

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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POSITIVELY FRIGID it was, and as silent as a morgue. My sweet smiles and sub-audible "Good Mornings," directed haphazardly at half a dozen people trying to shepherd their families silently out of the church, brought no response at all. They were as serious as a group of undertakers, as sober as judges.

Whoever, I wondered, was on the welcoming committee, that such respectable visitors as ourselves should thus be ignored? They had even asked us to wait out-

THAT FRIGID CHURCH

By a Visitor

side until after the visitors had been welcomed, and we had only been a few seconds late. They had repeated the welcome to visitors after our late entry, but I chose not to reflect on the significance of this.

I suddenly recalled having once caught sight of myself in the mirror when I imagined my face to be wreathed in smiles, and having seen in fact only a cynical straight mouth in a grim back-drop. Could it be that I was seeing in their countenances but a reflection of my own?

Slightly bruised, but determined not to bleed, I retired to a corner and practised a big smile in front of the mirror, praying until it looked, and indeed was, really genuine. It was easy to smile at the amazing discovery I seemed to be on the verge of making.

Returning quickly to the fray with the smile on, I reached out and took the nearest hand, shaking it firmly. In a loud voice—it seemed terribly loud—I said, "Good morning. It's lovely to see you. Do you live around here?"

"No. We're just visiting here today."

Thus reduced to something nearer my real size, I went from person to person, to discover that each was a radiant, vibrant, warm Christian.

Strange?



Pastor C. V. Christian



Off to the picnic, but the tide was too high for games, so they sang the songs.
(Photo: I. Paget.)

The Saga of a Song

ISOBEL PAGET

READERS MAY REMEMBER reading about our New Hebrides youth camp and the great blessing that came to it through Pastor Christian and his piano accordion, teamed with a song book compiled by Pastor Graham Miller and his MV Department (North New Zealand).

We were able to obtain twenty-odd copies of this—not nearly enough to satisfy our song-hungry singers here! So we typed and duplicated the choicest of them, but even after camp there was still a never-ending demand for the song sheets, but our supplies were exhausted.

However, that was not to be the end of it. This last Sabbath I invited some of

the students to Sabbath dinner and we got to talking about singing and songs that we had had at camp. I asked if the young folk over at the Parker Missionary School, Aore, were still using the camp songs.

"Oh, yes," said young Valerie. "We had a picnic the other day and as the tide was too high to play long-ball on the

sand bar, the boys sat and sang and sang all the songs in the song book."

Then she went on to explain how they appreciated the donor of the song books, but perhaps even much more, the man with the "piano according." So much so that in one song the words of which begin:

"In God's green pastures feeding,
By His cool waters lie —"

one can now hear,

"In God's green Pastor Christian,
By His cool waters lie."

No offence meant, gentlemen. We assure you of our love and respect, but it just goes to show what happens when not sufficient books get teamed with insufficient understanding of English and admiration for the Youth leader!

HISTORIC PICTURE GALLERY



Students Employed in the Avondale College Press, 1914

Photo: Courtesy Mrs. M. Woodberry (nee Mary Kringle).

☆ ☆ ☆

Discipline

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—Charles Kingsley.

Back row (left to right): T. Butler, C. Daniels, C. Mola, A. Maxwell, E. Mobbs, G. Chapman, T. Wanzlick, G. Kringle.

Third row (left to right): M. Anderson, N. Phillips, G. Brittain, E. Brittain, D. Ford, Via Vi-mola, H. Wilmot, G. Sharp, I. Sara, B. Newton.

Second row (left to right): F. Kringle, Mrs. Waugh, Mr. Holland, Mr. Aitken, D. Gray, Mr. Tank, B. Aitken, I. Manners.

Front row (left to right): L. Streeter, R. Parker, P. Sibley, G. Shepherd, H. Franks, F. Hunt, R. Lane, M. Pocock, D. Streeter, G. Mola.

The Seventy-sixth . . .

Victorian Camp Meeting and Session

R. W. RICHARDSON, Secretary-treasurer, Victorian Conference

VICTORIANS WHO ATTENDED the seventy-sixth yearly camp meeting, and accompanying biennial conference session, were indeed highly privileged. The richness and fullness of the ministry of leaders of the church from overseas and from within our own division encouraged and strengthened the faith of a people who daily drank freely of the waters of salvation.

Pastor E. E. Roenfelt, Pastors E. L. and G. H. Minchin and their wives, and Pastor W. R. L. Scragg journeyed far from their homes and spent many happy hours renewing old and fast friendships, as they dwelt among us on the Nunawading convention ground.

From the Australasian Division came the secretary, Pastor F. T. Maberly, Pastor and Mrs. R. W. Taylor, and Pastor M. G. Townend; and Pastor R. H. Parr, Brethren Alan Maberly and John Banks represented the Signs Publishing Company; and Pastor Desmond Ford came from Avondale College. Pastor S. M. Uttley and his staff from the union conference, whom we are privileged to have always among us, were as always welcome, and their ministry and counsel used to advantage and greatly appreciated.

Missionaries are always the centre of attraction at camp meetings, especially among the young people and children. Pastor L. A. Smith and his family came brimful of experiences from West Irian and from their present location in the Sepik Mission in New Guinea, and Pastor and Mrs. H. A. Dickins from the Eastern Highlands of New Guinea, Pastor and Mrs. S. Stocken from the Papuan Gulf territory, and Brother and Sister Brian Faull from Nagum Central School in the Sepik area of New Guinea.

Accommodation Taxed

The early camp meeting, commencing January 2, attracted more families than usual and camping accommodation was taxed to the limits. Week-end visitors, however, were fewer, but despite the drop in attendance at camp Sabbath schools, excellent offerings were cheerfully given. Sabbath school offerings amounted to approximately \$2,200 and the annual camp mission pledges to approximately \$12,000, a record total.

On the first Sabbath afternoon, two young men were ordained to the gospel ministry. Pastor Frank Gorry who has laboured some years in the city of Portland in the far south-western corner of the state, was, in the second year of his internship, given perhaps the most difficult assignment in the conference. His winsome manner and quiet personal evangelism have not only helped in establishing a strong company of believers in this important city, but have built up a most favourable image of the Seventh-day Adventist Church, particularly among the city fathers and prominent business men of the community.

Pastor Lyndon F. Schick has proved his calling as a public evangelist. His yeoman service as a song leader and fruitful assistant contributed much to the success

of the first Raymond Stanley campaign in the city of Melbourne. Recently, he has conducted an evangelistic effort in the city of Horsham, and for the year 1969 he has been assigned Victoria's largest provincial city, Geelong. Pastors E. E. Roenfelt, S. M. Uttley, C. F. Hollingsworth and J. B. Conley took part in the ordination service.

The officers of the conference, Pastor C. F. Hollingsworth, president, and Brother R. W. Richardson, secretary-treasurer, were re-elected for the ensuing biennium, and departmental secretaries and the executive committee were elected as follows:

Education and Religious Liberty: C. F. Hollingsworth; Sabbath School and Lay Activities: R. H. Abbott; Assistant Sabbath School: Miss A. Lowe; Missionary Volunteer: L. A. Lansdown; Assistant Missionary Volunteer: J. M. Johanson; Radio/TV: W. A. Stewart; Medical and Temperance: A. D. Judd; Book and Bible House: C. E. Akroyd; Publishing Department: J. Yates; Assistant Publishing Department: E. Harrold; Assistant Publishing Department: R. Nixon; Executive Committee: President, Secretary, T. F. Judd, E. A. Reye, E. I. Totenhofer, B. J. Johanson, J. W. Kent, L. H. McMahon, C. Trickey.



Pastor and Mrs. F. J. Gorry and Darin and Brent.



Pastor and Mrs. Lyndon F. Schick and Alvin, Darrel and seven-months-old Glendon. (Photo: W. Engler.)

Editorial

THE IMAGE MAKERS

IT WAS an ordinary-looking house—unpretentious, squat and rather tatty around the edges. The garden was in keeping—what there was of it. We did not even have to open the gate to get in; the double gates had been removed, so that the family car, we supposed, could be driven in and out without the necessity of having to have someone get out and open them and shut them. A convenient piece of planning.

So in we went, for, though we may not win any prizes for the Best Collector of the Year, we do at least try to knock on all doors possible in our strip of territory when we are on the Appeal for Missions.

