

# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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**KAIKOHE** is rarely given front-page space on any of New Zealand's vast array of tourist brochures. This country town, 160 miles north-west of Auckland did, however, feature prominently in recent editions of two leading Northland newspapers.

The occasion that attracted 200 visitors and three newsmen from Kaitia, Whangarei, Opononi, Dargaville and Auckland, was the official opening and dedication of the Kaikohe church on Sabbath, July 11, at 2.30 p.m. Normal seating capacity is sixty, but well over 100 people were accommodated in the main auditorium, while the overflow filled the foyer and extended into the primary Sabbath school room.

Official guests for this important service were the mayor of Kaikohe, Alderman P. M. E. Williams; the president of the North New Zealand Conference and recently appointed division secretary, Pastor K. S. Parmenter; the secretary-treasurer of the conference, Pastor I. R. Stratford; the former pastor, M. F. Nash; and Pastor W. P. Cook of Kaitia.

Mr. Williams, prior to declaring the building officially open, spoke of the necessity of a balanced programme in the community and the vital role played by the church in such a programme. Likening Christianity to a tree and churches to the branches, he pointed out that every live branch should, significantly, point upwards.

Pastor Parmenter, in his dedicatory address, challenged all to be zealous about the things of God, stressing the fact that the church, by virtue of the denominational name, should be a living witness to the neighbourhood at large.

An appropriate Scripture reading, and the dedicatory prayer, were presented by Pastor Stratford.

"How Lovely Are Thy Dwellings" was sung by Pastor Cook, holding the Bible open at Psalm 84 as he sang. Pastor Nash, who had preached the morning service, also participated in the opening service.

## Organ Donated

The present pastor outlined, in brief, the history of the Kaikohe company from its humble beginnings in 1942, through the rigours of the establishment of the first place of worship in 1955 by Brother Reg Parr and his faithful voluntary helpers, to the erection of the present building

## Historic Day at Kaikohe, N.Z.

GEORGE DRINKALL, Pastor of the church



At the official opening of the Kaikohe church, North New Zealand. Left to right: Pastor K. S. Parmenter, P. M. E. Williams, G. W. W. Drinkall, Pastors I. R. Stratford and M. F. Nash.  
(Photo: Michael Coebergh.)

in 1969 by Pastor Nash and his local associates, among whom were some of the originals.

Thanks were accorded the local conference and a well-known Auckland identity for their substantial financial contributions, and a senior member who donated the Yamaha C2 electronic organ which was so beautifully played by Sister Leonie Lawson during the services of the day. Gratitude was also expressed to a local

identity who provided timber, and all of the members who had given so much of their time, effort and means to erect to the glory of God this house of worship. It is constructed principally of concrete blocks, has an area of some 2,000 square feet, and is valued at \$13,000.

As the Sabbath hours drew to a close, those present were led in a short praise service in song by Pastor Cook, after

(Concluded on page 12)



# "Couldn't We Have This Kind of Evangelism in Every Town?"

ERIC H. CLARK, Lay Activities and Sabbath School Secretary, North New South Wales

EVERY TOWN and every city where children abound, presents an opportunity and a challenge for Sabbath school evangelism through the Vacation Bible School. It is surprising that we do not conduct many more, when they are so inexpensive to operate and almost always they are an outstanding success in so many ways.

Dora Creek Sabbath school seems to have shown us the way—especially in follow-up work, and this is a most vital aspect of Vacation Bible School work.

In May, 1969, the Dora Creek Sabbath school held the first Vacation Bible School ever held in that town. Over the five days of the school, attendance grew steadily from sixty-six children on the first day to ninety-six on the last. Average attendance for each day of non-Adventist children was fifty-one. Follow-up consisted of regular visitation with "Our Little Friend" to every non-Adventist family. Parents expressed appreciation, and this also improved relationships between these families and the Adventists.

This year, again in the May holidays, the second Vacation Bible School was eagerly anticipated by Dora Creek children with the result that the daily attendance was ninety-three, approximately eighty-seven of whom were non-Adventists.

## Large Offering

Again parents were generous in their praise of the work done for their children at the Adventist Vacation Bible School. They were also generous with their offerings at the final night concert, gladly contributing twenty-nine dollars (the offering received on the final night of the first Vacation Bible School was three dollars, by way of contrast). Brother D. Dunn, superintendent of the

Dora Creek Sabbath school, reported: "Parents expressed their delight at the interest their children now have in spiritual things. A number of parents have revealed that their children have commenced private prayer—something quite new in their households."

This year all Vacation Bible School contacts are being visited regularly and encouraged to receive as a gift the missionary book of the year, "Positive Christian Living." Sabbath school members visit with these books as a means of commencing regular Bible studies with parents.

Dora Creek Sabbath school members living in the district of Wangi Wangi were happy to transport children from their area to the Dora Creek Vacation Bible School. These children were so enthusiastic that a regular Children's Story Hour has been commenced for them on Sabbath afternoons in the home of Brother David Knight. The regular attendance has grown to seventeen non-Adventists including teenagers.

## "Couldn't You . . .?"

Here, surely, is Sabbath school evangelism at its best. Couldn't your Sabbath school do something like this? Wouldn't you like to call your Sabbath school council together and pray and plan and prepare for Sabbath school evangelism through a Vacation Bible School in your district or some new area where we have

no established Sabbath school? But please, when you do, plan carefully to "follow through with the follow-up."

"Why should not labour for the youth in our borders be regarded as missionary work of the highest kind? The youth are the objects of Satan's special attack; but kindness, courtesy, and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy."—"Gospel Workers," page 207.

"The soul of the little child that believes in Christ is as precious in His sight as are the angels around His throne."

Wouldn't you like to do something to win another soul for Heaven? We think you could if you would but pray and plan and go into action with your Sabbath School Council. Sabbath School Evangelism is for **your** Sabbath school, too!

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## Gleanings from the "Record" TWENTY-FIVE YEARS AGO

Toowoomba church celebrated a church jubilee on July 28, 1945, and this account appeared in the "Australasian Record" 3/9/45:

"It was with added rejoicing in the heart that more than 150 people gathered to worship on Sabbath, July 28, for the 'Toowoomba church Jubilee, 1895-1945.'"

"It was good to have in our midst for this occasion some charter members of fifty years' standing. Brother and Sister Head were the first to accept the truth and begin keeping the Sabbath in those days, and it was gratifying that their son, Pastor C. Head, now Union Conference Home Missions secretary, could occupy the pulpit for the morning service and give an inspiring address. . . ."

