

# AUSTRALASIAN RECORD

## AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

WARBURTON, VICTORIA, AUSTRALIA

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*This could "interest" YOU*

## CHURCH SETS UP NEW DEPARTMENT

W. E. RUDGE, Director, Deferred Giving

IN THE LIGHT of present world conditions the counsel of our Saviour in Matt. 6:19, 20 is very pertinent. He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Time is rapidly running out for this world, and the last great warning message must be given by the few to the multitudes who know not that they are living in the sunset hour of earth's history. What a tremendous responsibility this places upon the comparatively few who, by their personal witness and by their means, must accomplish the task appointed them.

We must recognize that "all things belong to God. All the prosperity we enjoy is the result of divine beneficence." ("Testimonies," Vol. 4, page 476.) God is the great Benefactor. He has greatly prospered man "for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. "God has made men the channels through which His gifts are to flow, to sustain the work which He would have carried forward in the world. He has given them property to be wisely used, not selfishly hoarded, or extravagantly expended in luxury and selfish gratification either in dress or in the embellishment of their houses. . . . Those who rejoice in the precious light of truth should feel a burning desire to have it sent everywhere. . . . Indeed, some seem ready to exceed their duty, as though fearful that they will lose an opportunity of investing their portion in the bank of Heaven"—"Testimonies," Vol. 4, pages 477, 478.

### A New Department

In harmony with this and much other wise counsel from the Spirit of Prophecy, the Australasian Division Executive Committee took action to set up at division level a Department of Deferred Giving. This is somewhat new to this field and calls for a word of explanation. Before doing this it should be stated that in other overseas divisions this department

is rendering valuable assistance to the organization at all levels by channelling into the church, funds, other than tithes and offerings, that are proving of considerable strength to the work of God.

Many of our members today who have been successful in business or who have considerable or even meagre savings, desire to assist the work of God with gifts, other than tithes and offerings, but they cannot afford to give outright because they depend to a degree upon the interest accruing on these savings. Through the Department of Deferred Giving, arrangements can be made to assist our church members in the following ways:

#### 1. Gift Annuity:

This is a plan whereby a person may be able to contribute a specified amount to God's work in return for an annuity agreement in which the organization agrees to pay at a relatively high rate of interest, an income for the lifetime of the annuitant or the survivor of joint annuitants.

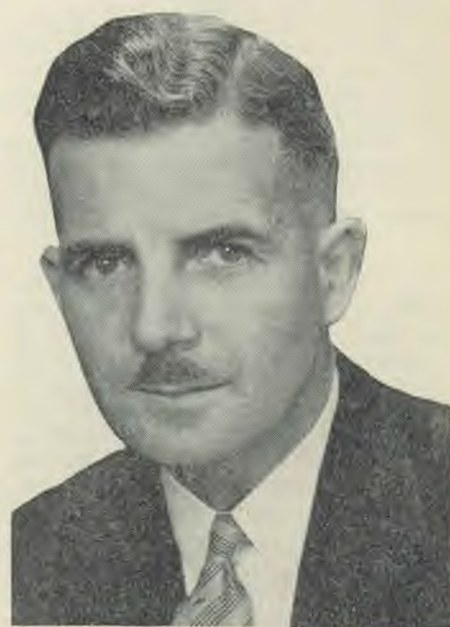
#### 2. Deposits:

With or without interest. Some desire to lend funds without interest, others prefer to lend on an interest basis. This type is of lower yield to the donor and is different from the annuity agreement.

#### 3. Legacies:

A bequest, property or money given by Will and Testament. Through the Deferred Giving Department advice and assistance, free of charge, is offered to all who wish to remember the church in their last Will and Testament.

It should be stated unequivocally, right at the outset, that any member wishing to remember the organization in his or her Will has the perfect right to name which ever section of the work is to benefit from the gift, whether it be the mission field,



Pastor W. E. Rudge

the radio work, the educational work within the local conference, the medical work at the Sydney Sanitarium or any other denominational medical institution, or the work for the Australian Aborigines, or for any church in any local conference.

Any who wish to have further information should write to:

The Director,  
Deferred Giving Department,  
148 Fox Valley Road,  
WAHROONGA, N.S.W. 2076

or if you wish a call on the phone, Sydney 48 1061 will bring a ready response.

All enquiries will be dealt with in strict confidence.



## *They thought of their Indonesian neighbours at* The Victorian Youth Bible Camp

L. A. LANSDOWN, MV Secretary, Victorian Conference

WHY NOT USE our Basin youth camp for the 1969 Bible conference? This was the question asked by many of Victoria's youth, as they thought of the Queen's Birthday week-end and the annual Bible study conference. We would like to hear Pastor J. J. Aitken of the General Conference Radio-TV Department, and he would be in Melbourne on that week-end, too. This was another factor raised by the youth for a change in our Bible conference venue.

To those outside of Victoria, we hasten to mention that this annual get-together for Bible study had become synonymous with our Cairn Curran camp, 100 miles north-west of Melbourne. The Basin camp, located in the foothills of the Dandenong Ranges just twenty miles east of Melbourne, has been known for its cool climate, and just to live up to its reputation. Melbourne gave us its coldest Queen's Birthday week-end for eighteen years. With four oil heaters throwing out the heat in the dining room and meeting hall, the climate for our Bible study was very pleasant indeed. Five caravans were hired in order to cater for all who wished to attend. Over 200 were present on the Sabbath.

Dr. E. Magnusson, Avondale College representative, led out in several Bible discussion periods, and these proved most challenging to our youth. All campers and visitors journeyed into the city and joined with over 2,000 believers as they listened and viewed the two-hour programme presented by Pastor J. J. Aitken.

### New Approach

On Sabbath evening the Radio-TV Department personnel took time off to visit the Bible camp, and it was exciting to listen to Pastor J. J. Aitken, Pastor M. G. Townend, Australasian Division Radio-TV secretary, and Pastor W. Stewart, Victorian Conference Radio-TV secretary, as they outlined and introduced for the first time a new approach for gospel seed sowing.

Sunday and Monday morning it was down to solid Bible study, and it was during this time that we listened to our third guest speaker, Brother W. J. Gilson. To listen to Brother Gilson of three score and thirteen years, with fifty years of denominational service spent mainly with youth, was most inspirational. The thoughts on "Talking to God," "Worship," the "Constant Christian Experience," proved most refreshing and helpful to all in attendance. The desire to study still further was evident as one saw the large group of youth surrounding the book display tables. Modern speech translations and Spirit of Prophecy writings amounted to a large percentage of the \$350 worth of books purchased during the week-end.

A special fund was opened to help supply Bibles to the youth of Indonesia, for their Bible conference due to be held in August. The contributions received



JAMES J. AITKEN

Director, Department of Radio and TV General Conference of Seventh-day Adventists.

thus far will enable Victoria to send over twenty Bibles with concordances to fellow Missionary Volunteers in our neighbouring country.

The 1969 Bible conference is now history, but the inspiration, fellowship and challenge of such a week-end will be a long time fading from our memories. If you have not participated in your conference's Bible camp, be sure to do so. Remember the cultivated mind is the measure of a man. How tall are you spiritually?

### *The Quality and Richness of Joy*

There are some people who have the quality of richness and joy in them and they communicate it to everything they touch. It is first of all a physical quality; then it is a quality of the spirit. . . . It is probably the richest resource of the spirit; it is better than all formal learning, and it cannot be learned, although it grows in power and richness with living. It is full of wisdom and repose, since the memory and contrast of pain and labour are in it.—Thomas Wolfe.

## A NEW CHURCH AT BANKSTOWN

S. A. LUDLOW  
Public Relations Secretary, Lakemba

IT IS with mixed feelings that children leave home; such was the case on Saturday evening, June 21, 1969, when the Lakemba church gave a farewell tea and social to about forty of its members who were leaving to form a new church at Bankstown. During reconstruction work of the Lakemba church, after the fire last year, it was decided that instead of again enlarging the church, we should seek fresh pastures to alleviate the overcrowding of the church. It was agreed that those members who would best be served by such a move should separate and build a church at Bankstown.

This will be the second church that Lakemba has fathered, and it is not without some heartfelt regrets that many church fellowships will be broken—friendships that have resulted from years of happy association together. The retiring elder did not relish his last act of having to say good-bye. But in farewelling the departing ones, he gave them his paternal blessing and, as a gesture of goodwill, he handed the Bankstown members a substantial cheque to commence their fund-raising activities.

The substance of the speeches was to the effect that God's richest blessing may accompany this new church and that soon we may see a fitting edifice to the three angels' messages rising in this fast-growing suburb.

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### *Committee Action*

YOU WILL have attended so many committee meetings and similar gatherings in your career as a business man that you will have learned to pick the type who attends not to discuss and deliberate, but to prosecute his own ideas. And the other type who sits dumb.

You will have learned that many meetings are followed by an "after-meeting," where those who were dumb suddenly find their tongues, and the meeting's decisions are white-anted.