So we knocked; and knocked again. We could hear the radio jumping inside so we knew there were living beings there, though experience cautioned us not to label them "people" until we had given them a canvass.

The door opened gingerly, and an auburn head protruded somewhat. A quizzical eyebrow lifted itself above the sleep-drenched eye (for it was a warm, humid, February afternoon), which seemed to be the signal for the canvass to begin.

We introduced our work, told of the need, showed the magazine and generally, as the modern parlance is, "laid it on the line." Then, with ersatz confidence oozing from every syllable, we suggested that a donation would not be out of place.

At this, the auburn head stiffened a little, and the door opened slightly more (to reveal a lady in a dressing gown, who might have been embarrassed to come to the door with no shoes and such an ill-fitting garment). The smile that had been drifting about her face was not there any more; instead there was a thin line where it used to be; and when she spoke we knew that our chances of getting our afternoon's aim in one fell swoop were somewhat lower than zero. "I don't see why," she opined, "I should give to the opposition."

We took a deepish breath and tried to look startled. Opposition! Come now, there is no opposition where there is human suffering to be alleviated; there is no line of distinction where there is hunger and want and sickness and disease and . . . but you have said it all yourselves; why do we need to repeat these lines?

So we talked; why did she regard us as "the opposition"? Perhaps she was a Roman Catholic. No, she was a member of a popular Protestant denomination. And what is more, she had a cousin (or was it a brother?) who was a missionary in New Guinea. And the Adventists had taken some of his members.

You can't laugh that off. In our self-compiled "Answers to Objections" sheet there is no magic answer to this one. Does one limp off, murmuring, "Ah, well, you can't win them all"? Perhaps we would have done that, but she wasn't finished with us yet; not by a long chalk. That, we believe, she could have forgiven. But not the matter of "those Seventh-day Adventists around the corner."

"Oh?" said we, raising in turn our own quizzical eye-brow, "What did they do?"

"You just can't reach them!" she said—still in the sweetest, most friendly tone, but one which left us in no doubt but that she was doing her utmost to keep this on a Christian-to-Christian basis. "They are as poor as church mice," she went on. "But let me cook them something and take it around and they won't eat it because there might be something in it that their law doesn't allow." There was much more in this strain but you should not have to bear it now; enough to say here that she had story after story of how she had tried to help, or even just to be friendly, but "they are always right and we are always wrong."

We do not know the folk concerned; we are sure they didn't try, purposely, to antagonize the lady; but they nevertheless had managed to do an A1, first-class, silver-plated job of it. The rights and wrongs of it all we do not care to know; we

merely make the observation that some Adventists had not projected such a very good image of themselves and their church and their beliefs. A great pity—not because we went away empty-handed after apologizing on their behalf, and assuring the lady that we did not believe that there would be Adventists and only Adventists in heaven (which was obviously a surprise to her; she had the impression that we believed just that!), but because we felt sorry for fellow-Adventists who were probably being conscientious, but ungraciously so.

We left her, we hope, slightly better informed as to what Adventists are and what they believe. But we carried out of her house no more than we took in. A pity! Because some fellow-church members had not projected the right, the gracious, the friendly image of what an Adventist really is.

But, though our soul was scarred by the maledictions of the good lady with the auburn hair and the ill-fitting dressing gown, we pressed on regardless. We buoyed the spirits up with what the next house might bring (and bless the gentleman whom we also awakened out of sleep; he gave us two dollars!).

Finally, we came to the last house of the day, always a sadly great moment, if you know what we mean. A man came to the door; we shall remember him always for his name was the same as that of a once-famous tennis player. He had been a Methodist missionary in New Guinea. And what mission was this? He looked at the magazine and we both said it together: "Seventh-day Adventist." He had recognized our magazine.

We could feel the warmth in his voice as he said he knew the Adventists; up in Tari, in the New Guinea Highlands, he had had much contact with our mission. He knew us well. And what a splendid work our man had done when some had tried to introduce a "wet" canteen for the nationals of the area! How "straight a testimony" the Adventist had given, he said. He heaped praise on the head of our man up there until we were almost constrained to mention that this man must, indeed, be ready for canonization; but we forbore. It was such pleasant listening, that we were prepared to listen, and listen . . . and listen.

When, at last, we could get a word in edgewise, we suggested that, seeing he was familiar with the work of Seventh-day Adventists in the mission field, he would probably like to make a donation. (Now, he had already told us that he had had to return because of eye trouble, and that he hadn't been able to work for some time, so we were somewhat dubious as to the outcome of this.) A donation? Yes, the Adventists were doing a grand work up there. Would fifty cents help? They surely would! And he was sorry it wasn't more.

And as we went on our way we could not but reflect on the differences that we had observed; someone in his circle, some member of our church, had projected the right image; they had left a good impression; this gentleman's memories of his contacts with Adventists were not bitter, not antagonistic, not hostile. Someone had done his personal public relations work thoroughly; someone had gone out of his way to be friendly, had been tactful, thoughtful, yet had not been afraid to stand up for what he believed. This man did not count us as "the opposition" but as friends. This man had no bone to pick with every Adventist he came upon; it was a pleasure to meet such a man and to know that, somewhere in his past, there was an Adventist who had projected an image that made it easy for those who came behind.

As we drove home, we thoughtfully reminded ourselves that every day we are making an image in someone's mind; and we wondered what kind of a job we were doing for the Lord.

Robert H. Parr

A Recommendation

LAST DECEMBER, at the annual meeting of the division committee, a number of resolutions were passed, none more important or significant than this:

THE SPIRIT OF PROPHECY

WHEREAS, The church is at the threshold of earth's closing events, adequate preparation for which demands of all of its members confidence in the Spirit of Prophecy and an intimate acquaintance with its messages,

VOTED. 1. That we continue to encourage Seventh-day Adventists throughout the Australasian Division to possess and thoughtfully read available Spirit of Prophecy books.

2. That churches be led by their pastors in systematic study of these books, not overlooking the advantage of selecting those for which study guides are available.

3. That all new converts be encouraged to secure and carefully study the Conflict of the Ages books as volumes "especially adapted to those who have newly come to the faith" ("Colporteur Ministry," page 129); and that the availability of the economical \$A13.95 soft cover edition not be overlooked; further, that conferences be urged to devise plans by which new members may be encouraged through special financial inducement to secure the Conflict of the Ages set.

4. That with the economical Conflict series now within the easy reach of every academy and college student in Australasia, we encourage educators to lead our youth into a challenging and meaningful study of these inspired books and encourage parents to supply their children with a personal set for individual use.

5. That wherever the lessons are available, our evangelists be urged to lead new converts into the study of the Prophetic Guidance Correspondence Course and our pastors to lead their churches into the group study of the lessons.

6. That the correspondence courses, Drama of the Christian Faith ("Great Controversy") and the Light of the World ("Desire of Ages"), available from Advent Radio-Television Productions, be recommended to our pastors for use in church study groups.



AUSTRALIAN ORDAINED IN INDIA

Pastor E. A. Streeter (left), president of the North-western India Union, presents the certificate of ordination to Richard G. Anderson following Pastor Anderson's ordination in New Delhi, India, December 21, 1968. Mrs. Anderson (nee Jillian Rose Pulman of New Zealand) is pictured with her husband. Dr. I. D. Higgins (right) introduced Pastor Anderson during the ordination service. Pastor Anderson, whose native place is Queensland, graduated from Avondale College in 1960 and has been serving in India since 1961. Now principal of the Roorkee High School, he received his Master's Degree from Andrews University in 1967. Mrs. Anderson teaches in the primary section of Roorkee school.

JAMES M. CAMPBELL, Secretary, North-western India Union.

A week or two back we asked, "What is **your** definition of a church?" Here is the first reply.

"WHAT IS A CHURCH?"

An architect's dream

Of stained-glass windows
and lofty spire,
High-domed cathedrals—
His hope's desire?

A church is a mountain-top,
Where meditation calls;
The floor its green valleys,
With trees for its walls.

A church is a camp-fire,
With stars overhead.
Where Pathfinders gather;
To the Master, they're led.

A church is a dwelling
Of thatch and bamboo,
Where the light from God's
Word
In heathen hearts breaks
through.

A church is a gathering
Under canvas each year,
Where God's people listen
To the truths they hold
dear.

A church is a church,
Be it stone, wood or sod.
A church is simply
A worshipper and GOD.