"Inspiration came to the many assembled in the afternoon as Pastor E. L. Minchin traced the world field with its harvest of responsive hearts to the call of God. . . ."

"In the evening of the Sabbath Pastor Minchin showed educational films. . . ."

## FIFTY YEARS AGO

This small report of the progress of the building of the Sanitarium Health Food Factory in Christchurch, New Zealand, appeared in the "Australasian Record" dated 6/9/20:

"You will be glad to know," writes the secretary of the South New Zealand Conference, "that in spite of adverse circumstances due to restrictions placed upon the building trade, consequent upon the shortage of houses, those who are engaged in the erection of our Health Food Factory at Papanui, Christchurch, have been successful in procuring the necessary materials. Bricks are being delivered on the site, and the foundation is being laid, so we expect before very long to have carried the work forward with a good swing."



After a successful Vacation Bible School at Dora Creek, New South Wales, this group resulted from follow-up work done by the leaders. Pictured are the leaders and pupils of the Wangi branch Sabbath school.



# "George and the Drag-in"

PETER C. RAYMER

FOR FORTY-ONE YEARS "George" has been preaching the gospel on the corner of Russell and Bourke Streets in the heart of Melbourne. He is a familiar sight to the Sunday evening passing parade, and he has always had the same great message to preach—Jesus Christ, the only way to salvation. Like Peter of old, his burden has ever been, "repent and be converted . . ."

To those who have listened Sunday by Sunday, the theme has been the same—that is, until Austin Cooke came to town. George wandered into the Cooke programme one Sunday afternoon and that evening George's message to Melbournians changed dramatically; not only was it "Believe on the Lord Jesus Christ," but now he also added, "And keep His commandments—especially the fourth." Since that time a few months ago, George has been witnessing to the Sabbath truth; a remarkable change! And now, George Blandford, short, stocky, and seventy, has indicated his desire to keep the Sabbath.

But George's story doesn't end there; in fact, it is only the beginning—the beginning of an experiment by the Cooke mission team that was to give a new and exciting slant to public evangelism.

Eoin Giller, a young and enthusiastic member of the team, stepped in after George had finished preaching one evening and opened up his chart on Daniel 2. The crowd was interested! "Why can't we do this on a larger, more organized and more sophisticated scale?" asked the team. The idea snowballed and now Sunday by Sunday an open-air evangelistic programme is being conducted by the "Advent Crusaders" in the heart of Melbourne, witnessing to hundreds of passers-by who have never heard the gospel message.



Pastor J. M. Johanson, backed by the choir, addresses the audience, portion of which can be seen in the picture.

(Photo: P. Raymer.)

## And the Men in Blue

And what an example of co-operation it is! The mission team (Pastors Cooke, Self, Wright, Potts and Johanson, and Brethren Giller, Townend and Raymer) provide the speakers, the young people provide the music, and an enthusiastic layman provides the trailer, and the Melbourne City Council provides the footpath and the men in blue! Melbourne itself provides the audience. The programme is conducted in a very good area of the city and consequently the audience is composed of a good class of people—families, couples, young marrieds, etc., who obviously enjoy listening.

A typical programme is as follows:

A group of some of Melbourne's finest young people under the direction of Pastor Jim Johanson provide the music—and what a crowd-puller they are! Colourful costumes, modern

music and endless enthusiasm set the mood for the speakers of the evening. A two-minute exposure to the gospel is followed by more happy sounds and more two-minute gospel messages. At the end of four messages and about twenty minutes, the audience is invited to move into the mission programme for the evening. Many accept the invitation and at the present moment several folk are receiving studies and at least one is attending church. These folk would never have come into our programme; we had to go to them.

Didn't Christ say at one time, "Go ye into the highways and byways and compel them to come in"? Also, doesn't the servant of the Lord say that the work will be finished by God's people going to the populace and not vice versa?

Perhaps through George's example and the foregoing experiment conducted here in Melbourne, the Lord is endeavouring to tell us something—I wonder!



Scenes like this from the walkathon were featured on NBN3.

(This photo by courtesy of "Newcastle Morning Herald.")

## 35 x 12 MILES = \$400

R. LAUGHLIN, Secretary

SUNDAY, JULY 26, was certainly a memorable day as far as thirty-five Hamilton and Charlestown, Newcastle Pathfinders were concerned. Not only did they walk twelve miles, but in doing so they raised just on \$400 for their club.

Several children went as famous characters such as Ned Kelly, Jake the Peg (three legs), footballers and basketballers (passing and bouncing the balls all the way), Robin Hood, etc. This was an attraction which TV Channel 3 featured.

At the conclusion of the twelve-mile walk the boys, still feeling fit, played soccer until the counsellors could hardly stand. Following this, all Pathfinders engaged in water skiing or speed-boat riding; the boat being kindly lent by the conference MV Department.

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## GRAND DEPARTURE

ALICE GLEN

*Death came to Him so sudden, violently,  
With mean arm raised to strike Him in the back,  
And weapon barbed with malice and assault.  
He did not whirl, resisting futilely,  
To meet the sharp assailers and their pack.*

*He grandly faced the flail, majestically,  
With head erect and eyes that steady gazed,  
As rocks meet, unperturbed, the mounting waves.  
He eyed the crushing crowd unflinchingly,  
So poised that He their sullen hate amazed.*

*He met their hostile scoffing quietly,  
No word had He for base and crafty schemes,  
Nor precious breath to spend in self-defence.  
Now death has come He holds court inwardly  
And seals in silence His eternal themes.*



## EDITORIAL



# Exciting Things

In a recent sub-leader in the Melbourne "Age" (21/8/70) the writer took the Victorian premier, Sir Henry Bolte, severely to task for Sir Henry's reply to a journalist's question about daylight-saving this summer. The premier was reported as saying that he "was not wildly excited either way," and it seems that by this attitude he won no friends among a certain large segment of the community. Any who had strong feelings either way felt that Sir Henry let their side down badly, and they wanted him to know it.

The leader-writer concluded his piece with these almost ominous words: "Perhaps he should reconsider what things excite him." And as we reflect on the statement, it occurs to us that that very exercise might not be altogether a waste of time for us all. For would it not be fairly near the mark to say that a man may be measured quite accurately by those things that excite him?