So it was refreshing to attend the meeting of a local community-aid group the other evening and to hear the new chairman (an elderly but good-humoured New Australian) say:

"We are now ready to get started. Some of us have already made up our minds about the issues to be discussed; some of us are accustomed to vote, not on the issues but on our attitude to other people in the meeting; some of us will be saving our opinions until the after-meeting; some of us will want to admit we are wrong.

"Let us somehow be honest enough to be aware of our prejudices, our ignorance, our arrogance, and open enough to change our minds so that what is done may be for the best."—From "Retail World," 22/1/69. Courtesy of A. G. Beecroft.



# Historic Picture Gallery



## THE SOUTH NEW ZEALAND WORKERS —1941 or 1942

**BACK ROW** (left to right): R. L. Blair, V. B. Herbert, S. H. Wood, G. Weslake, C. J. Griffin,\* H. B. Christian, A. White, C. Sommerfeld, S. M. Uttley.

**MIDDLE ROW:** V. Pascoe, E. G. McDowell, A. S. Herbert,\* A. W. MacAuley, C. R. Murchison, W. W. Petrie, ———, W. A. Stewart.

**FRONT ROW:** E. N. M. Pahl, W. J. Smith, E. E. Roenfelt (Aust. Division), L. C. Naden (president), H. E. Piper\* (Aust. Division), J. A. Mitchell.

\* Those workers now deceased have an asterisk (\*) beside their names.



**Right: MELBOURNE CAFE About 1916.**

**Left to Right:** Miss Wilmot, Miss L. Paine (Mrs. T. Behrens, matron), Miss Lily Wheatland, Miss A. Jones (Mrs. A. Whitehead).



## A Personal Message from Your General Conference President

# Do They Know Where YOUR Church Is?



Dear Fellow Adventists Around the World:

Dr. Don Hawley, an Adventist dentist from Sioux Falls, South Dakota, was speaking to the Union College laymen's advisory committee. The burden of his speech was "The Incredible Credibility Gap." The doctor was speaking extempore. The appeal came from a heart filled with concern for his church.

Travelling in North America, Dr. Hawley and his family stopped in a small town one Friday afternoon, planning to spend the Sabbath with the local Seventh-day Adventist church members. Not having the address of the church, Dr. Hawley entered a telephone booth to consult a directory. He searched in vain.

Probably the chemist can help me, he thought.

"Seventh-day Adventists?" responded the chemist thoughtfully. "No, I'm afraid I haven't heard of a Seventh-day Adventist church in town." He helpfully inquired of several customers in his store. No one had ever heard of Seventh-day Adventists.

"Surely the banker will be able to help me," Dr. Hawley said, half aloud to himself. He headed for the nearby bank.

The manager's door was open as Dr. Hawley entered.

"Pardon me, friend," he ventured, as he entered the manager's office, "can you tell me where the Seventh-day Adventist church is?"

"Seventh-day Adventist church?" the big man boomed cordially. "Sorry, I've never heard of them, but let me see if I can help you!"

Inviting him to follow, the bank manager took the doctor out into the main section of the bank.

"Anyone here know where the Seventh-day Adventist church is?" His deep voice demanded the attention of employees and customers alike.

Silence. More silence. The people looked at one another and shook their heads. No one knew anything about the Seventh-day Adventist church. Then a little lady pushed her way forward.

"Seventh-day Adventist church?" she queried. "Yes, I can tell you."

There followed a few minutes of explanation, and Dr. Hawley gratefully took his leave, heading for the address given.

"This is a beautiful little church," he mused as he approached a neat pink-stucco edifice situated in a representative section of town. "Strange so few people know anything about it!"

Pulling up in front of the church, his eyes fell on the sign. His spirits dropped. It was not the Seventh-day Adventist church, but the place of worship of some other religious group!

Almost despairing now of finding the church, Dr. Hawley decided on one last try—the police station. "Maybe some member has received a parking ticket or had some other minor brush with the law, and the police will be able to help me."

"Sergeant, can you help me?" The doctor approached the man in uniform behind the desk. "Where is the Seventh-day Adventist church in this town?"

"Seventh-day Adventist church?" The sergeant wrinkled his brow in thought. "Seventh-day Adventist church? Sorry, friend, I've never heard of it—don't think there is one in our town."

Dr. Hawley was preparing to leave when a pink-cheeked police rookie appeared on the scene.

"I can help you, sir," he volunteered, and at last the needed information was forthcoming!

"This church would be a wonderful place to be in the time of trouble," the doctor told the local congregation the next day. "Surely no one would ever be able to find you here!"

This experience would be almost humorous if it were not so tragically true in so many places! I have had similar experiences myself searching for the Seventh-day Adventist church!

The Good Book says we should be lights in the world, but some of our lights are thoroughly hidden by an obscuring "bushel." If your light is under a bushel will you not do something about changing the situation? Let the world know there is a live, dedicated, on-fire Seventh-day Adventist church in your community.

Yours for letting your light shine!

Robert H. Pierson

## Gleanings from the "Record"

### FIFTY YEARS AGO

Sydney Sanitarium: "The damage wrought by the fire on the morning of January 10 last at our medical training institution has been repaired. Before rebuilding operations commenced, careful study was given by the board of management to making improvements while the opportunity existed. . . . The former tower was about six feet higher than the present one. . . . What was formerly the operating theatre, will now be used as a lounge room for patients occupying the top floor. The future operating room will be in the new building."

Pastor F. E. Lyndon reported "that Brother Wicks is on his way to far off Bukabuka, and will be away about four or five months. It was providential that the opening appeared at this time for him to get to that island. It is not the regular time for the sailing of the schooner, and the decision to go was made quite suddenly by the owner of the vessel. The commissioner at Rarotonga gave instruction to the local official at Bukabuka to help Brother Wicks with his work all he could. He gave him permission to reside in the European government house while there, and the doctor of Rarotonga gave him abundance of medicine to treat the natives."—"Australasian Record," July 21, 1919.

### TWENTY-FIVE YEARS AGO

"Pastor J. W. Kent of Western Australia writes: 'We are with you in the great evangelical drive to mark this great centenary year. We have brought all our evangelists into the city and suburbs. Two missions are already in operation, and the third will come into action at any moment now. Pastor T. J. Bradley's mission, with a staff of three, is in its tenth week, and the attendance is still over the 300 mark. . . . Pastor R. H. Powrie, our MV secretary, with the help of Brother Wheeler and his Advent Band, will launch an open-air effort in the city of Perth.'"—"Australasian Record," July 17, 1944.

"It is Sabbath, May 27. . . . There is something very unusual taking place at Yandina, five miles north of Nambour. It is here that the Advent family within a radius of twenty-one miles is meeting for the first time in their new church. . . . God came very near to us as Pastor W. W. Petrie, the conference secretary, delivered an appropriate message from His Word. Pastor W. T. Hooper, the conference president, organized the church in the afternoon."—"Australasian Record," July 24, 1944.



For ten days of the first-term vacation, twenty-two Avondale College students devoted their time voluntarily to urgent maintenance and construction work at Mirriwinni Gardens, an Aboriginal boarding school situated sixty miles from Kempsey, north New South Wales. DALE RATLIFF reports . . .

## Students Give Time and Talents

MY FIRST IMPRESSIONS of Mirriwinni Gardens were somewhat distorted by my turbulent stomach—a condition resulting from a shaking, shocking truck journey from Kempsey to Mirriwinni, rolling about as we were with luggage and bags of watermelons. When my mind had cleared, I began to see Mirriwinni for what it was—a place of tremendous possibilities for Aboriginal children.

The buildings are adequate, solid and in relatively good condition. The location is ideal. Mirriwinni is located in a protected, peaceful and remarkably pleasant little valley. Five-Day Creek offers a constant and pure supply of water, ample for all Mirriwinni's needs, while the vegetable garden testifies to rich, productive soil.

But most important are the people behind Mirriwinni. Pastor Rosendahl, a man of enduring energy and inspiring personality, is the one who has led in the building of Mirriwinni to what it is today. To bring the Aboriginal child out of the often-unfortunate influence of his home, to give him independence and self-respect in the community, all through Christian education and upbringing, is the vision and life-work of this man. The tenderness, patience and love of a home is not lost at Mirriwinni, but is maintained through the self-sacrifice of both Pastor and Mrs. Rosendahl.

### Tradesmen All

There was no lack of work. Come armed themselves with paint brushes, while others took on fiercer countenances with hammers, saws and axes. We attacked

the buildings with great gusto, and the result was a considerable transformation. Many of us had little practical knowledge, yet we soon became "skilled" carpenters, cement-layers, glaziers, secretaries, painters, and cooks.

The days were long, but very happy. Every task was done with high spirits and great joy. The fellowship together was memorable. The girls, working under conditions that could not be described as ideal, prepared ample wholesome, nourishing food. In fact, every meal was a gastronomic delight, an uproarious party that often lasted more than an hour, and climaxed in a round of hearty singing, backed by a sometimes unmelodious combination of piano, piano-accordion, and trumpet.