JEAN BAKKER (Warburton)



SOUTH NEW SOUTH WALES CAMP MEETING

C. A. TOWNEND
Departmental Secretary, South New South Wales Conference

A RECORD number of campers, deeply spiritual meetings, thrilling reports of progress during the past biennium—these were the outstanding features of the South New South Wales camp meeting and biennial session held January 16-25 at the Lilac Grove Seventh-day Adventist campground.

In his opening address Pastor H. B. Christian, our president, gave a brief report on the progress of the conference. "During the past two years we have seen a record number of precious souls baptized, and in spite of drought conditions tithes and offerings have shown steady increase." In fact 229 people were baptized, and the membership at December 31, 1968, was 1,802. Tithe for 1967 was \$160,117 and for 1968, \$164,018.

Pastor Christian went on to unfold some of the features which indicate that the coming of Christ is near. He challenged the delegates to revival and evangelism. In response to his call, groups of campers met in the large pavilion each morning for prayer bands.

Leading out in the spiritual meetings were: Pastors E. L. Minchin, G. H. Minchin, E. E. Roenfelt, A. H. Forbes, J. W. Nixon, R. C. Naden, A. S. Jorgensen, S. M. Uttley, H. C. Barritt, G. D. Box, H. W. Nolan, P. H. G. Starr and local conference workers. The special Sunday morning testimony meeting for youth, conducted by Pastor E. L. Minchin, was a thrilling event in the lives of our youth. Many of them made their first personal commitment to Christ in that meeting. Pastor Roenfelt's challenging service on the second Sabbath sent our laymen out with a renewed willingness to be used by the Holy Spirit to finish the task.

Pastor Forbes conducted the annual mission service. Thrilling stories of advancement and sacrifice were told by Pastor L. A. Smith, president of the Sepik Mission, Pastor R. D. Trim, recently returned from Malaita, and Brother D. Lundstrom from the Sepik Mission. The campers responded with \$2,918 in cash and pledges.

Laymen's Day

Tuesday was Laymen's Day. Special meetings outlined a plan to move forward with the conference-wide Go Tell programme (Gift Bible evangelism). The most impressive feature of the Lay Activities report read during the conference session was the fact that nine souls had been baptized during 1968 as the direct result of the work of laymen. During 1968, 3,052 Bible studies were given. This was more than double the number given in any other year.

A reunion tea for lay instructors, lay preachers, and ministers brought this special day to a fitting climax. Each church reported on their Schools of Lay Evangelism and Go Tell. Sister Lamb of Bathurst told of the man who would hide behind the door when the lay visitor called with the lessons for his wife. However he was listening intently to all that was discussed. They are both attending church regularly.

The Canberra church reported sixty-five Bibles out. As the result of a short reaping mission four Go Tell interests have been baptized; three others are preparing for baptism, and five more are attending church. Brother Ross Corney, Wagga's Lay Activities leader, reported that they have sixty-five Bibles out, two people have been baptized, and two others are attending church. The Bowral attack has been spearheaded by Brother and Sister Lamplough. They have seen seven people baptized in the past two years. Six others are preparing for baptism. (Sister Lamplough was named Layman of the Year at the special Saturday evening "Laymen on the March" programme.)

Gilgandra company reported nineteen Bibles out with six people attending church. Brother and Sister Sprengel have been working with over forty Gift Bible interests in the Deniliquin area. Overall, the churches reported 420 Bibles out, seventy-one graduates, seventeen attending church and nine baptisms.

Conference Officers

Pastor R. H. Powrie's series of meetings on Family Guidance, and two meetings presented by Dr. E. G. Thrift and Brother B. Miller of the Warburton Sanitarium were greatly appreciated.

The Nominating Committee's report which was unanimously adopted, read as follows:

President, Education and Religious Liberty secretary, H. B. Christian; Secretary-treasurer, H. Osmond; MV/JMV secretary, Temperance and Medical secretary, D. W. Croft; Lay Activities, Sabbath School, Public Relations, Radio/TV secretary, C. A. Townend; Publishing secretary, B. Wood; Book and Bible House manager, J. M. Watson; Executive Committee, H. B. Christian, H. Osmond, J. E. Cormack, A. J. Gilbert, W. H. Doble, W. Slade, R. Robe, V. Roberts, N. Overend.

Under the prospering hand of God, South New South Wales is looking forward to reaching new heights during the coming biennium.



A picture which was damaged in the developing and printing stage, but it is sufficient to show Brethren L. Reibelt (left) and W. Richards delivering a load of "stubbies" to a soft-drink manufacturer.

THE DEDICATED BOTTLE-OHS {BUT IT'S FOR INVESTMENT}

G. NICHOLLS

HOW was the plan born? Two Bible texts kept on coming back over and over again. James 4: 17: "To him that knoweth to do good, and doeth it not, to him it is sin." If this text applies to our general conduct, would it not also apply to our efforts for Him? More so when we are challenged in Malachi 3: 10 to "Prove Me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

To "take up" the investment as just another offering did not seem honest, so letters were sent out to scrap metal dealers, rag buyers, bottle merchants, and at the first opportunity an investment secretary was appointed. Then came the matter of a goal device—and the vote was No. Counsellors just did not know where to aim; some were afraid to go too high; some said the plan would fizzle out. So we would just wait and see.

Before we go any further, we ought to say that our membership is a steady thirty-eight, which includes the cradle roll, and our total investment for the previous church year amounted to \$58.38. So far this church year we have handled countless hundreds of bottles—soft drinks, brown, any kind. The local Bottle-Oh, who knows where the money goes, pays well over the standard price and takes also odd bits of scrap metal. The storekeepers and cordial manufacturers are happy to take the soft drink bottles, and the glass works has so far purchased over nine tons of broken bottles and broken wind-screens. The total realized for the last two quarters is \$201.17.

This is better than our regular mission offerings. Where does the glass come from? Regular walkathons, and if you find someone loading a car at a nearby dump at five o'clock on a Sunday morning, it is a good chance that someone is doing his share for our investment plan.

And now the Lord has helped us to find a soft drink factory in Brisbane which buys "non-returnable" stubbies. These are being gathered in at a rate that truly there is hardly "room enough to receive it." And we still do not have a goal device—but for a different reason.

"Until Ministry and Laymen Unite . . ."

LAYMEN'S CONGRESS, SAMOA

D. E. HAY, President, Samoa Mission

DIPLOMAS WERE ISSUED to mark the completion of one week's intensive training conducted at the mission's Laymen's Training School at Vailoa from December 22-28.

Pastor Hefren, from Avondale College, in his graduation address, commended the brethren for their sustained attentiveness throughout the week and for the high standard revealed in the final examinations. In reflecting on the congress motto, "Prepared for Service," Pastor Hefren directed his listeners to Isaiah 6. He challenged the delegates to "behold the Lord high and lifted up," and then to answer the question of the Lord in verse 8: "Whom shall I send, and who will go for us?"

The opening night witnessed delegates marching with their coloured church banners from the door of the chapel to the front of the church. Banners were then prominently displayed in their permanent positions for the duration of the congress. Then followed the march of the ministers with each minister prominently displaying a lighted candle. Pastor Neru, the assistant president, briefly explained to all delegates that the candles represented the continuous dedication of the ministry to finishing the task of taking the gospel to the whole world. Pastor Tini, the Lay Activities secretary, in his opening address, placed before the delegates the faithful example of the Apostle Paul as set out in Acts 26:19, where he stated to King Agrippa: "I was not disobedient unto the heavenly vision."

Methods of Soul Winning

The course covered principles and methods of soul winning, the art of obtaining decisions, denominational history, the development of the church in Samoa, doctrines, and spiritual uplift. On two afternoons students visited nearby villages and on Sabbath afternoon reported on their operation, "Search and Save."

Faith for Today films, sacred music by the Apia church choir led by Brother Iiga Sauni Kuresa, laymen's experiences and prayer bands, all helped to add variety to the programme. Pastors A. L. Hefren, S. Neru, Tini Inu, M. M. Kennaway, Fereti Puni, and D. E. Hay led out in the instruction periods.

In the Samoan denominational history periods delegates gained an appreciation of the work of the pioneers. All were surprised to learn that Sister White had visited Apia in 1891, and to discover the wide acceptance of our medical work during the years 1895-1904, and that the old sanitarium building, now modified, was still standing, not far from the present mission headquarters at Lalovaea. Instruction on the correct use of knowledge in relation to Samoan custom in the work of soul saving was listened to eagerly by all.