Take two examples which have even made their impact on the very mind which thus reflects upon this theme. Just before we sat down to type these lines, the mistress of this menage rushed in from an unseasonably sunny and warm Victorian morning with the exciting news that a wallaby had just bounded along the western boundary of our property. Such a phenomenon had not been observed before, and it must be conceded that this made an exciting impact, even on her husband who never won a JMV honour badge for nature study.

On the other hand, in the next day's issue of the very newspaper which spoke of Sir Henry Bolte's need to re-evaluate his scale of priorities for things which excited him, there was a story of how certain New Yorkers are tremendously excited about a new stage show in their city. Called "The Dirtiest Show in Town," and living up to its name to the point where the New York correspondent of the "Age" describes it as making "the banned 'Oh! Calcutta!' look like a Bowdlerized version of 'Peter Pan,'" this horrendous thing features "nearly an hour of non-stop nudity, simulated sex, lavatory-wall jokes and rapid-fire obscenities."

The more descriptive passages of the correspondent's account of the "entertainment" are best omitted from a paper such as this; after all, the pages are not made of asbestos, and neither are the finer feelings of our readers. However, the point he makes is that this lurid exercise in pornography is currently creating tremendous excitement among the entertainment-hungry New Yorkers, even though many of the audience are described as "middle-aged, out-of-town, couples."

And the owner-promoter-producer of this voyage into voyeurism is anxious to bring his excitement-in-depth to Australians, and names Sydney and Melbourne as obvious venues for the down-under study of his magnum opus. Nor do we have the slightest doubt, that, should he succeed in parading his piece of thespian prostitution in this country, there would be the same excitement generated in the minds of a shamefully large portion of our citizenry. In New York you have to wait three weeks for one of the \$10 tickets for this disgraceful exhibition, though you can buy standing room for something around half-price. We'll duplicate that, no doubt.

These two examples—the lady who saw the wallaby, on the one hand, and "The Dirtiest Show in Town," on the other—represent the extremes of the spectrum of what excites people. We read that it was the same in the days of the ancient Romans—just before that civilization broke up through internal moral decay. There were those, in that day who became excited over what the gospel of Jesus Christ could do, declaring it to be "the power of God unto salvation" and who

were driven—a handful of ordinary men fired by the exciting prospect of evangelizing the world—to preach the soul-stirring message of a soon-returning Christ.

About the same time as Paul and his apostle-friends flourished there were those who looked for other excitement in the Roman empire. On the throne was Nero who, as a youth of seventeen, had been called to govern the civilized world. For more than thirteen years, until he, with the aid of the slave Epaphroditus, took his own life, this monster wallowed from one excitement to the next.

He took his thrills from such diversions as pulling the wings off living flies, from watching and participating in plays of the vilest sort (the Roman version, no doubt, of "The Dirtiest Show in Town") and from all manner of vulgarities, cruelties and indecencies.

Merivale says of him: "Such were the miserable interests of this infatuated creature, the victim of licentious indulgence, a child prematurely stunted both in mind and body, surrounded on the throne, not by generals and statesmen, but by troops of slaves or freedmen, by players and dancers lost to all sense of decency themselves, and seeking only their advancement at the expense of their master and of mankind; surrendered by loose women to still more despicable minions, and ruled by the most cruel and profligate of ministers." ("Historians' History of the World," Vol. vi, pages 209, 210.)

Thus, under this fiend in human form, Rome rotted from within. Moral decadence, ever the symbol of national and governmental atrophy, set in, and the Roman Empire began the acceleration of the downward slide from which even some of the strongest, and best of Nero's successors could not rescue it. Finally, following the reign of Theodocius, the Goths, then the Huns and finally the Vandals brought down the proud empire by several ham-stringing assaults from which there was no convalescence.

One does not need to be historian, philosopher, Bible student or even a trained observer to tell what it was that devastated the Roman Empire; it was not the despoliation of the Hun, the ravaging raid of the Vandal or the all-conquering assault of the Goths. Rather, it was that horrible cancer that ate out the empire's vitals and fouled its bloodstream with a moral syphilis that spread throughout the entire body politic.

All this would be fascinatingly interesting if it was simply a matter of history. But it becomes a matter of vital concern—especially for every Christian—when the same moral decay, the same areas of debauched amusement and entertainment, the same vile forms of pleasure are uppermost in the minds of men today. And try as we will we cannot prevent the moral turpitude of this swinishly immoral age from rubbing off on ourselves and on our children. That which we abhor today, we tend to endure tomorrow and may even adore the day after.

There are millions of wonderful things in God's world to excite us beyond our wildest dreams, not the least of which is an active and urgent need to proclaim the wonder of a returning Lord. If that would excite the church as it should; if that were the one thing that absorbed our time and talents, we would not be part of the decadence that proliferates around us; rather we would be growing spiritually toward the goal of perfection to which the Master has called us. God help us to catch the vision.

Robert H. Parr





## LETTERS to the EDITOR

**PLEASE NOTE:** Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be sub-edited to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original.

Pseudonyms may be used for publication, but the original must have the full name and address of the writer.

Letters published may not necessarily represent the ideals or the teachings of the denomination; such are found in our editorial, devotional and news columns.

### A Doctor On Drugs

Dear Editor,

Two recent letters on the dangers of drug usage have appeared in the "Letters to the Editor" columns, and just as I had drafted my own reply, an excellent editorial stole my thunder, but might I be permitted to say a little more?

I have read, I think, every reference in "The Index" to drugs (and there are many hundreds). Most are condemnatory, many state that drugs have destroyed more lives than they have saved, none recommended their usage. The over-prescription of drugs is a sorry but true situation. Remembering the fact that the non-specific poisons of Mrs. White's day bear no resemblance to the specific and, in many cases, life-supporting drugs of today, we may accept the fact that drug therapy has an important place in today's living. Placed behind the medical desk, the drugless or "natural" therapist would find that many cases are so far advanced that he is powerless, and that drugs are necessary. He would find that many cases have reached such an unnatural condition that natural treatments are useless and that many patients refuse natural treatments. Would he turn these patients away unhelped? The majority of patients, and I am sorry to say, even many Seventh-day Adventists, will not accept the long road back to health by following natural remedies involving changes of diet, habit and work patterns, and thought processes. Under these circumstances I would prefer to use drugs and keep in touch with these patients in the hope that the slow process of teaching them a new and healthier way of life could be accomplished over further visits.

One of the most amazing things is the credulity of many patients—even among

Adventists—in accepting any treatment method, so long as it has nothing to do with drugs. The suggestion that conditions as diverse as asthma, sinus trouble, acne, bursitis and liver disorders are caused by spinal displacements and can be cured by manipulation (and this is so claimed by some groups) is quackery at its worst.