Throughout the time spent at Mirriwinni we were ever mindful of the tremendous task, a neglected task, of uplifting the unfortunate Australian Aboriginal. It is a slow and often disappointing task. Yet every mortal, no matter how unfortunate and how unreceptive, should be given the opportunity of a Christian education, and the ultimate reward that lies beyond. The kingdom of God is not a place for



June Barton wields a paint brush

everyone except these people. They are, with us, equal recipients of the love of God, and lay equal claim to the blood of Christ.

Please pray and work for the success of Mirriwinni, a special venture of God for the Australian Aboriginal.

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## The Love of Jesus

*Words cannot tell the height and depth,  
The warmth of Jesus' love;  
'Twould be like trying to explain  
From whence the stars and planets came  
That twinkle high above.*

*A blind man knew this love Divine,  
He sensed it in a touch.  
A lame man heard it in a voice  
That bade him rise and walk, rejoice  
And throw away his crutch.*

*The little children came to Him,  
They gathered round His knee.  
He laid His hand upon each head  
And blessed them as He gently said  
"Come hither unto Me."*

*The poor, the sick, the hungry, too,  
They felt their need of Him.  
He spoke of God, of truth and right,  
And many found the way of light  
Whose paths were growing dim.*

*This love as shown in days of old  
For ever will abide,  
For Jesus hung upon a tree  
To show His love for you and me,  
And for our sakes He died.*

—BEV HOOK.



The group of the Avondale students who gave their time to help in the building programme at Mirriwinni. From left to right are: (Back row) Ivan Cvitan, Graham Waters, Pastor Rosendahl, June Barton, Micheil MacLennan, Ken Helsby, Stewart Presnall, David Livingstone, Peter Baskin, Dale Ratliff, Chris Cowled, Colleen Simms. (Front row) Catherine Dirham, Keith Barnett, Allen Robson, Shirley Matthews, Carol Ball, Avril Burns, Jenny Taylor, Nemani Tausere, Sandra Phillips. (June Barton, Stewart Presnall, David Livingstone and Carol Ball are partly obscured.)







## LETTERS to the EDITOR

### Salvation—an Answer

Sir,

I was interested in Connie French's two concepts of the basis of man's salvation. The first man is condemned already, and cannot be saved unless he hears from a preacher. The second, though he may never have heard a preacher, and is even an enemy, is reconciled to God by the death of His Son.

These are actually two views of one and the same method of salvation. The first is that of a blind, needy man looking for God. The second is that of a gracious forgiving God, with a fully needy man. The first blind, needy man is desperate, and will be lost unless he finds God, but when he finds Him he receives the certificate and looks at the date. It was dated before he was blind and needy, yes, even when he was an enemy.

J.L.A.,  
New South Wales.

### The Lady in the Bowler Hat

Sir,

I am guilty of envy. The pages of the "Record" may seem to be a funny place to confess.

As I was walking up a street on the fringe of the city block one day last week, my attention was drawn to a lady struggling with an awkward parcel. But for that I may not have really "seen" her. She coped with her parcel before I reached her, and went on her way. As I passed on, my mind ticked off how smart, neat and attractive she looked. She was a Salvation Army member, probably in her late twenties—wearing a grey uniform dress with straight pleated skirt just to knee length. The dress had long sleeves and she wore a grey "bowler" style hat.

I envy the Salvation Army. . . .  
"Middle-aged Mum,"  
Western Australia.

### What About Us?

Sir,

The principal of Betikama has just come in with most abject apologies for his failings in regard to Betikama's public relations and in not keeping the editor of the "Australasian Record" abreast of

developments at Betikama, particularly in the high school section. He wants you to know that Betikama now has 150 high school students in two first-year classes, two second-year classes and one third-year class. In other words Betikama is to the Solomon Islands what Kambubu high school (a part of Jones Missionary College) is to New Guinea.

The reason for the foregoing is that the principal has just read the editor's note on page seven of the "Australasian Record" for 2/6/69, and, not finding Betikama's name there, has that "left out" feeling!

It may be interesting to note in connection with the Panda and Destiny books mentioned that we at Betikama are not as fortunate (?) as our sister schools at Kabiufa and Kambubu—the government here does not supply books for literature study. So we have had to purchase our own, with the result that our classes are studying "Jungle Thorn," "Swift Arrow," "Brave Men to the Battle," "Behind Barbed Wire" and "A Brand from the Burning"—and enjoying them!

However, we could do with many more for private reading and enjoyment. So if our good people in Australasia have still more of these books after satisfying the needs of Kabiufa, Kambubu and Fulton—or for that matter any of our good Adventist schools—could they please remember the high school students of Betikama Adventist school?

Martin J. Ward, Principal,  
Betikama Adventist School.

### Licking the Liquor

Sir,

One of your readers has asked why the church has so little to say about alcohol ("Record" 23/6/69), and then suggests that the church should leave the fight against tobacco to the "Gentiles." Might I point out to our friend that the church's blue-print for this matter, as in others, bears a wonderful balance. An understanding of the real problem of intemperance leads us to realize that we are not just fighting alcohol but, rather, a plan formulated by Satan himself, which is calculated to enslave and degrade man to such a degree that he cannot comprehend his position or his need of salvation. "Intemperance of any kind benumbs the perceptive organs and so weakens the brain nerve power that eternal things are not appreciated."—"Temperance," page 12.

While the church has opposed emphatically the disposal and advertising of tobacco, it has been equally opposed to liquor, for, referring to the blue-print again, "As twin evils, tobacco and alcohol go together."—"Temperance," page 72.

Additionally, with the growing incidence of drug abuse in recent years, there has been a strong education programme aimed at the age group involved in this experimentation. The fact that LSD has gone out of vogue even with the "hippies" is due largely to an effective education programme in which the Adventist Church

has been right to the fore, working with doctors, police and social workers.

Your New South Wales correspondent feels that the church has little to say about alcohol. If we had the whole issue of the "Record" we could only begin to tell the story on this topic, but let us mention briefly a few aspects of the programme. In the field of alcohol education the best film available anywhere is our "Verdict at 1:32" which is used in government and private schools, clubs, churches and universities. During the past few months it has been screened on almost all the A.B.C. television stations throughout Australia. Visual aid kits prepared by the Temperance Department have been circulated widely, and government Education Departments in several states, along with other groups, have purchased these to aid their teachers in explaining the problems associated with alcohol usage.

Church-sponsored seminars on the problems associated with alcohol in the community have been attended by leading members of the public in quite a number of centres and, currently, active campaigns against liberalizing liquor trading laws are going on in Western Australia and New South Wales. Because your letter came from New South Wales we will mention only the latter state.

The 1967 Sydney newspapers announced that hotels would soon be open on Sundays, as well as extra-late closing on Friday and Saturday nights. The fact that this objective has not yet been realized by the liquor industry is due to the work of diligent church workers under the blessing of God who have been able to arouse an often apathetic public to act in their own good. Working closely with ministers of other religions, Adventist Temperance leaders have been associated with the organization of large rallies in the city of Sydney which caused the government minister who was proposing the new legislation to admit that perhaps the metropolitan area did not want increased drinking hours, but the new legislation would be introduced in the country. This proposal was dropped, however, after Adventist church members and pastors, plus many other people encouraged by them, sent letters and telegrams to the premier of New South Wales opposing the proposition.

Our stand has been that only the voice of the people in a referendum has the right to impose on the community the problems associated with increased trading hours for the liquor industry. This aim has now been achieved, as a referendum is to be held in the near future and, of course, we will be actively campaigning for a "No" vote in the immediate future.

Your correspondent is to be complimented on encouraging us to do more—for the battle is not yet won. Writing to members of parliament is a good suggestion, particularly when a special issue is before the government. As collective action has greater results, being members of the Australasian Temperance Society and circulating "Alert" on a wide basis, are



also effective ways of sharing our temperance faith. With the facts clearly understood that our bodies are the temples of God, and that they who defile God's temple will be destroyed, let us present our balanced temperance message as a part of the gospel for the salvation of men.

R. W. Taylor,

Temperance Secretary, Australasian Division of Seventh-day Adventists.

### Too Far Out?

Sir,

While folk are writing about annual camp meetings, I would like to air my grievance, and that is, having campgrounds out in the country away from public transport. Time was, when camps were held in towns and accessible to all.

For various reasons, everyone cannot camp on the ground, but may be able to make day trips. If they have a car, all right; but camps these days are not for people without cars. One does not mind bus or train fares to the nearest township, but taxi fares on top, several miles, makes the cost prohibitive, especially for more than one day.

And what of closing all the churches in the city on Sabbaths? One or two churches may make arrangements for their members' transport, but the rest. . . . If folk have cars or can manage to get a ride with someone, well and good; otherwise, they must stay at home. This is not just for a year or two, but apparently for all time.