Diplomas

After the presentation of diplomas the ministry again marched with lighted candles to the front of the church. While the lights were dimmed three ministers made solemn appeals to the laymen to join them in the work of soul saving, and to signify their decision by moving out to the front, obtaining a candle and lighting it from those of the ministers. Thrilling indeed was the response! Immediately masses of laymen moved forward and lit their candles. Brief testimonies by the laymen followed and the service concluded with all singing, "Have thine own way, Lord."

A set of seventeen sermons in the Samoan language, eleven sets of "friendship" card Bible studies in the vernacu-



Pastors A. L. Hefren, Tini and Hay congratulating a student who receives a diploma.
(Photos: D. E. Hay.)

lar, and a special folder containing a series of Bible studies were offered to all who would promise to use them, during the methods periods.

As the laymen return to their villages better prepared in life and aids to work with the ministry, we can look forward confidently to a greater outreach in soul-winning work, and the preparation of many to welcome a soon-coming Saviour.

The Most Effectual Way

"The most effectual way to find access to those whom we wish to educate in the truth, is to have them bring their Bibles, and point them to the chapter and verse, that they may see for themselves that these things are so. The people are so utterly deceived in regard to what the Bible does teach, that when you tell them these things, they will say, 'It does not read so in my Bible.' But you ask them to bring their Bibles, and show them the very chapter and verse you wish to impress upon their minds, and they will be surprised at the plain statements of revealed truths which they read out of their Bibles."—Ellen G. White, in "Review and Herald," May 3, 1887.



Pastor Tini Inu, congress director, standing with Brother Iiga Kuresa beside some of the aids used in the instruction periods.



The graduates in the Vailoa chapel, Samoa.

The Head

GWENYTH



ABOVE: They watched the brain operation.

RIGHT: The operation begins.



BELOW:
Scraping the skull.



WE WERE STANDING under some papa very few people have seen. From this place just half a mile away down the hill, and y Africa. The doctor, one of our African wo miles by car this morning, but to think of a

We stood near a group of about five huts with grass. The women and children stayed one aged crippled woman sat on the ground s mouth.

The men were gathered around a teenage boy had fallen off his bicycle the night before treated by one of the "doctors." This man was rather he was a man trained by his father to tion is done only by a few of the people in t is the only tribe in the world that "cures" he

In Peru, skulls have been found with holes differently.

The "doctor" undid his instruments from the then laid them out on banana leaves on the sitting position from behind by one man and took his knife and after quickly crossing him course the scalp bled, so they used leaves from area.

THE OPER

He then asked two men to hold the little the wound. These were homemade with wood at the ends.

Upon reaching the outer part of the bone blade and bending it he scraped back and forcing inward toward the brain. Partway through reached the innermost part of the skull bone ment like a short screwdriver he gently sta he lifted small slivers, until, at last, you could "dura mater" or outer covering of the brain. "operation," when blood made it difficult to This, of course, was unboiled water.

The "doctor" then asked for a bandage, so top half of a man's unwashed singlet. This he scalp together. Cooking oil was then poured bottle. The wound was not stitched together, form under the skin causing a brain abscess to our hospital, after having had cow dung pla

POST-OPERA

Having finished tying the wound up, he darkened hut, to keep the place quiet, and to have to stay quiet like this until the wound healed many of these patients die we cannot say, but you cannot help but wonder that many of them

About two months after we saw this patient pital who had been hit on her head with a hammer we found she was paralysed down her right side she was only just semi-conscious. After taking had a depressed piece of bone in her skull. Through of prayer to ask God's guidance, the doctor b of bone, he found a blood clot pressing on the then closed the wound. Oh, how different from

When the clot was removed the pressure was surgery, the patient was able to talk. Gradual within a couple of weeks she walked out of hospital, for she knew that this was so.

Oh, that we could help many more of these the God in heaven who can help and heal the

*Gwenyth Davis is an Australian nursing sister, second term in mission hospitals in Africa. She is editor of the Signs Publishing Company.

the Cure

watching something happen that near the trucks and cars passing by ways this was very primitive. I had just travelled twenty-five miles and time seemed very out of place. The operation was done with mud and poles and thatched walls on the side, talking and playing, and a woman smoking her old clay pipe in her toothless

mouth. The patient was supported in a chair by another. The doctor made an incision on the head. Of course, it is done this way.

Through them, but here it is done

and washed them in warm water. The patient was supported in a chair by another. The doctor made an incision on the head. Of course, it is done this way.

to keep the scalp back from the patient. Strips of metal bent over

picked up a piece of old hacksaw blade. The bone, slowly but steadily worked. The blades were changed as needed. Scraping and with an instrument to lift the bone. Gradually the brain pulsating beneath the bone. During all the time of the operation, water was poured over the wound.

brought from one of the huts and placed around the head, pulling the bandage from a dirty soft-drink bottle. If this was done infection would be avoided. One patient we had brought in with a brain abscess.

RE relatives to place the boy in a hospital. He would be nourished with food. He would be able to speak. In fact, X-ray, the doctor found that she had a brain abscess. After the usual word of prayer, the doctor operated. Upon lifting the piece of bone, the abscess was removed, and the patient was under the trees!

removed from the brain and, after the operation, she began to notice improvement and was giving thanks to God for healing her.

to come to an understanding of the human body and soul.

y of Warburton, who is now in her office of Mr. H. G. Davis, the lay-out



ABOVE: Almost through!

ABOVE RIGHT: Down to the brain!



RIGHT: This old crippled Kisii woman calmly smoked her pipe throughout the operation.

(All photos: G. Davis.)



■
**THIS
QUARTER**

Thirteenth Sabbath Overflow: TRANS-AFRICA DIVISION

ACTIVE LAY ACTIVITIES

ORMOND K. ANDERSON, Public Relations Secretary, Greater Sydney Conference

NO FACET OF SERVICE is to be considered small in God's work. This we can adequately prove from the results which have accrued from Lay Activities work and outreach in the last ten months in the Greater Sydney Conference.

Those of our conference who had the privilege of attending Pastor Schoen's laymen's training classes at Coff's Harbour in 1967 were invited to attend a special rally at Wahroonga church, Sunday, October 27, 1968. Many others who had not had the privilege of being at Pastor Schoen's classes also met with this vanguard at Wahroonga.

Pastor L. J. Kent, Lay Activities secretary of the Greater Sydney Conference, set out in this programme to discover what had contributed to its success and what could make it even more successful. He revealed that 530 Bibles had been placed in the homes of non-Adventists by 160 Adventist lay evangelists. Thirty people are now attending church and, up to the time of our camp, one third of these people have already been baptized.

In addition to the Gift Bible plan, two lay missions have been conducted, and from these, six souls have been won to the truth and are baptized church members.

First Contact

It is recorded in Holy Writ that Andrew's first convert was his brother, Simon Peter. (John 1: 41.) Sister Ward of our Ryde church, an active and progressive Christian, has shared her faith and the Word of God and has won five of her relatives to Christ.

In 1966, Sister D. Streeter of Wollongong commenced the "It Is Written" course and she studied the truth closely

with Brother Whatman, a member of the Wollongong church. He is of a retiring disposition and held no church office but has consecrated his all to Christ. After Sister Streeter was baptized she attended the lay evangelism class and became one of the first graduates. She gave a Bible study to her husband and enrolled him

in the course. He was baptized on November 2, 1968. They have three children who are studying the lessons. Brother Streeter had long worshipped the goddess "Lady Nicotine" but was glad to discard this mode of self-worship and resolutely stand on the side of those who are preparing for the coming of our Lord.

Lay evangelists at our recent camp meeting told of many conversions to Christ, proving to all the value of the counsel given through God's messenger, who instructed us to become vitally interested in the spiritual welfare of those in our immediate communities. Pastors and laity alike worked side by side, and what



The Gift Bible Plan Story. Left to right: Mr. and Mrs. L. G. Streeter, Pastor C. T. Potter, Pastor L. J. Kent.



Those who worked with Pastor Kent in the bushfire emergency in the Wollongong area. Left to right: Mrs. G. Harris, Mrs. L. Rampton, Mrs. E. Northey, Mrs. C. T. Potter, Pastor C. T. Potter, Pastor L. J. Kent, Mrs. C. van Vleit, Mrs. J. Morgan, Mr. G. Harris.

we have seen is a sure foreshadow of greater things in the future.