There are equally the exponents of hot and cold enemas, herbal teas, or carrot juice, etc., for all manner of diseases. A well known Adventist minister propounds vitamins as the "cure all," even for such potentially serious diseases as diabetes (a criminal state of affairs). An Adventist minister frequents our camp grounds treating blood pressure, gout, or "you-name-it" with a complex array of encapsulated white "hundreds and thousands" for which the best that could be said is that they are useless.

Unfortunately, there are enough gullible or suggestible people, or enough whose problem is totally or largely emotional, to provide positive results for such unscientific lines of treatment. Many diseases respond simply by reassurance or the passage of time and, of course, even the unqualified practitioner reaps the benefit of these "cures." Many understandably turn to these practitioners when unhelped by a medical practitioner. Iris diagnosis seems rife among Adventists and particularly, it seems, among Avondale students. Another Adventist minister reputedly makes diagnosis by laying his hands on patients. Why stop here? Phrenology, palm reading, tea-cup reading, and seances produce equal numbers of correct diagnoses on an equally unscientific basis. But have we as Seventh-day Adventists any right to dabble in these dangerous practices?

When all is said and done, are manipulations of displaced vertebrae, herbal products, manipulation of intestines and blood vessels, prolonged fasting, or even more unusual treatments any more natural than drugs?

I am not condemning any reasonable line of therapy in its rightful place so long as it is carried out on a scientific and physiological basis. Especially do I support the manipulation of chronic spinal problems, many of which are unresponsive to other treatment. However, many "practitioners" base their treatments on hearsay, speculation or very limited experience. Any single line of treatment, whether it be drugs, surgery, manipulation, herbs, vitamins, hydrotherapy, etc., which claims to cure all of a wide range of diseases of widely different causes is quackery and fraud of the most obvious kind.

By all means let us oppose the use of drugs, providing it is possible to help a patient without them, but let us not become so narrow-minded as to insist on the use of one particular line of treatment to the exclusion of others. Let us not support a treatment simply because it seems "natural," or just because it does not require drugs. There are those whose condition has gone beyond natural help.

There are those who will accept help only by drugs. Let us not turn them away because they cannot see our point of view.

Sister White and the Bible put forward not a single curative method, but a multi-faceted plan for prevention and treatment of disease—a plan beautifully outlined in "Life at Its Best" or "Ministry of Healing." When disease has reached a naturally irreversible stage, or a stage where natural or non-drug methods are of no avail, then I believe that God (and, of course, Sister White) would support the use of "unnatural" methods, including surgery, manipulations and drugs, applied on the basis of true scientific knowledge.

In closing, I would sincerely like to recommend the reading of, in fact may I even beg the reader to study "Life at Its Best," especially pages 92-95, 136-142, 147-160, 161-166. Let us read it, digest it, pray about it, practise it, teach it; then we will really be doing something about reducing the quantity of drugs it is presently necessary to prescribe.

W. T. Johnson,  
Sydney Sanitarium and Hospital.

### Letter from the Past

Dear Editor,

Having seen the obituary notice of Allan Unger in the "Record," 3/8/70, I thought it might be interesting to the readers of the "Record" to read a letter sent to me by our late brother a little more than twelve months after his baptism, at the time when he, with many others, was baptized by the writer in the Manning River at Wingham, New South Wales, where the river runs through the property of the late Brother and Sister Brooks.

J. S. Jackson, Victoria.

The letter written 10/5/42, reads as follows:

Dear Pastor Jackson,

No doubt you have forgotten me as you must meet so many new people in your travels; but I will never forget you, and I must thank you for your kindness in explaining the Bible to me when you were here. It has been a great relief to me.

I will just tell you what I thought the first time I heard you speak at Mrs. Dave Minnet's. I don't want you to be offended, but you know I was brought up a Catholic and I thought that it was the one and only religion, but once I received the message from you, I have been to the church once or twice to see whether I could go back, but I could never do that as the teachings are empty and uninteresting since I have been getting to know the Bible. But the first time, or before I heard that you were taking meetings over there, I thought, "What a lot of rot! He is only some ass that has a weak head and it will soon blow over and be forgotten." But the first time I heard you I thought that you knew what you were talking about, especially as you could show what you were saying was in the Bible.

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## As Seen from the Outside

## ADVENTIST URGENCY IN RACE AND MISSION

RUSSELL CHANDLER, an accredited news reporter who wrote this account of the recent General Conference for "Christianity Today."

URGENCY, said Kenneth H. Wood, editor of the Seventh-day Adventist magazine "Review and Herald," is a good one-word description of the movement formally organized 105 years ago at Battle Creek, Michigan, with 3,500 members. Last month the Adventists plainly showed they have lost none of the zeal or urgency that characterized the young church. Now, with world membership hovering at the two-million mark, Seventh-day Adventists still boldly assert that Christ's return is imminent, and that the advent message of their "remnant church" has been uniquely tailored by God for these times.

The strategy, declared outgoing general secretary W. R. Beach at the quadrennial Adventist General Conference in Atlantic City's monstrous Convention Hall, is a self-supporting, self-governing, and self-extending church in every land. He added that it was a church advancing in racial integration, for anything less would "eat the heart out of a world church."

The race question was much on the minds of the 1,710 official delegates and some 35,000 observers and guests who swelled attendance to near-capacity on week-ends. "We cannot love people on the Sabbath with our speech and dehumanize them the other six days by our actions," said S.D.A. world president Robert H. Pierson in his Sabbath sermon. He appealed for an end to misunderstanding.

A few, however, charged the Seventh-day Adventist Church with a "callous and racist attitude." And before the ten-day conference was over, there had been several minor confrontations, long talks between officials and spokesmen for activist Adventists (mostly black), and the passage of a strong resolution by the world body recognizing "that prejudices and discrimination are sins."

## 18,000 Missionaries

Despite the seeming preoccupation with race, the dominant theme of the convention stressed missions and holding fast to the Seventh-day doctrines of Biblical literalism and the pure gospel message untainted by social activism. Some 800 missionaries, representing 193 countries, marched into the hall in a mammoth mission pageant. Many, garbed in colourful native dress, then filed out to mingle with startled participants in an Elks' parade tooting down Atlantic City's famous boardwalk. The church has sent out 18,000 missionaries since 1900.

Mission-mindedness is largely responsible for the denomination's rapid growth—which persists despite the decline facing most major Christian bodies. World Sev-

## THE LOSER

HAROLD G. LINCOLN

Dear Lord, in the battle that goes through life,  
I ask but a field that is fair,  
A chance that is equal with all in the strife,  
A courage to strive and to dare;  
And if I should win, let it be by the code,  
With my faith and my honour held high;  
And if I should lose, let me stand by the road  
And cheer as the winners go by.

So grant me to conquer, if conquer I can  
By proving my worth in the fray;  
But teach me to lose like a regular man  
And not like a craven, I pray.  
Let me take off my hat to the warriors who  
strove  
To victory splendid and high;  
Yea, teach me to stand by the side of the road  
And cheer as the winners go by.

Seventh-day Adventist membership grew 23.7 per cent between 1966 and 1969, with a gain of 5.8 per cent last year (North American membership climbed 3 per cent in 1969). Giving rose 8.2 per cent last year.

Theological liberalism seems to have made nary a dent in the Seventh-day Adventist armour. A reporter could find no one at the convention willing to question either the Seventh-day Adventists' millennialist views or the prophetic utterances of its revered Ellen G. White.

The ecumenical movement is anathema to Seventh-day Adventists: the end result according to one official will be the lowest common denominator in beliefs and coercion stemming from an unholy alliance between the state and the "fallen Babylon" of denominationalism. (Putting it more tactfully, if less graphically, President Pierson said in an interview: "To join the National or World Council of churches more closely than we are at present would not help us in maintaining the Word of God.")

## Officers Elected

Pierson, 59, was elected to a second term; he has served since 1966. Also returned to office was Kenneth H. Emmer-son, 52, treasurer, and Neal C. Wilson, 49, who heads the church's work in North America. Replacing Beach, 68, who has been general secretary of the world church for sixteen years, is Clyde O. Franz, 57, a native of Cuba and an associate general secretary of the General Conference since 1966.

Honoured at the conference were H. M. S. Richards, for forty years of broadcasting on the "Voice of Prophecy" programme (now heard on 700 stations); veteran author and editor Arthur S. Maxwell of "Signs of the Times," retiring; medical

missionary Harry W. Miller, 91, for sixty-seven years of service in China; and Eduardo Castro, a Bolivian Indian who preaches to the same tribe that murdered his father.

Adventists hope they won't have to hold another General Conference. But if Christ tarries, they will meet again in five years instead of the usual four. They really didn't want to meet this year. Elder Pierson opened his address by noting, "With heavy hearts now in 1970, when the work should have been finished and God's people in the kingdom we are yet here in Atlantic City for another General Conference."

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## Laymen Break Through in Lautoka

"IT WAS the greatest thrill in all the years of my ministry." So spoke Pastor Aisake Kabu to a gathering of Fiji Mission workers.

Now when an experienced evangelist makes such a statement, it is time to sit up and take notice. Pastor Kabu has been a successful worker ever since he joined the mission nearly twenty years ago. He has had many thrills—what was this thing that eclipsed all of them?

After the School of Lay Evangelism conducted at Suva early in 1969, Pastor Kabu decided to put into operation the plans designed to get every church member working. The territory surrounding the Lautoka church was mapped out and sections were allocated to the members. Mostly they went in pairs on their visitation programme.

The members met at the church one night a week for instruction. As soon as they got the taste of the work they were anxious to get started, so two nights a week they met at the church immediately after the day's work and then set out on their visitation programme. Combining the Health and Welfare programme with their witnessing, they soon had made many friends: doors were opened, and so were Bibles, and then hearts.

In a very short time Pastor Kabu had his hands full visiting the homes of the interested people and checking on the first-fruits who were asking for baptism. Not long after, thirty-five of these laymen-found people gathered together for their baptismal service. All hearts were thrilled—especially that of Brother Pickering, for eleven of these candidates were his interests.

Not only were these new-found souls added to the membership, but they immediately took up the work themselves and are now busy duplicating the programme which had brought them in. Pastor Kabu reports that his church is now alive. "Once the church lights were on nearly every night of the week while I tried to straighten out the problems and the arguments in it," he said. "Now the

(Concluded on page 11)



## In Narrogin, West Australia

## NEW HOUSE DEDICATED

PASTOR R. K. BROWN, Public Relation Secretary, West Australian Conference

A PIONEER ADVENTIST with seventy-five grandchildren and great-grandchildren attended the dedication of the Narrogin minister's residence on Sunday, July 26, 1970. She was Mrs. Blanche Edwards of Narrogin. Sister Edwards was present with her ten-year-old great-granddaughter, Leanne Edwards. Sister Edwards was a charter member of the Narrogin church when it was opened in 1914.

The occasion was the official opening and dedication of the residence by the president of the West Australian Conference, Pastor C. S. Adams of South Perth. The new minister is Brother D. Burdett, formerly of Perth.

Pastor Adams, in his dedicatory address, pointed out that things can be dedicated and made sacred by committing them to a sacred purpose. We do this with time (Sabbath), money (tithe), buildings (church, home, etc.). Each case involves the dedication of people.

The Scriptures speak of the dedication of Solomon's temple. In 2 Chronicles 6:20 is recorded part of Solomon's prayer in consecration of the temple. Solomon prayed, "That thine eyes may be open upon this house day and night. . . ."

Pastor Adams further emphasized that if a building is to withstand the elements and wear and tear of time that it must be well built. Important features are the foundations, walls, roof, windows, etc.

## So in the Christian Life

In the Christian life attention has to be given to these same features. The foundation is Jesus Christ and His word. The walls of protection are the Ten Commandments. (1 Peter 2:5.) The roof is the overshadowing of God's love and His keeping power. (Psalm 91:1.) The windows

are the graces of Christ which make a life attractive. (2 Corinthians 4:15.)

"I pray that this home will be an example of Christian unity, love and affection, and that the minister and his family will be an inspiration to the church and the community," Pastor Adams said.

The history of the Narrogin church was given by Mr. C. R. Borgas, another early Adventist in the district. He listed some of the people who were associated with the establishment of the church. The first services were held in the Borgas's home.

The first mission was conducted by Pastor N. G. Waldorff in 1905. The church was organized in 1909 by Pastor A. H. Piper. There were eight members. The church was dedicated in 1914. A church school opened in 1915. Mrs. Ruth Giblett was the first teacher and she had eight pupils. The school closed ten years later.

Mrs. Edwards, in commenting on the early beginning of the work, spoke of the "Signs of the Times" which was circulated regularly throughout the whole town.

The secretary-treasurer, Brother H. G. Halliday, expressed thanks to the builder, Brother A. E. Jones, for the good workmanship. He also thanked all others who supported the project.

The dedicatory prayer was offered by Pastor R. K. Brown.

## The Privilege of Stewardship—7

NOT ENOUGH MONEY  
to Make Ends Meet?

JOE ENGELKEMIER

"He that earneth wages earneth wages to put into a bag with holes." Haggai 1: 6.

A housewife, whose husband has an above average income, complained: "I get to worrying so much about money—the lack of it—that I am afraid it will drive me out of my mind. There just isn't enough cash left out of the weekly paypacket to make ends meet."

"Ye looked for much," says the Lord, "and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste." Haggai 1: 9.

Inflation, then, is not necessarily the only reason why the money does not go around.

Our obligation to God—the support of His house and of His work—is specified as "tithes and offerings." Robbery of God has to do with both tithes and offerings. (Malachi 3: 8.)

"But when they robbed God in tithes and in offerings they were made to realize that they were not only robbing Him but themselves, for He limited His blessing to them just in proportion as they limited their offerings to Him." — "Testimonies," Vol. 3, page 395.

Is there not enough money to go around even though you are paying tithe? Could it be that you have been too limited in your offerings?

Could it be that Heaven's blessing is being restricted by your neglect of the church budget? Could it be that you have not been helping with the building funds? Might it be that God's blessing has been limited "just in proportion" to what you have been giving for Sabbath school?

Could it be that you have been robbing yourself?



Pastor C. S. Adams, left, president of the West Australian Conference, discusses the early establishment of the Narrogin church with Mrs. Blanche Edwards and Mr. C. R. Borgas.

(Photo: R. K. Brown.)



## North Queensland

# In Mackay--A Great Leap Forward

M. M. STEWART, M.P.R.I.A., Public Relations Secretary,  
North Queensland Conference

SUNDAY, AUGUST 2, 1970, marked a giant leap of progress in the Mackay district (North Queensland) with the opening of a new \$35,000 church for Mackay Central, and a ground-breaking ceremony for the proposed new North Mackay church. Both ceremonies took place on the same day.

Present to participate in the ground-breaking ceremony in the morning were Mr. M. Moohin, chairman of the Pioneer Shire, and Alderman A. F. Abbott, mayor of Mackay, besides our union and local conference presidents, Pastors W. J. Richards and R. H. Abbott.

In his address the mayor said: "There is a great need in the world today for physical and spiritual help, as well as guidance to youth through social work. They need instruction, and this you are giving."

"We appreciate the part you are playing in our community life, and I trust that the realization of your hope here exceeds all your expectations."

Councillor Moohin endorsed these remarks, and greatly cheered all present by announcing that a sizeable area of land immediately adjoining our church block has been reserved by the Shire as a parkland. This naturally greatly enhances our church property.



Officials at Dedication of the New Central Church at Mackay. Left to right: Alderman Johnson, Pastor R. H. Abbott; Alderman A. F. Abbott, Mayor of Mackay; Mr. R. E. Camm, M.L.A. (Minister for Mines and Main Roads); Mr. E. D. Casey, M.L.A.; Pastor W. J. Richards, and Pastor E. I. Totenhofer. (Photos, this article, E. I. Totenhofer.)



Ground-breaking Ceremony to Mark Commencement of New Mackay Church, left to right: Alderman A. F. Abbott, Mayor of Mackay; Councillor M. Moohin, Chairman Pioneer Shire Council (turning the sod); Pastor R. H. Abbott, president, North Queensland Conference; Pastor W. J. Richards, president, Trans-Tasman Union Conference; and Pastor E. I. Totenhofer. Background: Mr. L. Haycock.

The district pastor, Pastor E. I. Totenhofer, highly commended the Building Committee for its fine work, and in particular its chairman, Mr. L. Haycock, who is currently headmaster of our church school in Mackay.

## Official Opening

At 3.30 p.m. on Sunday afternoon a capacity congregation of 450 people watched with hushed anticipation as civic and church dignitaries moved quietly on to the carpeted platform of the new Mackay church. It was an impressive array of eighteen men, including three Members of the Legislative Assembly, the mayor of Mackay, the president of the Trans-Tasman Union Conference, the North Queensland president, past and present district pastors, and elders.

In his official address to mark the opening, the mayor of Mackay, Alderman A. F. Abbott, said: "This magnificent building is truly proof of the faith, energy and financial support of the Seventh-day Adventist people. Sixty years ago you had only eighteen members; today, only sixty years later, you have almost 600 members and six churches in this district."

"This is an age in which Christian churches generally are fighting for survival, but this church and your general progress augurs well for the future of the Seventh-day Adventist Church. We





INTERIOR VIEW, NEW MACKAY CENTRAL CHURCH.

know you will continue to play your part well in caring for the spiritual and welfare needs of the community. This is a great contribution to the Christian life of this community, and is well worthy of continued support.

"As mayor I am glad to have played my part in helping to make it a reality. Congratulations on your achievement. It gives me very great pleasure to declare this magnificent building officially open."

#### State Minister's Remarks

The State Minister for Mines and Main Roads, the Hon. R. E. Camm, M.L.A., heartily endorsed the mayor's remarks, adding that the church could be justifiably proud of its achievement.

"In this affluent society, with the pace of life and concentration on material things, many forget the importance of catering for the spiritual life of the people. Therefore I am grateful that there are progressive people such as yourselves, so that the Christian faith may be expanded, and peace on earth and goodwill among men may prevail.

"May your faith continue to grow and expand in this part of Queensland."

The Hon. E. D. Casey, M.L.A., and the Hon. Mr. Newbury, M.L.A., further supported these fine speeches.

The president of the Trans-Tasman Union Conference, Pastor W. J. Richards, delivered the dedicatory address. During this discourse Pastor Richards said:

"This is indeed the house of God.

"These walls are here to echo the special message delivered to Seventh-day Adventists. This church is dedicated to the recovery of the old truths of every age, and the outlining of the principles that prepare men and women for the kingdom of God.

"What we preach is not the invention of men but the retention of what others have let slip.

"The people here realize the urgency of their commitment, and are dedicated to sharing truth, uplifting their fellow men and relieving their sufferings.

"As we give this building to our God, let us dedicate ourselves, that God's truth may triumph in this generation," he concluded.

#### History of the Church

The district pastor, E. I. Totenhofer, outlined the history of the church and its

growth from a nucleus of eighteen members sixty years ago to its present strength of 600 members and six churches.

With dignity and professional fluency the Pastor tied each segment of the programme together and brought it to its thrilling climax: the act of dedication, in which the congregation was led by the president of the North Queensland Conference, Pastor R. H. Abbott.

It was a pleasure to all members to have the previous minister, Brother F. L. Mackay, present to participate in the programme, for it was under his leadership that the church building was commenced in 1969.

Pertinent facts concerning the new structure were presented by the Building Committee chairman, Brother C. Mau, who paid high tribute to the many willing hearts and liberal hands which had transformed a dream into a glorious \$35,000 brick-and-steel fully-carpeted reality. Brother Mau praised the work of the supervising builder, Brother Aub. Dawson of Townsville, whose competent efforts had gone far beyond the call of duty.

[Please see page 12.



PARENTS! BOTH YOU AND YOUR TEENAGE CHILDREN  
WILL BENEFIT BY READING THIS ARTICLE.

# Choosing a Career

An address given to students of Strathfield

Adventist High School, by

**A. L. KNIGHT**

B.A. (Syd.), F.A.I.M., F.I.D., F.A.I.F.R.C., M.A.C.E.



Mr. A. L. Knight

TONIGHT I propose to speak simply, frankly and, I trust, helpfully, on one of the most vital decisions each one here has to make in his life: choosing a career.

Why most vital? Because the choice you will make will determine your future—socially, economically, intellectually, materially and spiritually. For the first time in your lives, your real worth is soon to be assessed and your potential evaluated.

So far, your path has been a bed of roses. Your parents have given you food, clothing and shelter, and a Christian background. You have been privileged to have been given a good education. Some of you have conscientiously tried to benefit to the full from these gifts in preparation for your future. Some of you have not. Now all of you are soon to go out into the world, to leave the sheltered, ordered, and controlled environment of home and school, and to begin fending for yourselves. It sounds exciting, doesn't it? Are you eagerly anticipating the challenge ahead? Or are you fearing the unknown?

Regardless of your attitude, soon you will be out in the world—pretty much on your own—and the world, with complete objectivity and lack of sentiment, will pay you what you are worth. For most of you, your lives thus far have been showered with gifts. You have continually been on the receiving end. From now on, what you get, you will have to earn. To get, you will have to learn to give. Ominous though this may seem, let me reassure you that in your own hands, very largely, lies your own destiny—by the goals you set and the course you choose to attain those goals.

## What Are My Aims?

Abraham Lincoln, many years ago, gave some practical advice which, I believe, is particularly apt today. He said: "If we could first know where we are, and whither we are tending, we could better judge what and how to do it." Then Abraham Lincoln outlined the two essential considerations which any person, young or old, must review when called upon to make a vital decision:

1. Where am I now?

2. What am I aiming for?

And when these have been established, he says, the way to attain your objectives will become clear.

In other words:

1. What are the elements or ingredients in the situation?
2. What is the ultimate that these elements must accomplish?
3. When these are known, the guidelines to follow in enabling these elements to obtain the desired objectives will become known.

Let us take point one.

"What are the basic elements?" Or if you like, let each of us ask ourselves the question: "Who am I?"

I am Tom Brown, or Betty Smith, or Harry Jones. I have my own name. No one else has this name. Therefore I am an individual, a person with my own views, opinions, talents, likes and dislikes, skills; I am different; I am unique.

And now from this simple consideration emerge several guidelines to each person choosing a career. Here is the first guideline: As I am an individual, if possible my career should suit my interests, my personality, and be compatible with my tastes, hopes and ambitions.

☆ I am not my father—so it is not appropriate that I should necessarily follow my father's vocation.

☆ I am not my sister—what is good and satisfying to her may be unsatisfactory and frustrating to me.

☆ I am an individual who must find his own niche and role in life.

**Guideline Number Two.** As an individual I have talents and special skills. There are certain things that I prefer doing. I have special interests. Therefore my career should be one which capitalizes on these talents, skills and interests. So, when considering a career you might follow, you should try to determine what you like doing most, what you can do best, what activity you feel you would like to continue to do, what activity gives you most personal satisfaction and stimulation mentally, and uses your abilities fully.

**Guideline Number Three.** As well as being an individual, I am also a Christian and a Seventh-day Adventist. I believe that I have been created in the image of God, I have accepted a set of standards for my life and for my living. My ultimate desire is to so live in this life, that I will be worthy of a place in the heavenly kingdom.

## This Important Consideration

Guideline number three is vitally important in choosing a career: Your career must not cut across your religious principles or standards or desires. The hereafter is more important than the present. You must not jeopardize your future by choosing the wrong career now. You must not compromise your standards. It is an uncomfortable experience to live with a guilty conscience.

When you know what is right, you will be happy and contented only when you do what is right. Job satisfaction is a key consideration in anyone's life, and you will have job satisfaction and peace of mind only if your work is ethically and spiritually compatible with your Christian standards and goals.

It is important to stress this point. Some young people, in their search for a good career, put material considerations of monetary reward high on the list of priorities. This is foolishness. Money is not the most important criterion when determining your career. Job satisfaction and personal peace of mind are far higher on the list. And remember the advice from the Good Book: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33.

## Where Are We Going?

The second part of Abraham Lincoln's practical advice is related to "whither we are tending"—Where are we going? What is our goal or aim in life?

This question has already been answered in part. However, let me put it to you in another way. For Christian young people, surely the ultimate goal can only be a place in the heavenly kingdom. And this will come only as reward for faithfulness in living and service here on earth. If this is the main goal one can have in life, then all other considerations must surely be relatively unimportant. If this is the main goal, then the significant question for each one will be "How can I best serve my Master?"



I can serve in many ways, no doubt. But I suggest, if I look carefully and objectively at the situation, if I define and evaluate my personal capabilities, relate these to the guidelines recommended, and purposefully align these with the ultimate goal all Christians desire to achieve, then the way best to serve my Master will become clear. As Abraham Lincoln said: "If we could first know where we are, and whither we are tending, we could better judge what to do and how to do it."

At this stage, the cynics will say, "This is nonsense. I have to make a living and be able to earn my bread and butter. Surely this is the primary goal, and if in the process I can make a reasonable attempt to 'serve my Master,' then I have done enough." To the serious Christian, this philosophy is intolerable. Don't forget what the Bible says: "What shall it profit a man if he gain the whole world and lose his own soul?"

Young people, at the outset of your careers, get your priorities right, get your goal clearly in view, and don't deviate from that purpose. Don't let any enticement distract you from your main mission in life—to serve your Master.

Well then, how may I best serve my Master? Obviously for an Adventist the ideal way—the way which seems to have most attraction—is as an employee of the denomination. During our school careers, and often in our church environment, we hear calls to serve as members of the organized work.

#### Consider These Points

To many, the possibility of serving in this direct and important way offers a wonderful challenge and satisfying prospect. But may I suggest, before you contemplate this possible avenue of employment, you carefully set yourselves certain clear determinations.

1. Determine that your real motive for entering denominational employment is to give the best service you can.
2. Determine that, early in your career, you will do whatever you must to equip yourself thoroughly so that your service will be the best you can possibly provide.
3. Determine that you will continue to consider it the highest possible calling any person could hope for.
4. Determine that you will do all in your power to be a dynamic force for good, and one who is prepared to go the extra mile in giving service.
5. Determine not to regard the denomination employment as a comfortable and secure haven where the "Lord will provide" with little service required and few results being expected.
6. Determine to accept whatever comes your way, in terms of responsibility or disappointment, as being in the best overall good.

I congratulate any of you who eventually have the opportunity of serving in

the work in this way. I hope you will deserve and earn the respect of all by your significant and worthy efforts for His cause.

#### What About the Others?

Now what about the others of you—those who do not enter the organized work?

While employment in the organized work may be the best through which service may be given, remember it's not the ONLY avenue. The Seventh-day Adventist denomination cannot possibly employ every church member—nor would it be desirable that it did so, even if it could. So don't be disheartened if you have to look elsewhere for your livelihood. You can still attain your goal in life and provide meaningful service to your Master. If you keep the above guidelines before you, you can choose a vocation which is compatible with your religious standards and principles, and can provide you with an adequate and satisfying financial return and can, at the same time, afford you the time and means to give service.

As a non-denominational employee you can:

- (a) Provide know-how, gained from your vocation—which can support the knowledge and skills clearly available within the denomination.
- (b) Bring a new flow of income into the church—by your tithes and offerings gained from non-denominational sources.
- (c) Provide lay activity assistance without cost to the cause and indeed provide service in one form or another, which denominational employees—because they are denomination employees—are often unable to give.

And now I come to the last part of my remarks on choosing a career.

Before you make any decision—whether it be in or out of the organized work—conduct your own thorough market survey or, if you like, find out all you can about:

- ★ What each career requires by way of qualifications;
- ★ What each career demands in terms of time and service and skills;
- ★ What each career pays in terms of remuneration, job satisfaction, long-term prospects and benefits, and opportunities to achieve your own personal goals.

It is complete foolishness to decide on a career without satisfying yourself on these four facets.

#### Getting the Answers

How do you gather the answers to these questions?

1. As far as denominational employment is concerned.

- (a) Talk with the leaders already in the work who are doing this type of work in which you are interested.
- (b) Inquire of the conference secretary about conditions of employment and requirements of various types of careers.

(c) Check up with Avondale College as to the career courses offered there and ensure that your qualifications are adequate for the denominational vocation that interests you.

2. As far as non-denominational careers are concerned.

- (a) Talk with other church members who are already following the career which interests you.
- (b) Discover the qualification requirements of the profession. Find out advantages and disadvantages of the work.
- (c) Check with the university or the Vocational Guidance Bureau operated by the Department of Labour and Industry on the requirements of various types of career. Leaflets, vocational guidance advice are provided on request without charge.
- (d) Relate these to your goals, and your own personal capacity.

Tonight you all are to have the opportunity of talking with successful Adventist business and professional men and denominational workers and to get valuable advice from them, based on experience. It is essential to do some careful investigating at this critical time in your life. You must make the correct decision.

Don't be discouraged or overwhelmed at the seeming enormity of the task. Your goal may seem to be a long way off, but remember it is never far to the next step toward it. The first two letters of the word GOAL are GO—and this you must do. No one can make your decision for you in this matter of choosing your career and it is yours alone. And as you consider your future, never forget that you have a kind heavenly Father caring for you and watching over you. Ask Him for help and guidance; He will not let you down.

If your motives are right, and your determination true, He will stand by your side. It is not weak or foolish to call on Him. God can do without us, but we cannot do without Him. So reach up as far as you can and God will reach down all the way.

May He bless you and guide you into a full and purposeful life of service for Him.

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#### BREAKTHROUGH IN LAUTOKA

(Concluded from page 6)

lights are still on every night but it is for training, for planning, for allocating territory, for handing out materials, and for praying over the enthusiastic workers as they stand, almost impatiently, waiting to race off to their individual areas."

Pastor and Sister Kabu were away from their territory for several weeks while attending the General Conference Session in America, but he is one District Director who did not have to worry about his church while he was away—the laymen are on fire and nothing can stop them!

How is it with your laymen?

—From "Contact" the Departmental Bulletin of the Central Pacific Union Mission.



## Brighton, South Australia

## School Opening Ceremony

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

A DEMONSTRATION of the Brighton, South Australia, church's commitment to our God-given principles of Christian education may be seen in their up-to-date primary school which commenced operations last February with an enrolment of twenty-two.

Its quiet, restful and relaxing atmosphere is due partly to the sound-absorbing carpet, and an aquarium watched by three first-graders if they chance to run out of class-work for a few moments while the upper grades are receiving direct instruction. A wall-length black-board gives each pupil opportunity to practise writing on his or her own section of the board.

A very pleasing feature of the Brighton school is the manner in which the students work and play together. "There are no squabbles," said the teacher, Brother R. J. Robinson. In cricket, in



In Brighton, South Australia, Seventh-day Adventist church school teacher, Brother R. J. Robinson, gives individual instruction to one of his pupils, Sheree Jankte, in harmony with the principles of Christian education.

Photo: D. J. Silver

basketball and in general ball games they all play in one group, manifesting an inventive genius for games.

Brother Robinson said that the school has essential equipment including movie and slide projectors and screen.

The deputy-mayor of Brighton attended the opening ceremony when Dr. E. G. McDowell, president of Avondale College, preached the dedicatory sermon. Other speakers included Pastor W. A. Townend, president of the South Australian Conference; Pastor D. J. Silver, conference secretary-treasurer; