE *and* EVENTS

- ✱ After an extensive period as editor of "Health" and "The Signs of the Times," Pastor R. C. Piper has accepted a call from the Greater Sydney Conference to enter the field of public pastor-evangelism. Over the past decade in the editorial chair, Pastor Piper has seen the steady growth of "The Signs of the Times" magazine until it has come within measurable distance of doubling its circulation. This is a noteworthy achievement, and we trust that he may continue to be blessed as he is relieved of the tensions of an editor's responsibility.
- ✱ Miss Jan Fleming who has been serving in the infant welfare department of the Sepik, New Guinea, is returning to the homeland, on a permanent basis, because of indifferent health. We trust that she may have a speedy recovery to enter into a further period of successful service in the home field.
- ✱ At a recent meeting of the Division Committee, Miss Val Robe responded to a call from the Tasmanian Conference and is transferring from the Sanitarium Health Food Factory, Newcastle, to enter office work in the Hobart Conference Office.
- ✱ At a meeting of the Division Committee held September 28, 1966, several appointments were made affecting the Sanitarium Health Food Department. These appointments will not take place until the close of the year, when C. J. Lane, manager of the Melbourne Retail Branch, is retiring through ill health.  
The following appointments will then take effect: G. F. Hayden, manager Brisbane Retail Branch, to manager Melbourne Retail Branch; M. C. Earles, manager Perth Retail Branch, to Manager Brisbane Retail Branch; L. H. Engelbrecht, office manager head office, to manager Perth Retail Branch; R. E. Smith, accountant head office, to office manager head office; R. J. Milne, New Zealand Wholesale Office, Auckland, to accountant head office. Purchasing manager retail division, K. J. Bailey, at present accountant Melbourne Retail Branch. This is a new department to provide for extensive over-all purchasing and distribution of retail interests.
- ✱ Miss Valerie Rudge, director of the School of Nursing at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, has been appointed by the Board of Trustees to head Andrews University's nursing department. A native of Warburton, Victoria, Australia, Miss Rudge received her basic training at the Sydney Sanitarium School of Nursing, and a midwifery diploma from the Queen Victoria Hospital for Women, Melbourne, Australia. She received her bachelor of science degree in nursing education from Columbia Union College, Takoma Park, Maryland, and her master of science degree in nursing from Loma Linda University, Loma Linda, California.
- ✱ For the past decade, ever since its inauguration as a conference, North Queensland has been the smallest conference in the division. Before that time Tasmania was recognized as the baby conference. In the statistical report of the Australasian Record for the home field, North Queensland has stepped ahead and gives an accredited membership of sixty-eight beyond Tasmania at December 31, 1965.

### Sydney Sanitarium and Hospital Nursing Class, 1967, Accepted

**Avondale College:** Beverly Bath, Evelyn Dobson, Yvonne Grosse, Jeanne Michell, Carolyn Needham, Ruth Stafford, Joan Underhill.

**Longburn College:** Daphne Codling.

**W.A.M. College:** Carolyn Hiscox, Karen Sforcina, Marilyn Skelton, Nanette Zanotti.

**Sanitarium:** Nerelle Bapty, Shirley Carbery, Fay Quin, Gaye Sowden, Barbara Wood, Johanna Venuik.

**Miscellaneous:** Elizabeth Beament, Victoria; Judith Cope, Western Australia; Dawn Courtney, Queensland; Irene Ferris, Victoria; Christine Galwey, South Australia; Ann Grey, North New Zealand; Janette Hawkins, South Australia; Sandra Higgins, South Australia; Elva Lommon, South Australia; Margaret Mackey, Queensland; June Marks, Victoria; Susanna Pullman, North New Zealand; Ella Rex, South New Zealand; Lynette Rudge, Port Moresby; Pamela Townend, Victoria; Nancy Van Den Hoven, North New South Wales.

**Overseas:** Fulori Naisago, Fiji; Yvonne Petersen, Fiji; Marguerite Stork, Ceylon.

**Male Nurses:** See Meng Chee, Penang; Harry Fittock, North New South Wales; Eric Geelan, Greater Sydney; John Richards, Sanitarium; Peter Seamen, Sanitarium; Russell Smith, Victoria; James Ward, Queensland; Albert Yong, Sarawak.

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### The Contented Heart

KENNETH H. WOOD

Edwin Way Teale once wrote: "The greenness of the grass beyond the fence is proverbial. The Happy Valley seems always to lie over another ridge. An ever-recurring fallacy is the belief that we have only to move to leave our troubles behind, that somewhere else we will be different and life will be interesting. But, as the wisdom of the East has it: 'They change their skies but not themselves who cross the seven seas.'"

Most people who seek happiness should change themselves rather than their location. The people who are truly content where they are would be content anywhere. If they find reasons for being cheerful in their present milieu, they would be equally optimistic in another.

The contented heart, what a wonderful thing it is! When trouble comes, it sings, "Things might have been worse." When faced with reverses, it counts the blessings that remain. When others disappoint, it rejoices that Jesus is "the same yesterday, and today, and for ever." When others murmur and complain, it speaks words of courage and faith.

To be like Jesus, who "was never elated by applause, nor dejected by censure or disappointment," let this be our goal. Through the power of God, even the most relentlessly pessimistic Christian can be transformed into one who will be able to sing, as did Paul and Silas, during trouble.