So Many—So Few

When we come to the work of the Dorcas Welfare, perhaps it could be said in the ambit of the church, Never did so many depend upon so few. While on earth, our Lord daily demonstrated His concern for the sick, the poor and the down-trodden. He ministered freely to everyone in spiritual and physical need. Today He calls that we follow in His steps.

Food, clothing, bedding, medical aid, shelter and child care, all have been featured in the work of our Dorcas Welfare Department. Three hundred and eighty bags of clothing were packed and shipped to those in need in New Guinea and the Bismarck-Solomons.

This spring and early summer within the confines of our metropolitan conference we have seen a terrible outbreak of bushfires which have destroyed forty homes and valuable property in the Blue Mountains, Wollongong-Bulli areas and within the nearer suburbs.

(Concluded on page 14)

To Our Youth In Australia

E. L. MINCHIN

It has been a wonderful privilege to return once more to our beloved homeland. This may well be our last visit. For many years prior to leaving in 1947, it was my pleasure to minister to the youth of this division. Now they and I are growing old. With joy Mrs. Minchin and I have renewed the friendships and associations of those happy years. A new generation has come on to the scene. Many are the sons and daughters of the youth we once knew. We greet you all.

It is to our youth of today I especially write this message. Great changes have taken place in our world in recent years. Young people are on the march in every land. They are restless, disillusioned, impatient. Much that we held dear is being challenged. A godless materialism sweeps the earth and is affecting the church. Crime and vice statistics continue to soar, and violence fills the earth.

Mankind is seeking a way out of its despair and disillusionment in a thousand ways—through alcohol, sex, drugs, pleasure and experiences of every kind. The truth is that man has lost his way, and does not know the way out.

There is only one way out. That is the way we seemingly refuse to take. Christ alone has the remedy. He stands before this troubled world today and proclaims, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." John 14:6.

Young people of the Seventh-day Adventist faith—you are youth of destiny and of great responsibility. The call is to you. The time is here when every baptized youth must take stock of his spiritual condition and face anew his responsibility in this hour of despairing crises.

March has been set aside throughout our world divisions as Missionary Volunteer Week of Prayer. All around the earth our youth will be called to seek the Lord and to rediscover His purpose for their lives. Let this be no ordinary week. Our need and the solemn issues before us demand something more than the ordinary.

Recently in the United States we have witnessed a remarkable movement of the Holy Spirit in the hearts of many of our youth. The spirit of prayer and a real burden for the souls of other youth have been evident. A new spirit has been brought into some of our institutions. All around the earth dedicated youth are seeking a new power in their personal lives and in their witness for Christ. Will you join them on March 15-22, and do all within your power to bring other young people under the influence of the Holy Spirit at this time? We appeal to parents to join their young people in seeking the Lord. Let the hearts of our fathers

(Please see page 14)



Sydney Sanitarium and Hospital TRAINING SCHOOL FOR NURSES

SEVENTH-DAY ADVENTIST young men and women over the age of seventeen years as at September 1, 1969, who are desirous of undertaking the **THREE YEAR GENERAL NURSING COURSE** at the Sydney Sanitarium and Hospital, are invited to submit their applications not later than April 25, 1969.

Application forms are available upon request from the Sydney Sanitarium and Hospital, and the principals of our colleges at Cooranbong, New South Wales, Carmel, Western Australia, and Longburn, New Zealand.

The New South Wales Nurses' Registration Board is prepared to accept for training those young people holding one of the following educational certificates.

NEW SOUTH WALES

University Entrance. Pass in four subjects (English and mathematics included).

Higher School Certificate. Pass in four subjects (English and mathematics included).

Leaving Certificate. Prior to 1966—pass in any four subjects.

School Certificate. Pass in four subjects (English and mathematics included).

Intermediate Certificate. Prior to 1966—pass in any four subjects.

Nurses' Registration Board Educational Test. (Lower levels not accepted.)
(This examination is set at New South Wales School Certificate level.)

VICTORIA

School Intermediate Certificate. Pass in four subjects (English and mathematics included).

Intermediate Technical Certificate. Pass in four subjects (English and mathematics included).

School Leaving Certificate. Pass in four subjects (English and mathematics included).

Senior Examination Certificate. Pass in four subjects (English and mathematics included).

Junior Examination Certificate. Pass in four subjects (English and mathematics included).

SOUTH AUSTRALIA

Leaving Certificate. Pass in four subjects, 1-4 standard including English and mathematics.

Intermediate Certificate. Pass in four subjects, 1-4 standard including English and mathematics.

WESTERN AUSTRALIA

Leaving Certificate. Pass in four subjects (English and mathematics included).

Intermediate Certificate. Pass in four subjects (English and mathematics included).

TASMANIA

Leaving Certificate. Pass in four subjects (English and mathematics included).

School Board Certificate. (Endorsed A or B.) Pass in four subjects (English and mathematics included).

NEW ZEALAND

School Certificate. Pass in four subjects. (English and mathematics included.)

MALAYSIA

Cambridge School Certificate. Pass in four subjects at General Certificate of Education Ordinary Level including English and mathematics.

SINGAPORE

Cambridge School Certificate. Pass in four subjects at General Certificate of Education Ordinary Level including English and mathematics.

Government Secondary IV School Certificate (Chinese). Pass in four subjects including English and mathematics.

An applicant for nursing training at the Sydney Sanitarium and Hospital School of Nursing **MUST PRESENT ONE OF THE FOREGOING ACCEPTABLE CERTIFICATES WHEN MAKING APPLICATION.**

For further information regarding the above, kindly communicate with

MATRON R. D. ROWE,
Sydney Sanitarium and Hospital,
Fox Valley Road,
Wahroonga, N.S.W. 2076

The Blue Dress

BETTY DOBBS

IT WAS DRIZZLING RAIN, but Connie Brown did not care if her straight long hair got wet. Her only thought was to protect the precious bundle Ruth had wrapped so carefully with strong brown paper and several layers of plastic bags. Connie's feet seemed scarcely to touch the ground as she hurried along. Four more blocks! Home seemed farther away than usual to Connie in her eagerness to share her happiness over the possession of the most beautiful dress in the world. She would not have seen the car speeding toward her as she stepped down from the footpath if the driver had not blown the horn.

She quickly stepped back onto the footpath and looked up in time to see the angry look on the man's face as he drove away. She was not hurt, nor was the precious blue dress.

At last she reached the white house on the corner, burst through the front door, and called, "Mother! Mother! Where are you?"

Not waiting for an answer, Connie hurried down the basement stairs to where she could hear music coming from the piano in the family room.

She grabbed her mother and hugged her.

"You wet child!" Mrs. Brown exclaimed, freeing herself from her young daughter's embrace. "Take those wet clothes off immediately."

But Connie, intent on sharing this moment with her mother, was not even aware of her stringy hair and damp dress. "I have it at last, Mother—right here in this parcel!" she answered, shaking water from her hair as she excitedly tore the plastic cover from her precious bundle.

"What are you so excited about?" Mrs. Brown asked as she got up from the piano stool.

"I got the dress, Mother. You know, that one at Efrid's. It's exactly like the one we saw in the window this spring. There—look! Isn't it a beauty?" she asked as she removed the last paper wrapping and held up a pale-blue dress for her mother to see.

"Connie, where did you get it?" asked Mrs. Brown as she fingered the dress material. "It is beautiful."

"Ruth gave it to me. Oh, I'm so excited about it!" exclaimed Connie, dancing about the room. "I'll take a shower, and then I'll show you how utterly adorable I look in this new garment, Mrs. Brown." Connie laughed as she disappeared up the stairs.

It did not take her long to reappear wearing her new dress.

"My! You do look nice. But why did Ruth let you have the dress?"

"Oh, Mother, it's just too fantastic for words. You'd never, never, guess! You know those swanky Ryans who live next door to the Grays?"

"Yes, I've met Mrs. Ryan."

"Mrs. Ryan bought this dress for her daughter last spring. But her daughter wouldn't wear it because it's blue—she said she doesn't look good in blue. So Mrs. Ryan gave it to Ruth one day when Ruth stayed with the Ryan's baby while Mrs. Ryan took her daughter, Lynda, to the dentist. Now here's the grand part! Ruth's mother won't let her wear the dress because it's too short. It shows her knees. Imagine that!" exclaimed Connie disdainfully as she walked around admiring herself in the long mirror.