Give me the good old camps (or regional meetings if you like) that anyone can reach at all times.

"Camp Hungry,"  
North New Zealand.

### How Readest Thou?

Sir,

I have, through the course of a week, the duty of setting the type for our weekly periodical the "Australasian Record." The "Letters to the Editor" are of particular interest to me. As I read these letters I often wonder what is foremost

in the minds of many of our readers when reading this paper. It seems to me that a good many read to criticize and pick out the "faults," either by what an author has written or what is merely an honest mistake. I hesitate to think what some of the correspondence would be like if our editor were to allow continuation of some of the subjects that have been brought to our notice through these columns, for example, our dear friend "I. Vadenough."

If we, as Christians, cannot read with the intention of gaining a spiritual uplift (which most assuredly is the intention of both our authors and editor) from our many books and periodicals, then I suggest we look for a more positive approach to our reading, so we can obtain some of the experiences and inspiration that our writers must have received in writing these articles.

J. H. Lawrence,  
Warburton, Victoria.

### Hot Fashions

Sir,

Some weeks ago I very much enjoyed "The Blue Dress" which had earlier appeared in the "Review and Herald," and then yesterday Pastor Naden's message entitled "Modesty of Dress" was read with interest. These topical articles are timely and most appreciated.

Now that the heat of summer is over I would like to suggest that our brethren are just as much slaves to fashion as the fairer sex—if not more so! When we here in Australia experience climates that range from cold to mild, through to hot and very hot as well as tropical, and the unpredictable, changeable, etc., then surely men should have more than the usual one dark woollen suit that is worn for best the whole year around.

Every summer I sympathetically observe gentlemen in church enduring the oppressive heat, and wonder if it affects their concentration. It is the elderly conservative men that are most to be pitied.

When a distinguished member of the "stronger sex" resorts to using a hand fan and at intervals opens the suit coat, fanning cool air first under one arm and then the other, I doubt if the spiritual blessing that is to be obtained from the service is fully appreciated by the distressed gentleman or the folk nearby.

In this sunburnt country, temperatures top the century and climb higher for days, and sometimes weeks, on end. In areas where the climate is so hot, surely a dear brother can be cleanly, comfortably, conveniently and healthfully dressed if he appears in a tailored light-weight shirt with tie and dark tailored shorts worn with long socks and dark shoes. He may also be more dignified and refined than his "over-dressed" counterpart who either elects not to shed his coat but sweat it out, or, removes his coat, rolls up his shirt sleeves, undoes his collar button and allows the tie to sag and hang limply.

Some twenty years ago, when attending an Adventist church prior to being baptized, I clearly remember a fine young man (and a most sincere Christian) coming into divine service without a suit coat on. At the time there was quite a deal of discussion as to the appropriateness of his dress. I would have thought that in two decades men's fashions would have changed and come more into line with health and dress reforming principles as mentioned by Mrs. White. Maybe they have—that is, in comparison to the ladies' fashions!

A. Heckendorf,  
South New South Wales Conference.

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An act of kindness, or a word of sympathy, may render the whole line of life different from what it would otherwise have been. There are crises in many a life when the course it shall take for weal or woe depends upon a slight influence—almost a single word. How careful then should we be that our influence may at all times be in the right direction!—Dr. Abercrombie.



THE KURANDA CHURCH AND HALL

Some time ago we mentioned that the old Mona Mona Mission was closed to make way for a dam which the government was planning to build. Pastor J. J. Dever, the pastor of the Kuranda-Mona Mona church, informs us that the dam has gone no further than the drawing boards to date. However the church-hall complex at Kuranda has developed considerably. Pastor Dever sent us two pictures to prove his point. Our art department has cunningly merged these two photographs, and the result is as you see it in the picture above. (Photo: J. J. Dever.)



# OPENING OF PAPANUI PATHFINDER LODGE

E. A. FERRIS, MV Secretary, South New Zealand

PICTURE IF YOU CAN a lake sixty-five miles from Christchurch, 2,500 feet above sea level, snow-covered mountains rising to 5,000 feet on either side, the lake frozen over on a new A-framed lodge. Sketch in forty Pathfinders having the time of their lives ice skating, ski-ing, tobogganing down the snow covered slopes and across the lake, and you have the setting for the new Pathfinder Lodge at Lake Lyndon which was officially opened on Sunday afternoon, June 8, by the Minister for Crown Lands, Mr. N. S. Coad.

This particular day was a long awaited day for the director, counsellors, and members of the Papanui Pathfinder Club of Christchurch, South New Zealand, for this day brought to fruition five years of planning, negotiation, and work that only those who were directly involved can appreciate.

The servant of the Lord has said, "More, much more needs to be done for the youth by those bearing responsibility in the church," and so, heeding this counsel, the leaders of the Papanui society embarked by faith on this programme, a programme that will not only prove to be a blessing, but will also mean the salvation of its boys and girls.

This beautiful lodge has 2,500 square feet of living space, 1,500 downstairs and 1,000 upstairs. Downstairs are the main hall, kitchen, cook's quarters, and washing-up rooms, while upstairs are two large dormitories each with its own staircase connected to the main hall. In these two dormitories there is sleeping accommodation for forty Pathfinders. The built-in bunks have innerspring mattresses and foam-chip pillows. The lodge is lit by fluorescent lights from power supplied by their own lighting plant. Strategically placed in the main hall is the oil heating plant which heats the whole lodge to a lovely warm living temperature, and this is very much appreciated when the snow lies deep and the lake is frozen over, and Pathfinders and leaders alike huddle up to the heating plant to warm near-frozen fingers and toes.

## Opening Ceremony

The opening ceremony was a wonderful opportunity for the Papanui Pathfinders to demonstrate their ability, and this they did to perfection. Brother Bud Nilsson, the director of the club, had his Pathfinders in tip-top shape, and it certainly was impressive to see the high standard of work achieved by this club. The Christchurch Advent Band made a special trip and put on a special programme prior to the opening ceremony. Following the raising of the colours by the colour guard, the club was inspected by Pastor C. V. Christian, our division Missionary Volunteer secretary, Mr. Coad, Brother Nilsson, and myself. Many times as we went through this inspection Mr. Coad commented on various aspects of Pathfinding and said how

impressed he was with the high standard of drill exhibited by the Pathfinders.

Brother Nilsson then outlined to all visitors present the history of the lodge, and the various problems involved in building such a place, such as bringing materials across the frozen lake when snow drifts prevented the trucks from driving to the lodge site.

Pastor Christian then dedicated the lodge to the glory of God and salvation of young people, and this was followed by a prayer of dedication by Pastor W. J. Richards, our Trans-Tasman Union president. Pastor Wade, our local conference president, in his remarks, thanked all for coming out in the near-arctic conditions and showing their interest in the Pathfinders. Pastor Wade then presented to Mr. Coad the book "Under the Southern Cross" in appreciation for his valuable service to the church.

Following the official opening the guests were invited to inspect the lodge, and were treated to refreshments in the main hall.

Splendid press and TV coverage was given to the opening of this lodge, and it would almost seem that a breakthrough had been achieved on the local TV channel as time was given on Sunday evening during the news telecast.

Congratulations, Papanui leaders. May you see the direct results of your work exemplified in the lives of boys and girls who will be drawn closer to Christ, the outdoor Son of God, because you cared for them.

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## His Example

"Christ sets His followers no tasks. He appoints no hours. He allots no sphere. He Himself simply went about and did good. He did not stop life to do some special thing which should be called religious. His life was His religion. Each day as it came brought round in the ordinary course its natural ministry. Each village along the highway had someone waiting to be helped. His pulpit was the hillside, His congregation a woman at a well. The poor, wherever He met them, were His clients; the sick, as often as He found them, His opportunity. His work was everywhere; His workshop was the world."—Henry Drummond.

# South New Zealand



The New Zealand Minister for Crown Lands (left). On the balcony is the Christchurch Advent Band, MV secretary, South New Zealand; Pastor C. V. Coad; Pastor W. J. Richards, president Trans-Tasman, president of South New Zealand Conference. (P. Walker)



# land Report

## "OPERATION NEIGHBOUR"

WARREN WARBOYS

THURSDAY NIGHT, APRIL 24, saw thirty-two jubilant youth from Christchurch boarding a bus for a trip to Invercargill, one of the most isolated churches in New Zealand, right near the southern tip of the South Island. The bus travelled through the night and in the early hours of the morning arrived at Dunedin.

There the party literally "bunked down" in the church hall, using the old church pews placed together to make beds. Fortunately the old hall had heaters, and it was not long before we were all sleeping soundly. Following a sumptuous breakfast at Lillioja's we set out for Invercargill, where we were billeted out in various church members' homes. After the Friday night fellowship meeting, the weary travellers were grateful for the comfortable beds provided by their hosts.

Pastor E. A. Ferris and his wife travelled with us. In the divine service, Pastor Ferris stressed the need for the church to take a greater interest in its youth. In the afternoon, the Papanui MV society presented the MV meeting to a capacity congregation in the church. Five carloads of young people from the Dunedin church 140 miles away, helped to swell the congregation.

### Warm Fellowship

On Saturday night, the visitors organized an active social, which proved so popular there was hardly any room to move. Sabbath in Invercargill was cold and raining, but the warmth of Christian fellowship more than compensated for the climatic conditions. Many prayers ascended to God for fine weather on Sunday, for we were to travel through some of New Zealand's finest scenery in the midst of its autumn splendour. God certainly answered our prayers for Sunday morning dawned clear and frosty. By 6.30 a.m. we were on our way, commencing the 450-mile journey home through Central Otago.

Our first stop was Queenstown, where the gondola lift took us up to 1,500 feet and a breathtaking view of the Remarkables with their snowy tips, and the whole scene reflecting in Lake Wakatipu. As we viewed the scene, we could not help but be drawn closer to God. Then to Lake Hayes and Arrowtown, beautiful in their autumn glory, and on through the autumn-tinted countryside to Lake Pukaki where lofty Mount Cook reared its majestic snow-capped peak high into the heavens.

It is amazing how new friends and interests are discovered on such a trip. In fact, all too soon the trip was over, and we reverently bowed our heads in prayer, thanking God for protection and care, new friends, and also for the fresh glimpses of the majesty and love of God as shown in the marvels and beauty of the autumn countryside.

Was it worth it? Were the aims of the trip fulfilled—to visit an isolated church and fellowship with fellow youth? Ask any of the thirty-two bus travellers, they would all say, "Yes, a thousand times yes."

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You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults. In every person who comes near you look for what is good and strong; honour that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves when their time comes.—Ruskin.



Pastor C. V. Christian) addresses the Pathfinders. official party, from right to left, are: E. A. Ferris, Australian Division MV secretary; Mr. N. S. Union Conference; Pastor J. H. Wade (partly obscured); Mrs. Wade, Mr. W. G. Walker, M.P., and Mrs. R. E. Cross.)



Christchurch youth who went on "Operation Neighbour" to visit isolated youth 350 miles away. (Photo: A. Bell)



## Victoria

## PROSPECTING IN BALLARAT

EDWIN I. TOTENHOFER

SITUATED IN THE CENTRAL WESTERN DISTRICT of Victoria, seventy-two miles from Melbourne, Ballarat is rich in history. With a population of 56,000 it is one of the state's larger provincial centres. It was here that the now famous Eureka Stockade uprising took place in 1854.

Only a few blocks from the main street is a granite pillar marking the place where the gleaming "Welcome Nugget" was found in 1858. Weighing 2,217 ounces, this gold nugget proved to be the purest lump of gold in the history of the world. As you would expect, the rush was on, and in seven years some forty million dollars' worth of gold was won from the soil and beneath the granite, and sold to Ballarat banks.

The Ballarat Begonia Festival is staged annually in March. Its motif, the beautiful begonia, grows to perfection in Ballarat. This floral festival is designed to foster the cultural arts, promote physical fitness and demonstrate Ballarat's industrial and general progress. A feature is the world's largest floral clock, which is situated in the Sturt Street gardens. The city is noted for its parks and gardens. There are 169 miles of tree-lined streets with 250,000 trees and 1,747 acres of parklands and gardens. Situated 1,500 feet above sea level, Ballarat is also noted for its cold and lengthy winter, with occasional snow falls.

## Evangelistic Programme

An evangelistic programme is currently being conducted in this begonia city. The team, comprising Pastor E. I. Totenhofer (who is also church pastor) and Brethren A. Foote and B. Brinsmead, are mining for gold of a different quality. More precious than the valuable ore that was discovered in days gone by, are the ransomed souls to be won for Christ. These are "more precious than the gold of Ophir" and will eventually adorn the diadem of the King of kings.

Evangelistic meetings were commenced on Saturday night, March 29, and Sunday, March 30. The opening programme entitled "Race into Space" dealt with the subject of astronomy in the light of recent space achievements. Just over 500 people attended in spite of heavy rain and unexpected—at that time of the year—cold and bleak weather.

In addition to the usual advertising media, large day-glo signs were prepared by team members A. Foote and B. Brinsmead and placed on the outside of the trams which rumble noisily through the city and residential areas. This proved to be an effective yet inexpensive method of advertising the opening programme.

For the past fourteen weeks, meetings have been held twice on the week-ends (the Saturday night programme is repeated on Sunday) and also on Wednesday nights. Features of the programme



Display of old, large and small Bibles at the evangelistic programme. Admiring the oldest Bible, dated 1660 and owned by Dr. J. N. Pescott, is Mrs. C. Sharples (left). Winners of the smallest Bible award are Mr. and Mrs. S. C. Waterhouse (holding the Bible), and owners of the largest Bible are Mr. and Mrs. E. C. Treloar, showing their Bible to team helper, Mr. A. D. Foote. (Photos this article, courtesy of "Ballarat Courier.")

have included a search for the oldest, largest and smallest Bibles, which resulted in excellent publicity; after-meetings on subjects of practical godliness that have brought the speaker close to his audience; and much appreciated piano and organ recitals by Mrs. Pru Brinsmead.

## New Welfare Centre

The Spirit of God is speaking to hearts in this conservative centre, and already new people are attending church. The evangelistic team are visiting eighty people each week, delivering Bible lessons and conducting studies. A baptismal class has been formed and a baptism is planned in a few weeks' time to which all the interested people will be invited.

A forward step in the church programme was the official opening of the new Health and Welfare Centre on Sunday, June 8, at 11.00 a.m. Present for the occasion were the mayor and mayoress of Ballarat, Counsellor and Mrs. M. J. Brown, and the mayor and mayoress of Sebastapol, Counsellor and Mrs. R. W. Lee, who congratulated the members of the Adventist church for the steps they had taken to meet the needs of the community.

Church leaders present for the opening included Pastor H. C. Barritt, Welfare leader of the Trans-Commonwealth Union Conference, Pastor C. F. Hollings-

worth, Victorian Conference president, and Brother R. W. Richardson, secretary-treasurer of the Victorian Conference. Pastor D. Martin, who was church pastor until the end of last year, was also present with his family.

Following the official opening and inspection of the Welfare centre, luncheon was served to all present for the happy occasion, including the civic leaders. The newly opened \$10,000 centre has received favourable comment from city and council welfare officers.

The church grounds were landscaped in readiness for the Welfare centre opening, and the fifteen freshly-planted shrubs, with the newly spread white gravel, enhanced the appearance of the church and Welfare buildings.

Church members and the evangelistic team have supported the Red Cross and Heart Foundation appeals as collectors. This has won us friends amongst the civic leaders and community organizations.

## Still Tasks to be Done

Although Ballarat church members are grateful for the facilities they have to meet the spiritual, recreational and welfare needs of their church family and the community, there are still tasks to be done. A talent scheme has been launched and members have taken church finances to invest and multiply for God. The increase, to be returned at the end of six





Mrs. E. I. Totenhofer (left), centre director, checks clothing in new Ballarat Welfare Centre with Mrs. C. Sharples, Welfare leader, and Mrs. K. Wood, deputy leader (right).

months, will be divided equally between the proposed church school and the church building fund—to provide needed heating, money for painting and general improvements.

Recently a lady who had been regularly attending the evangelistic meetings, handed the speaker a duplicated brochure, advertising a series of meetings to be conducted by the minister of the Methodist church in Ballarat, entitled "The Christian Sects." Included in the group, along with Mormons, Jehovah's Witnesses and others, were Seventh-day Adventists. An appointment was made to see the Methodist minister and resulted in a forty-five-minute discussion on the teachings of Adventists. To make sure this man understands our doctrines, several books were given to him, including "Questions on Doctrine" and "Your Friends, the Adventists." This Methodist minister was friendly and courteous and gave the assurance that he regards Adventists as truly Christian. Arrangements were made by the writer to attend his forthcoming meetings on the beliefs of Seventh-day Adventists. Undoubtedly the discussion period to follow will give opportunity to clear away any misconceptions his members may have.

Fortunately, the false "non-Christian sect" label given to Adventists is to a large extent disappearing. Removal of this incorrect view must be hastened by intelligent presentation of our beliefs, Christ-centred preaching, a loving Christian spirit as demonstrated in our welfare activities, and good public relations.

This is the aim of the evangelistic team in co-operation with the church members as they mine for gold in Ballarat.

*You, too, can have a . . .*

## Successful Sabbath School Visitors' Day

SELWYN BARTLETT

Pastor, Charlestown Church, North New South Wales

MUCH PLANNING, much organization, much prayer—big results. It may not seem always to work that way, but it did for us at Charlestown. The Sabbath school leaders and council began planning many weeks ahead.

This was necessary because there was much organizing to be attended to. It was necessary to arrange for special features that would be attractive to visitors and also make the visitors' day advertising attractive. Perhaps we were fortunate. Our superintendent was able to arrange for Brother Graham Mitchell, winner of the World Bible Contest in Jerusalem in 1964, to take the lesson. This feature was advertised. It was also advertised that Brother Mitchell would give a talk about his recent visit to the World Bible Contest in Jerusalem earlier this year when he was asked to be a judge of this year's contest.

Then, too, fancy being able to announce that a real live missionary would be there to speak about his work in New Guinea! Pastor John Richardson, presently home on furlough from New Guinea, was happy to

help us and certainly made a big contribution to the success of the day.

We were also able to arrange for Dr. Salom from Avondale College to be guest speaker for the divine service. These were all attractive features that the Sabbath school officers carefully planned for, and organized well beforehand.

### Everyone Bring One

But now, what about the Sabbath school members? Well in advance, Brother John Cox, our capable and enthusiastic superintendent, and his assistants began from Sabbath to Sabbath to urge the members (persuasively) to do their part and invite neighbours, friends, Gift Bible folks and, indeed, anyone. In fact, one month before the special day we were asked as individual Sabbath school members to make a commitment to try and bring at least one visitor. We were also asked to pray. This now set everyone thinking, "Whom can we invite?" We were told we should invite prospective visitors well in advance so they could plan and arrange their programmes to be free on Visitors' Day.

Special official printed invitations were sent by the Sabbath school officers to all names handed in, this in addition to the personal invitation. An article was prepared for the local newspaper to let people know about the special programme for the Visitors' Day. Letters were sent to missing members inviting them to attend.

Then, as the day approached, the Sabbath school members were briefed in regard to important details. Please come early. Please be reverent. Please be responsible for transport for your visitors. Please sit with them in Sabbath school. Please invite them to stay for divine service. Please invite them home for lunch.

### The Results?

Now, with the arranging for extra seats, lovely floral decorations, and personnel to welcome people at the door and hand them a visitor's ribbon and card of welcome human planning and organizing was complete. Well, what of the results? Human beings planned and organized. God blessed and gave big results. We were all greatly thrilled as the people crowded in and the extra chairs were put out. Yes, the church was packed with seventy-five regular members and seventy-nine visitors—fifty-one of the visitors non-Adventists, most of whom stayed for the divine service.

How happy and proud I was as the church pastor to see Brother John Cox, our superintendent, and his assistants and the guest speakers (all relatively young men and women), seated up in front, clean cut, neatly attired, poised, smiling and capably carrying out their parts. Surely, I thought and prayed, by God's grace these visitors must be greatly impressed.

Yes, we believe, you, too, with much planning, much organization, much prayer, can have a successful Sabbath School Visitors' Day.

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The biggest trouble with a half-truth is that you're likely to get stuck with the wrong half.



Responding to a Baptist minister's query, the author defended his belief that the seventh day is the Sabbath.

# The 7th Day

C. L. TORREY

A FEW YEARS AGO I boarded a small steamer at Karachi, then a part of the British Empire, en route to Basra, Iraq. With several delegates I was on my way to attend the General Conference session at San Francisco, California. The trip to Basra would require three days. Inasmuch as the weather would be exceedingly hot we decided to travel D & D (deck and diet). We purchased cheap bamboo cots and deck chairs for the trip. My cot broke down the first night. Sleeping on the hard deck, like Paul I "wished for the day!"

On the steamer was a Baptist minister named Blackwell, who had spent many years as a missionary in Burma. One can imagine his surprise when he found himself a lone Baptist minister among six Adventists. However, he was a friendly man and we accommodated to one another quickly.

The first night out, he and I were standing at the back of the ship watching the frothy phosphorescent waters being churned by the huge propellers as their powerful thrust forced the ship forward. The sky seemed filled with scintillating stars giving the night a heavenly glory. After praying together we parted for the night.

The next morning he came to me and said, "Brother Torrey, I am not clear or convinced that the seventh day is the Sabbath of the Lord." His statement began a series of studies on the seventh-day Sabbath that lasted till we reached Basra. We began with the first chapter of Genesis and we read about the first day of creation. "In the beginning God created the heaven and the earth. . . . And God said, Let there be light: and there was light." Gen. 1:1-3.

Brother Blackwell said this text troubled him, for as this earth receives its light from the sun, the statement is not scientific. We talked a long time about this.

We spoke of faith in God's Word. Brother Blackwell claimed to be a fundamentalist, so I could appeal to him. I reminded him of the faith of Hindus and Buddhists, who, when they lose their loved ones and receive sympathy, say, "It is God's will." For them the word of their god is sufficient.

## The Sabbath Instituted at the Time of Creation

We traced the narrative through the days of creation and noted that when God finished His work He rested on the Sabbath day, blessed, hallowed, and sanctified it, and gave it to man to be kept for ever as a reminder of God's power to create and sustain.

I emphasized the importance of the Sabbath. When man lays aside his work in a special way to remember God, a blessing follows. I concluded this point by saying, "If men had always kept the true Sabbath there never could have been an infidel upon the earth."

We moved forward through the Book of Genesis. Abraham, Isaac, Jacob, and Moses kept the Sabbath, for these men observed the commandments of God.

Our boat was nearing the cradle of civilization. The area took on new meaning to us as we continued up the Persian Gulf and neared Ur of the Chaldees, and Babylon.

We read the account of the children of Israel arriving at Sinai, of God writing the Ten Commandments on tables of stone. In Exodus 20:8-11 we read, "Remember the Sabbath day, to keep it holy." This, we concluded, took us back to creation, at which time God rested from His finished work and set the Sabbath apart as a holy day of rest for His created beings, that they might remember for ever their Creator. The commandment declared, "For in six days the Lord made heaven and earth, the sea, and all that in them is."

"But," said Brother Blackwell, "there are many Sabbath days spoken of in Hebrew worship. How can we be certain that the Sabbath spoken of in Exodus 20:1 can be identified today?"

"It is clear," I answered, "that the seventh-day Sabbath in the Ten Commandments is the day of rest observed by God, for He says, 'The seventh day is the Sabbath of the Lord.' The calendar identifies the seventh day. Whatever calendar changes there have been have not changed the weekly cycle."

We studied the manna experience, which shows how particular God is about observing the day He has set apart for man to rest from his work. (Ex. 16:22-26.)

We examined Sabbath texts in Numbers 15:32; Nehemiah 10:31; 13:15; Isaiah 58:13, 14; Jeremiah 17:21; Ezekiel 20:12, 20.

## New Testament Evidence

Finally, we moved into the New Testament. We found that Jesus kept the Sabbath, for, "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

He was Lord of the Sabbath day (Mark 2:27, 28), for He created the world (John 1:1-3), and rested after creation on the Sabbath day.

And again, Jesus said, "Think not that I am come to destroy the law, or the

prophets: I am not come to destroy, but to fulfil." Matt. 5:17.

We considered the death of Christ—how He rested over the Sabbath day as He always had done. It was not His resurrection that made a day of the week holy. This was a new thought to Brother Blackwell.

## Eight Often-used Texts Prove What?

Then there were those eight texts that often are used to try to prove Sunday sacredness.

1. Matthew 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." We discussed this text carefully. We agreed that no one could claim from this text that the first day of the week is sacred. It merely states that the Sabbath was closing and that the first day of the week began to dawn.

2. Mark 16:1, 2. This text, similar to Matthew 28:1, merely shows that the Sabbath was past when the first day of the week arrived. Brother Blackwell agreed that it would be impossible to construe this text as proof of Sunday sacredness.

3. Luke 23:54-24:1: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." After we had read these texts, Brother Blackwell said, "I have read these references many times but it never occurred to me, not once, that the women had rested over the Sabbath—the seventh day of the week." He readily confessed that actually there was no proof from these texts whatsoever that the first day of the week should be kept holy.

4. John 20:1. Here the first day is mentioned only incidentally. The reference mentions Mary Magdalene coming to the tomb very early in the morning and noticing that the stone was rolled away. We agreed that there was absolutely no intimation that the first day of the week is more sacred than any of the ordinary days of labour.

5. John 20:19: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you." This is still the day on which Jesus was resurrected. Jesus had instructed Mary to go tell the sorrowing disciples that He was soon to return to the Father. Since the crucifixion the disciples had secluded themselves lest they should share a fate similar to their Lord's.

Some have insisted that the disciples were assembled to celebrate Jesus' resurrection. But this text plainly states they



"were assembled for fear of the Jews." Actually, the disciples did not believe Jesus had risen. Brother Blackwell said this text made it clear that there was no religious gathering that day, the first day of the week.

6. Mark 16:9-14. Jesus had appeared to Mary Magdalene on the first day of the week, after she hurried to the disciples with all speed to proclaim the good news. The record says, "She went and told them that had been with Him, as they mourned and wept. And they . . . believed not." We readily concluded that it was impossible that they were gathered to celebrate the resurrection when they absolutely refused to believe that He had risen. Thus these texts could not in any way be made to teach Sunday sacredness.

7. 1 Corinthians 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

#### A Collection for the Poor

The wording indicates that an offering was to be laid aside by each individual member in his own home and not given as a public church collection. The contribution was to be sent by Paul to the poor saints under persecution at Jerusalem. It was not given as a religious offering at all. In any case, "the first day of the week" was a regular working day. We found no evidence of Sunday observance from these texts.

8. Acts 20:6-14. Here is an account of a meeting Paul held with the believers. By careful perusal it is clear that since the days began at sundown and ended at sundown, this meeting, if it began after sunset, was held on Saturday night and continued till midnight, when they broke bread together and Paul left on a working day, Sunday morning, to walk many miles.

We could find no hint in any of these New Testament texts that any sacredness was attached to the first day of the week. It was, therefore, our conclusion that no evidence could be drawn from the above references in support of Sunday observance.

I noted that the true Sabbath was changed as a result of apostasy in the early centuries. Because its traditions go back to the early days of Christianity, the Catholic Church claims that it had been responsible for the change, having authority to change the day of rest. And practically all of the Protestant churches have accepted the change without protest.

Finally, by prophetic proclamation it is stated, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

When the saints inhabit the New Earth they will come together for worship "from one new moon to another, and from one Sabbath to another." Isa. 66:23.

#### Convicting Evidence

Brother Blackwell had entered into the studies with zest and earnestness.

At the close of our study he fully agreed that the Sabbath truth is Scriptural, that the Sabbath commandment is still valid and binding in the twentieth century.

We separated at Baghdad, from where he went to Switzerland to join his family. Our paths have not crossed since.

His last words regarding the Sabbath were spoken as we left the site and ruins of Ur of the Chaldees, once the home of Abraham, and walked to the railway station a short distance away: "Brother Torrey, let us talk some more about the Sabbath."

After returning to India after the General Conference session, I turned to "Early Writings" and read the following, wishing I had had these passages with me as Brother Blackwell and I studied on the boat:

"I saw the Ten Commandments written on them [the tables of stone] with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other

six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honour of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws."—Pages 32, 33.

The study of the Sabbath was also beneficial to me. I had never realized before that the doctrine of the Sabbath could be so interesting, meaningful, and spiritual. Previously I had just taken it for granted.—"Review and Herald."

[Editor's note: The series "If I Had Only One More Sermon to Preach" will be continued in future issues.]



## Peace at Twilight

*Here in the wildwood, at the close of day,  
I hear a voice beside me softly say,  
"Fear not the deep'ning darkness that enshrouds—  
Thy God is but a whispered prayer away."*

*His nearness sets the summer night aglow—  
My fears depart as shadows lighter grow;  
The gentle breeze consoles my weary heart  
As leafy boughs swing gently to and fro.*

*The moon is pale, half cradled in the west—  
A tired child that seeks but sleep and rest;  
Above, in heaven's meadowland, I see  
The blossomed stars, in robes of silver dressed.*

*Oh, precious hour when earth's mad tumult wanes—  
When day is done, and holy quiet reigns!  
These words, "Be still and know that I am God,"  
The sacred presence of His love ordains!*

—DAN H. REESE.



## Cookery Nook - - - - - Hilda Marshman

### NUT MEAT CELERY PIES

"Flesh food was never the best food; but its use now is doubly objectionable, since disease in animals is so rapidly increasing."—"Counsels on Diet and Foods," page 384.

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

1 tablespoon super margarine	1 teaspoon sugar
$\frac{1}{2}$ cup minced onion	$\frac{1}{2}$ teaspoon paprika
1 minced small section garlic	Salt to taste
8 oz. tin Sanitarium Nut Meat	Small pinch thyme
$\frac{1}{2}$ cup fine-diced celery	Shortcrust pastry (6 ozs. flour)
$\frac{3}{4}$ cup sieved stewed tomato	

Melt margarine in saucepan. Add minced onion and garlic; cook 2 minutes, then add Nut Meat broken into small bits with a fork, and remaining ingredients; mix and bring to a boil. Simmer over low heat fifteen minutes. Allow to become cold.

Line individual pie tins with rounds of thinly rolled pastry. Cut an equal number of smaller rounds for tops. Fill with Nut Meat mixture. Moisten edges; cover with pastry tops; cut small slit in top of each; brush with milk. Bake in very hot oven (500°F. electric, 450°F. gas) about twenty minutes. Leave in tins ten minutes before removing. Serve hot or cold with tomato sauce. Makes four pies.

### POTATO AND GREEN PEA SALAD

4 large cooked potatoes	Mayonnaise
$1\frac{1}{2}$ cups cooked green peas	Shredded lettuce
2 teaspoons chopped onion	2 hard-boiled eggs
Salt to taste	2 tomatoes

Dice potatoes; add peas, onion, salt, and mayonnaise to moisten. Spoon on to lettuce on salad plates. Garnish with sliced hard-boiled eggs and tomato wedges. Serves four to six.

## Be Grateful!

When you ask God in the morning  
For His guidance through the day,  
Thank Him for the many blessings  
He in love has sent your way.

When you're seeking aid from Heaven,  
Mingle with your morning prayer  
A word of praise and gratitude  
For all His kindly care.

When you send up your petition  
To the throne of grace on high,  
Thank Him for the many favours  
That His mercy does supply.

Be more mindful of the blessings  
That His kindness does impart,  
And the Lord will doubly bless you  
For the joy you've brought His heart.

—MARK BULLOCK.



## WEDDINGS

### West Nigeria

## Adventist King for Otun-Ekiti

D. K. OMOLEYE, President

RECENTLY a new Ore (king) was crowned in the Otun-Ekiti kingdom in the State of Western Nigeria. The young man that was elected from among the heirs to the throne and by the traditional king-makers representing approximately fifty sub-chiefs and 40,000 citizens in his kingdom, was a Seventh-day Adventist.

Oba (His highness) M. A. Adopaju Ar-oyinkoyo, king of Otun-Ekiti (Habe-Ekiti), was educated in our Seventh-day Adventist schools. He was born into an Adventist home. He is a baptized member of the church; and when he was to be crowned as head of his people he made it very clear that he intended to remain a loyal member of the Seventh-day Adventist Church.

State officials wanted the coronation to be held on a Saturday, but the king-elect could not agree to this. It would be to violate the Lord's Day, and so the coronation was held on a Friday.

The following Sabbath, a thanksgiving service was conducted by Pastor D. K. Omoleye, mission president, and prayers were offered for the new ruler. The former king's many wives should, according to tradition, have been married to the new king, but he did not want this. He wanted to be faithful to the principles of the Bible and he is still loyal to his own wife.



The newly crowned King of Otun-Ekiti

The household of the former king, numbering sixty-five persons, are, however, still well cared for.—West African "Advent Messenger."

**KRUGER—RICKERT.** With confidence in the guiding hand of their heavenly Father, Johannes Luther Kruger and Auriel Carmel Rickert exchanged marriage promises in the Bundaberg church, Queensland, on Sunday, June 15, 1969. John is the son of Mr. and Mrs. W. F. Kruger of Morganville, and Auriel the daughter of Mr. and Mrs. N. C. Rickert of Miriam Vale. May radiant happiness be theirs in the coming years as they establish another Christian home in the Morganville district.

J. Ludlow.

**LUNDSTROM—McCROSTIE.** On Sunday, afternoon, June 1, 1969, Evelyn Kay McCrostie entered Wahroonga church to the music of the bridal march, to walk, by her father's side, to be joined in holy wedlock with Christopher John Lundstrom, younger son of Mr. and Mrs. A. J. Lundstrom of Hornsby, New South Wales. Evelyn is the eldest daughter of Mr. and Mrs. K. W. McCrostie of Galston, New South Wales. Relatives and friends had come from as far as New Guinea and Tasmania to share in the happiness of the occasion, and the many friends assembled in the church joined fully in the sincere prayer that the richest blessings of God would be granted in abundance to the bride and bridegroom as they commenced life's pathway together.

A. L. Pascoe.

**POTTER—TURLEY.** On Monday, June 2, 1969, the Hastings church, North New Zealand, re-echoed the glad strains of the wedding hymn as Jonathan Potter, son of Pastor and Sister C. T. Potter, and Lindsay Turley, daughter of Brother and Sister J. W. Turley of Pukehou, New Zealand, exchanged marriage vows. A noticeably large congregation of church members and friends gathered to witness the ceremony so tastefully conducted by Pastor Potter, who, with Sister Potter, had travelled from Sydney for the occasion. As Jonathan and Lindsay establish their new home at Gladys Downs, Charleville, in sunny Queensland, we extend to them our sincere good wishes, and pray that God will grant them health, happiness, and a fruitful life in His service.

A. N. Duffy.



**REEVES-TREE.** On Sunday, June 15, 1969, at 4 p.m. in the Port Lincoln Seventh-day Adventist church, South Australia, Dennis John Reeves of Warburton met Elva Jean Tree of Port Lincoln at the altar to exchange the sacred marriage vows uniting them for life. Relatives and friends were entertained in the Port Lincoln town hall supper room by the bride's parents. The prayer and hope of all present was that the home thus established would be a place where the angels of God will love to linger. V. J. Heise.

**TILL  
HE  
COMES**



**LYNN.** Barbara Eva Lynn diligently studied the Voice of Prophecy lessons in 1951. She accepted and followed her Lord in baptism and Sabbath keeping and looked for His glorious return. But she will be raised to meet Him, for now she sleeps at Springvale, Victoria, having been laid to rest on July 2, 1969.

C. E. Sommerfeld.

**McLAUCHLAN.** While working hard to improve the school he loved so much, Brother Mervyn McLauchlan collapsed and died at Paglum Adventist School near Mt. Hagen, New Guinea, May 19, 1969. A hard working and apparently very healthy missionary, Merv was only fifty-two years of age when a coronary occlusion brought his dedicated life to a close. His death came as a tragic shock, especially to his wife, and the staff and 170 students of the school. Pastors McCutcheon and Richter led out in the funeral services assisted by Pastors L. H. Barnard, Paul Barava, E. A. Parker and the writer. The students from the school formed a guard of honour outside the church and marched behind the hearse from the church to the cemetery. Present for the funeral were a large number of fellow missionaries, many of whom had travelled through the night over dangerous New Guinea roads to honour their fallen comrade. Even the non-Adventist natives living in the vicinity of the school produced tangible evidence of the high esteem they had for their deceased neighbour. We laid him to rest on the eastern side of a little knoll in the Mt. Hagen cemetery to await the call of the Master he served so faithfully. To Mervyn's brave wife, Joyce (nee Thrift), his mother (Mrs. McLauchlan, senior, of Brisbane Central church), his sister and brothers, we extend our sincere sympathies. May we all emulate the dedication evidenced in Mervyn's life and plan to meet him in the better land.

E. A. Raethel.

**PHILLIPS.** Since the days of Pastor Burnside's public evangelism in the city of Brisbane, Queensland, Sister Amelia Anne Phillips remained a faithful member of Brisbane Central church. In recent years she had become increasingly enfeebled, so it was a merciful act on the part of the Life-giver to grant His beloved sleep. Recalling her faithful witness, and refreshing our memory of the promises of God, we laid her to rest in the Bulimba cemetery, there to await the call of her Master.

W. F. Taylor.

**RUSH.** Sixty-four years ago James Albert Rush was born in Grenfell, New South Wales. He was married to Sylvia Shaw, and to their union were born three children, two daughters and a son. The Advent message came to this family in 1931 under the ministry of Pastor L. L. Jones and the writer. The wife united with the Seventh-day Adventist Church at this time, but it was not till December, 1967, that I was able to help Mr. Rush to make the decision to surrender fully to his Lord and unite with the Adventist Church. He was baptized and became a member of the Lakemba church. On Sabbath, June 14, 1969, when the morning service had concluded, Brother Rush collapsed and quickly passed to rest. On Tuesday, June 17, messages of comfort were spoken to the sorrowing family and friends in the Lakemba church and afterward at the graveside in the Forest lawn cemetery at Leppington by Pastor C. T. Potter and the writer. There we laid our brother to rest in the assurance of resurrection to life and immortality through our Lord Jesus Christ. A. L. Pascoe.

**SCHOFIELD.** Sister Elsie Victoria Schofield, wife of the late Samuel Schofield, of Pitt Town, New South Wales, was called to rest on June 25, 1969, at the advanced age of eighty-eight years. Many share the sadness of this well-known and highly esteemed Adventist family in the passing of this gracious mother in Israel. Left to mourn are sons, Henry, Arthur, and Jack, and daughters, Gwen (Mrs. Bassingthwaite), and Dulcie (Mrs. Hunt), and their families; her sister, Alice Irish, and other relatives. The grief of our late Sister Schofield's children gives place to gratitude to God for the life and inspiration of this godly mother. Very appropriately the farewell service was conducted at the Windsor church, where the Schofield family has worshipped for so many years. It was fitting, too, that Pastor J. W. Kent, who baptized this loved one in 1927, and Pastor F. A. Basham, for a number of years the minister at Windsor, were associated with the writer in bringing the blessing and comfort of God to the large congregation in attendance. Lovingly and with assurance we laid this dear mother to rest in the Northern Suburbs lawn cemetery to await the call of the Life-giver. Ralph Tudor.

**STACE.** Norman Herbert Stace passed suddenly to his rest on Sabbath, June 28, 1969, at the age of sixty-one years. He came to a knowledge of the blessed hope under the labours of Pastor R. A. R. Thrift some fifteen years ago. To his dear wife, sons Noel and Graeme, and daughters Pauline, Lois (Mrs. McIntosh), and Heather (Mrs. Cain), we extend our heartfelt and sincere sympathy. We laid him to rest in the Walcha cemetery, New South Wales, to await the Master's call. J. H. D. Miller.

★ ★ ★

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## AUSTRALASIAN RECORD

and Advent World Survey

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

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## FLASH POINT...

✱ From Tonga comes the news that Niue Island is opening to the preaching of the Advent message. Pastor Nuiafe reports thirty adults plus children worshipping each Sabbath.

✱ Pastor and Mrs. L. H. Barnard arrived in Sydney from New Guinea on June 15 for their furlough. Pastor Barnard is the district director at Laigam in the Western Highlands, and is also pilot of VH-SDA, one of our mission Cessnas operating in the Coral Sea Union Mission. In speaking to the division staff in worship recently, Pastor Barnard mentioned that on June 29, five years ago, VH-SDA took off from Bankstown airport, Sydney, for New Guinea, and since that time the aircraft has clocked 2,500 hours, travelled 350,000 miles and carried 200 sick patients to hospitals. (A full report next week.) While on furlough, Brother Barnard plans to do his Instrument Rating. After furlough, plans are afoot to station the Barnards at Mendi, in the Southern Highlands district. Pastor Barnard will still care for the same areas in the Western Highlands, but his home location will be changed to Mendi, which is also the government administration centre.

✱ 1970 will see the commencement of secondary teacher training of nationals for the three union missions, at Fulton College in Fiji. Brother W. J. Driscoll has been appointed departmental head of this secondary teacher training.

✱ From Pastor Wilbur Stewart, the non-stop Radio-TV secretary in the Victorian Conference, we have a news note. In a year when one Melbourne radio station alone has axed thirteen religious programmes (not ours) and swung to pop music, the outlook is not all black. In Bendigo, for instance, for our "Focus on Living" programme, a five-minute TV blockbuster with Pastor Roy Naden featured, good viewing time (9.25, Saturday night) has been secured; while Ballarat, not far away, has given 9.50 of the same evening for the programme. With this small impact-feature there goes the offer of a brochure, "The Bible's Answer," and this has caught on. How much has it caught on, did you say? Well, Pastor T. L. House has had to call for help in coping with the requests. The pleasant side of it, says Pastor Stewart, is that a great number of requests are coming from young people.

✱ An item from the T.T.U.C. literature evangelists' report is noteworthy. In that union they were aiming at delivering \$133,333 worth of books by May 31. And did they make it? They did not! But they managed 99 per cent of it, which means that, if you had been in there selling "Good Health," they would have sailed in with the 100 per cent and even better. Don't you feel bad? Then see your Publishing Department secretary right away.

✱ The VIPI! Down Mexico way they know how to turn it on for the right people. Pastor R. H. Pierson, the president of the General Conference, is the first man holding that office to visit Mexico. This visit made 199 news stories in the local press, thirty-two on the front page. There were three TV programmes and four radio interviews, which gave our world president more than three hours of live exposure, and it is estimated that more than three million people were reached by TV alone. Like to hear more? Then read on.

✱ While Pastor Pierson was in Mexico he was accorded a private reception by the governor of Tabasco, spoke to an interdenominational conference of clergy at Bible Society headquarters for Latin America, and gave a forty-five-minute lecture on mission problems at (you won't believe it!) the Catholic seminary for missionary priests. It is estimated that the goodwill that has accrued from this visit just cannot be estimated.

✱ In Inter-America, laymen are on the march. In the various conferences, laymen have committed themselves to win 10,827 souls throughout the division for 1969. In this area they have a goal of 100,000 baptisms for the quadrennium which ends this year.



✱ Now, shall we all study this photo carefully, and try to discover what makes it worthy to be featured on this usually-non-pictorial page? No, you are all wrong. Pastor Herbert White, well known in Australasia (because he's one of US) says that this is a historic moment in Spain. Here you see church members in Valencia erecting the name of their church on the building where they worship. This is the first time such a thing has been permitted, and public gatherings were prohibited in this building until very recently. The latter rain in Spain will fall mainly on the plain people.

✱ "Finally, brethren. . ." (from Mrs. G. Southwell): Some people's broadmindedness is only their conscience stretching.