Turning to her mother, she said, "I told Ruth to let me have the dress—my mother doesn't object to knees. She wears short dresses, too! Mother, I'm so glad my father's a doctor. I'd hate to be a minister's daughter like Ruth, and always have to set the right example. Ruth cried because she couldn't wear the dress."

Connie paused, looking at her mother questioningly. "Well, what do you think?"

"Why, I guess I haven't been thinking," Mrs. Brown answered quietly.

"Huh? What do you mean?" Connie asked questioningly.

"Just that, dear. I have suddenly come to the realization that I haven't been thinking. That dress is inches above your knees and very form fitting," Mrs. Brown answered softly, a look of concern in her grey eyes.

"I know, Mother. It's the latest style. See, when I sit down it's about four inches above my knees. It's too tight to cover them, so at least I won't have to pull my dress up any more when I sit down," Connie laughed innocently.

"Connie!" exclaimed her mother.

"Don't look so shocked. It's the style," smiled Connie. "You wouldn't want Dr. Brown's daughter, and only daughter at that, to look old-fashioned and out of style, would you?" asked Connie demurely.

"Of course not, dear. It's just that you gave me a new idea to think about. In fact, you startled me," replied her mother.

"Now, what did I say to upset you, Mum?"

"Well, you seemed to imply that we have two sets of standards for dress—one for the minister's family and another for us," she answered.

"Sure, all the kids expect the minister's children to do a little better than the—ah, Mother, don't look at me like that," laughed Connie. "You know what I mean. Their dads wouldn't have a job very long if they didn't keep the brakes on. You know—no cokes, no burgers, no short dresses, no mini skirts. I'm glad I can dress as I please." Connie gave a satisfied sigh.

"Do you enjoy showing your bony knees?" Mrs. Brown incredulously questioned.

Connie laughed merrily. "Not exactly, but it's the style, Mother. I don't want to be old-fashioned." She paused, watching her mother. "What are you so upset about all of a sudden? My dresses aren't much shorter than yours. And every Sabbath I see plenty of knees at church, and on the platform at that. If it's so wrong, why don't the preachers say something about it?" stormed Connie.

"... I've never seen a picture of her where she didn't look like a Queen." Queen Elizabeth, Prince Philip and Prince Edward talk with Colonel Frank Borman of moon fame.



"Connie! You're becoming impertinent!" cautioned her mother.

"I only ask you for a reason. Is that too much to expect? If the Ten Commandments say anything about short dresses, I'd like to know what it is. I learned them, remember? And dress isn't mentioned," replied Connie rather sarcastically. "And what's wrong with knees? God made them," she added defiantly. "Besides, I've worn shorts all my life. You've bought them for me. If shorts are decent, then short dresses are, too."

Connie angrily kicked at a soggy shoe lying in the middle of the room. "Mrs. Carr said Sister White told us we're not to be the last to take up a new style, and everyone—yes, everyone—wears short dresses. I'd be laughed at if I wore long dresses. I just won't be caught dead in them. I don't care if my knees are bony," cried Connie near to tears. "I don't even care if it's wrong or right," she added, pulling off the new blue dress.

"Well, dear, I can see I've surely been looking the other way while my one and only daughter was growing up. I had no idea you were so tied to fashion. It's pretty late to start now, young lady, but start we will, beginning today. You and I are going to make this dress business a matter of study, and until we find the right answer, we'll do what we are told," said Mrs. Brown.

"What do you mean?" asked Connie.

"If we are in doubt about a thing, we aren't to do it. And I'm having some very grave doubts right now. So wrap up the lovely 'out of this world' dress and put it away until we come up with the answers. Doctor's daughters have souls to save the same as minister's daughters, and if Mrs. Gray thinks it's too short for Ruth, I'm certain it's much too short for Connie, who is an inch or so taller than Ruth," stated Mrs. Brown.

"Oh, Mother, you can't mean that!" wailed Connie. "I've wanted that kind of dress for ages and ages—all spring! I'll not be an odd old scarecrow! I won't, I just won't," sobbed Connie, throwing herself onto the couch.

"Connie, you're acting very childishly. Stop that!" Mrs. Brown commanded. Then she added, "Connie, you're breaking a commandment."

Connie looked up. "Which one?"

"'Thou shalt have no other gods before Me,' " answered her mother, putting her arm around the girl's shoulders. "You have put style in God's place. It seems to me that those men in various large cities of the world who set the style for women's clothing are often guided by commercial consideration, and give little thought to Christian standards of modesty. And we women are under their influence. You said that right or wrong you wouldn't be out of style. Do you really mean that, Connie?"

Connie did not answer.

.....

Later Mrs. Brown found Connie in her father's study sitting on the thick rug with a pile of books around her. The girl looked up and smiled as her mother entered.

"So here you are. Would you like a glass of lemonade? I just made a jug of it," asked her mother.

"Yes, Mum. You're a darling," answered Connie. She paused, nodding at the books on the floor. "I'm doing some research on a very important subject—style. Want to hear some quotations I found?" asked Connie.

"Yes, dear. I'm always ready to learn more of God's will," answered her mother. "You had me worried with that rebellious attitude you displayed a few days ago."

Connie looked seriously at her mother. "Well, I've never wanted to be rebellious, Mother. And in my heart I've always wanted to be a Christian. The thing that startled me was this picture of Queen Elizabeth, and this article about her. Look, her knees are well covered and the article says she wears her dresses so that her knees are always well covered when she sits and when she walks. Her entire wardrobe is representative of the best in British "haute couture." Her clothes are always full enough for easy and graceful movement and never flashy. I've never seen a picture of her where she didn't look like a queen.

"I thought of a sermon I heard Pastor Gray preach once. He said something about our being the King's daughters. I've found that reference. 'The king's daughter is all glorious within.' Ps. 45:13. He said we, the King's daughters, should dress and behave as royal children of the King of kings. You know, I like that thought—being a daughter of the King—and if I am, I shall dress like one," said Connie, closing the Bible gently and smiling up at her mother.

Mrs. Brown stooped and kissed her daughter's cheek and said, "You're a very lovely daughter of King Jesus. I see you have a number of Mrs. White's books about you. What have you discovered?"

"Fashion was a problem when she lived, too, Mother. But short, tight dresses were no problem; they were too long. You know, it's just as she says—we're slaves to fashion. I suppose if some style setter started ground-sweeping garments, we'd follow him.

"I've collected some statements to show Ruth. Sit by me on the carpet and I'll read some of them to you." She moved some books to the side to make room for her mother. "Here are some I copied: 'Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire.' ["Testimonies," Vol. 4, page 643.]

"Also, she said, 'Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress. . . . Their clothing will be neat, not gaudy, modest. . . . If, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world.' ["Messages to Young People," pages 348-350.]

"Connie, while you were in here studying I was in my room doing some thinking and praying. I asked God to show me His will. My mind seemed directed to the Ten Commandments, especially the seventh. I said to myself, 'Even though I haven't lusted after anyone, have I encouraged others to lust after me because of my dress?' Then remembering the words of Christ, 'Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart,' I asked myself, 'Have I been causing men to sin in their hearts? If I have done this thing by my mode of dress, then I've been breaking God's commandments, and I stand condemned in His sight.' I'm afraid I've sinned in this, Connie.

"I read in Exodus 20:26 that God forbade the ancients to go up by steps to His altar lest they show their nakedness. How brazen we have become to think that God permits us to go on the platforms of our churches in short tight skirts! And we seem to do so with such unconcern. I'm through making that mistake.

"Thank God for the 'blue dress.' It has taught a much needed lesson to this household," concluded Mrs. Brown.

"Well, Mother, let's get busy and let the hems down in our dresses and discard the ones that are too tight."—"Review and Herald."

THE DAY'S NEEDS

*Each day I pray, "God give me strength anew,
to do the task I do not wish to do;
to yield obedience, not asking why;
to love and own the truth and scorn to lie;
to look a cold world bravely in the face;
to cheer for those who pass me in the race;
to bear my burdens gaily, unafraid;
to lend a hand to those that need my aid;
to measure what I am by what I give;
God, give me strength that I may rightly live."*

—SELECTED.

Cookery Nook - - - - - Hilda Marshman

SOY-TOMATO LOAF

"It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence."—"Counsels on Diet and Foods," page 147.

Use 8 oz. measuring cup, and level spoon measurements with the set of standardized plastic measuring spoons.

½ cup chopped onion	¼ cup peanut butter
2 tablespoons super margarine	1 large egg
2 and ¾ cups cooked salted soy beans	1½ teaspoons salt
¾ cup sieved stewed tomatoes	4 ozs. (1 cup) baker's dried crumbs

Soften onion in hot margarine. Crush drained beans to a pulp. Gradually blend tomatoes into peanut butter in mixing bowl. Add beaten egg, fried onion, and salt. Add pulped soy beans; mix well to blend thoroughly. Mix in the dried breadcrumbs. Turn into greased loaf dish; level the top and brush with oil.

Bake in moderate oven (425° F. electric, 375° F. gas) about 45 minutes until firm. Serve hot with baked tomato halves, green peas or beans, and mashed potatoes, or serve cold with salads. Serves eight.

PINEAPPLE MALLOWS

2 cups fine-shred ripe pineapple	4 ozs. toasted coconut marshmallows
Castor sugar to taste	¼ pint cream
¼ pint cream	4 maraschino or glace cherries

Combine pineapple with castor sugar (if used), cover, and chill. Whip chilled cream with 1 tablespoon of extra castor sugar. Spoon chilled pineapple into crystal dishes; arrange quartered marshmallows around edge; pile whipped cream in centre, and top with a cherry. Serves four.



WEDDINGS

FORSTER—CHANDLER. On January 19, 1969, the Dundas church, New South Wales, resplendent with beautiful flowers, was the happy setting for the wedding of Thelma, daughter of Brother and Sister H. Chandler of Kellyville, to Arthur, elder son of Sister Edwards of Berowra, New South Wales. Arthur is a skilled electronics technician and Thelma is a clerk typist. Dundas church hall was filled with happy friends for the reception. All joined in good wishes and congratulations. We pray that God will bless Arthur and Thelma as they set up their new home in Parramatta, New South Wales. R. B. Mitchell.

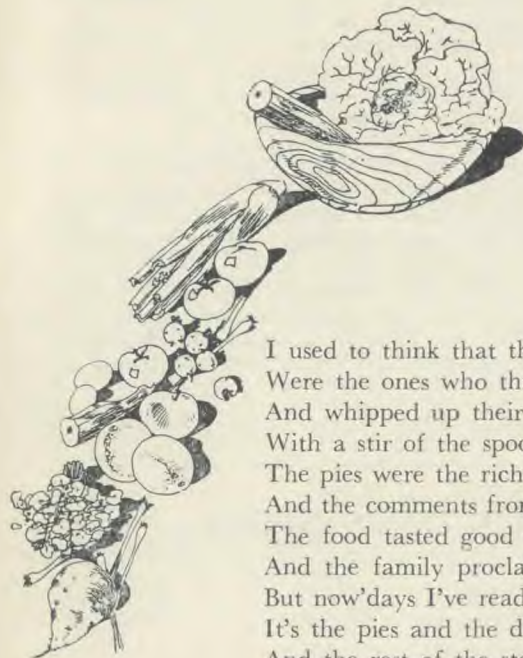
GREY—MARTIN. The Moora Seventh-day Adventist church in Western Australia opened its doors on January 22, 1969, for its first wedding service, when Henry Maitland Grey, son of Brother and Sister D. G. Grey of Moora, and Margaret Rose Martin, daughter of Brother and Sister R. L. Martin, also from Moora, met to exchange vows before church members, as well as scores of friends from the neighbouring centres. Margaret has been school teaching for three years, whereas Henry is in the final year of preparation for the same profession. As these devoted young people establish their home in Perth—we are confident theirs will be a dwelling where Christ and angels will delight to dwell. G. I. Wilson.

MEE LEE—BRANDON. On January 23, 1969, the Wahroonga church was the scene for the wedding of Dr. Denis Mee Lee, son of Mr. and Mrs. Alfred Mee Lee of St. Lucia, Queensland, and Dr. Valerie Ida Brandon, daughter of Mrs. Edna Brandon of Mosman, New South Wales, and the late Mr. William Brandon. Denis met his bride-to-be while they were both interning in the Townsville Public Hospital. Later, Denis took up a position of doctor at the Warburton Sanitarium, and now he and his wife are planning to go to Ohio, U.S.A. Their friends wished them much of God's blessing as they joined together at the wedding breakfast at the "Crystal Room," Grace Brothers. K. R. Low.

PAGE—HAYWARD. Sunshine and sunshowers mingled with two hundred guests at a very pretty wedding and reception at Hawera Seventh-day Adventist church, New Zealand, on January 15, 1969. The bride was Janice Hayward, whose parents reside in Manaia, Taranaki, and the bridegroom was David Page of Upwey, Victoria. As this happy couple set up home in Melbourne (where Janice has been employed in our conference office for two years), we wish them God's richest blessing upon lives united in love and service. I. E. Trevena.

POMEROY—NOYE. On January 20, 1969, in the artistically decorated church in Ballarat, Victoria, Leonie Noye came down the aisle on her uncle's arm to be united in marriage to John Pomeroy, with many relatives and friends from far and near to witness the happy occasion. Leonie is the only daughter of Sister Amy Noye of Buninyong, and the late Brother Noye. John only recently accepted the Advent message; starting with the 5-Day Plan, he moved steadily forward into the truth until his baptism. We wish them God's richest blessing as they establish their home in Western Australia. T. E. A. Sedgman.

RICE—TURNER. In the beautiful little church, so tastefully decorated at Inverell, New South Wales, on January 12, 1969, Desmond Victor Rice and Janice May Turner were united in holy wedlock. Des is the only son of Pastor and Mrs. R. E. Rice of Avondale College, Cooranbong, formerly of the Southern Asia Division, Poona, India, and Jan is the second daughter of Mr. and Mrs. Russell Arthur Turner of Glen Oswald, Little Plain, New South Wales, charter members of the Inverell church. Des was recently teaching at the Wagga Wagga church school and Jan was working in the Sanitarium Health Food Company office at Cooran-



The Best Cooks

I used to think that the really good cooks,
Were the ones who threw away all the books,
And whipped up their dishes and specialties hot,
With a stir of the spoon in a large boiling pot,
The pies were the richest, the dumplings the thickest,
And the comments from guests were the loudest and quickest.
The food tasted good with each bite gulped down,
And the family proclaimed her the best cook in town.
But now'days I've read what the books have to say—
It's the pies and the dumplings they should throw away!
And the rest of the starches and pastries they eat,
All the gooey and sticky cakes and candy so sweet.
Nutritionally speaking, the best cooks around
Serve you salads and fruits that are rich from the ground,
And foods whole and natural, prepared the right way,
So their life-giving strength will be left in to stay.

—Evelyn S. Cowan in "Let's Live."

bong. Following the service, the reception held at the Butler Hall was attended by a large company of friends and relations. We wish Jan and Des God's richest blessings as they establish another Christian home and dedicate their lives to the Lord's work. They left on February 6, 1969, to connect with the Jones Missionary College at Kambubu in New Britain.
R. E. Rice.

TONKIN-KITT. It was five o'clock on Tuesday afternoon, December 17, 1968, that Helen Delmae Kitt came down the aisle of the tastefully decorated Orange church, New South Wales, on the arm of her father. Calmly waiting to receive his beautiful bride was Raymond John Tonkin, the son of Pastor and Sister M. Tonkin at present working in Western Australia. The bride's parents have lived in Orange for many years. God was pleased to see this young couple unite their lives in dedication for His service, and they can be assured of His continued blessing as they plan their future together with Him. The only disappointment felt was that Pastor Tonkin was unable to attend the wedding service and reception to share the joy of this memorable occasion. A large gathering of relatives and friends, however, were there to speed this young couple on their way with every good wish for a future that will bring an ever deepening experience of happiness.
R. Straker.



FARMER. After a brief illness, Sister Evelyn Farmer passed away in the Brisbane General Hospital on February 10, 1969, in her seventy-second year. She had accepted the Advent message in 1955 as a result of the ministry of Pastor J. Cherry, and at the time of her death was a member of the Brisbane Central church. Her life was centred on her two daughters Lorraine and Rae, who rejoice in the knowledge of a soon-coming Saviour to bring rewards to the faithful. Friends and officers of the church gathered respectfully as we laid her to rest in Toowong cemetery.
W. F. Taylor.

HOLLIS. Albain Hollis passed quietly to his rest in Wauchope, New South Wales, on February 17, 1969, at the age of seventy-five years. A large gathering of friends assembled at the local church to express their sympathies to Sister Hollis, her children and grandchildren on this sad occasion. We would direct the loved ones to look to Jesus for hope and comfort while awaiting His return in glory.
R. V. Moe.

MACDONALD. On January 27, 1969, at the North Shore Seventh-day Adventist church, Auckland, New Zealand, a service was conducted for Gordon Sydney MacDonald aged seventy-eight years, who had passed to his rest a few days previously. Brother MacDonald, who was received into fellowship three years ago, was a patient sufferer, being confined to his home where he lived alone. His quiet trust in his Lord was an inspiration to all and his generosity to the cause will be greatly appreciated. We leave him in the care of an understanding Father until the resurrection morn. Pastor G. R. Miller conducted the service both in the church and at the Waikumete cemetery.
E. J. Brownie.

OSBOURNE. Basil Matthew Osbourne, aged thirty-four years, passed unexpectedly to his rest on Friday evening, February 7, 1969. Although subject to physical handicaps that limited his abilities, Basil was held in high esteem by all who knew him. His faithful attendance and willingness in the church was greatly appreciated, and his presence will be sadly missed. We laid him to rest in the Makara lawn cemetery, Wellington, New Zealand, in the sure and certain hope of a glorious resurrection when "this corruptible shall have put on incorruption and this mortal shall have put on immortality." Our sincere sympathy is extended to his mother and relatives.
R. J. Trood.

will be conducted. Delegates from the Trans-Commonwealth Union Conference, the Australasian Division and the Signs Publishing Company will be present, together with delegates appointed from the sisterhood of churches within the conference. A cordial welcome is extended to all.
D. J. SILVER, Secretary-Treasurer.



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NAMES WANTED. The Greater Sydney Conference is planning to run an evangelistic programme in the Eastern Suburbs area of Sydney. If you have relatives, friends or interests in this area who you think would appreciate an invitation to this programme, would you please send their names and addresses to The President, Greater Sydney Conference, Box 18, Strathfield, N.S.W. 2135

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**SOUTH AUSTRALIAN CONFERENCE
SESSION**

The biennial session of the South Australian Conference of Seventh-day Adventists will convene at Australia Hall, Angus Street, Adelaide, April 3-7, 1969. Reports and Balance Sheets will be presented and the business of the conference

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WANTED. An occupational therapist, male or female, is urgently needed for a mission-operated hospital in New Guinea. If you know of such would you kindly inform the secretary of the Australasian Division.

F. T. Maberly.

WANTED. Married couple for orchard and general farmwork. State experience if any. School bus. References. L. A. Roberts, Mumble Peg, Narromine, N.S.W. 2821

WANTED. Pastor Stanley would like to purchase a copy of C. B. Haynes's book, "The Divine Art of Preaching." Please send book with details of cost to Pastor C. R. Stanley, Avondale College, Cooranbong, N.S.W. 2265

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. H. PARR
Associate Editor - - - F. T. MABERLY
Office Secretary - ANNETTE POLLARD
Wahroonga Representative
WENDY BLANK

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

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

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

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

FLASH POINT . . .

- ✦ This is the sort of Appeal story that most of us dream about. On Sabbath morning, February 8, the six band leaders for the Wallsend, New South Wales, church were on the platform. Most people, so we are told, came to the conclusion that this indicated a burst of promotion for the Appeal, this being only the second Sabbath of the campaign. Then came the shock! "Any who intended to join in the Appeal campaign this week-end are not now needed," began the leader. "We appreciate your fine intentions, but we are sorry to announce that you are too late." In two days (the Saturday and Sunday of the first week-end) the territory had been completed and the aim passed. Last year they collected \$882, this year in the two days they amassed \$1,008. Now that's appealing!
- ✦ An urgent request has come to the division from the Coral Sea Union Mission for the talents of an occupational therapist to be located at the Togoba Hansende Colony, Mount Hagen. The position has become even more pressing since. If we cannot fill this post, the government will turn to other sources for such a person. If you know of anybody or are trained to such work yourself take note of the advertisement to be found on page 15 of this issue.
- ✦ In this column a few weeks ago ("Record" dated 24/2/69) we mentioned that the next General Conference will be in Atlantic City in 1972. Now the place was correct, but we apologize about the year. As everyone knows, the next General Conference is next year, 1970. Where's Atlantic City? On the East Coast of U.S.A. just below New York in the very next state, New Jersey.
- ✦ Pastor Laurence Gilmore, at present Public Relations Officer of the Sydney Sanitarium and Hospital, has recently been granted full membership with the Public Relations Institutes of Australia. Since various study programmes at universities and institutes of technology have been inaugurated, it has become increasingly difficult to gain this membership. This fine accomplishment has been the climax of a part-time course of study that Pastor Gilmore began during his days in New Zealand in order to qualify as a Public Relations Practitioner. As a fringe benefit, Pastor Gilmore may add the letters M.P.R.I. after his name.
- ✦ If there is a boom in the building industry in North Queensland, put it down to the Adventists. New churches and/or church halls and/or extensive alterations are in hand in these centres: Malanda, Seaforth, Innisfail, Mackay Central, North Mackay, Dalrymple Heights and Mount Isa.
- ✦ The indefatigable E. H. J. Steed reports that one thing in the Communists' favour is their attitude to alcohol. Most Communist countries, he says, have a strong total abstinence programme behind their youth development programmes. The countries especially indicated are Poland, Czechoslovakia, Yugoslavia, Rumania, Hungary and the U.S.S.R.
- ✦ Ken Polglaze, a layman of North Fitzroy church, Victoria, was writing out his receipt for a welcome \$10 donation on the Appeal for Missions when the lady said quite blithely, "Just a minute, let's make it \$20." Now before you jump to the usual response, "That never happens to me," note that Ken has collected \$687 this year, working week-ends and evenings. He deserves \$20 donations.
- ✦ If you can stand another success story read this one about John Chan who has been leading out in the Dee Why church, Sydney. A business man that he was canvassing gave him a \$15 donation. Fine as that was, somehow the business man was not satisfied and wondered if he could do more. In an effort to make a practical gesture, he suggested a sixteen-foot fibreglass boat for the missions. Naturally his generosity was much appreciated.
- ✦ "Finally, brethren . . .": "He who throws mud, loses ground."

Active Lay Activities

(Concluded from page 10)

In the face of this holocaust our Welfare Department was on the job, giving to those who needed help. The Welfare personnel worked their mobile service van for two days round the clock, supplying a thousand meals to refresh exhausted firemen and volunteers. The police praised the work of Pastor Kent and his assistants saying, "We don't know what we'd do without your kindly help in such emergencies." We thank God for such devotion to duty.

The Welfare Department found homes for sixty-six children, besides providing clothing, etc. Such a work is the best advertisement that can be given in favour of Christianity.

Through a period of twenty-five years Pastor L. J. Kent has been the leader in Lay Activities and Welfare work. Soon, at the close of the Appeal for Missions campaign, he will transfer to pastoral work in our conference. We have been blessed through his ministry and we would not be forgetful in saying, We thank you, Pastor Kent, for your devotion and helpful leadership. We welcome Pastor Gunter, your successor in the days to come, and pray a double portion of God's Spirit upon him.

☆ ☆ ☆

To Our Youth in Australia

(Concluded from page 11)

and mothers be turned toward their children.

Our present need is a generation of young men and young women who value the spiritual above the material, the eternal above the temporal. We need a great moral and spiritual awakening which will sweep our church from coast to coast, and from nation to nation. We need the energizing power of the Holy Spirit to enable us to be done with sin and to proclaim the glorious gospel of Jesus Christ to the world in this generation.

Young friend, such a revival must commence on a personal level. It must commence with you and me. Our youth movement is as strong only as its individual members.

May God place a great hunger and thirst to move hearts. May we be willing to take up our cross and follow Him. Thousands of youth around you need the strength of your example and the inspiration of your witness. Missionary Volunteer Week of Prayer, March 15-22, is a great spiritual opportunity. Christ knocks at the door of every young heart. Without Him you cannot succeed. With Him you cannot fail.

☆ ☆ ☆

This is the final test of a gentleman: His respect for those who can be of no possible service to him.—William Lyon Phelps.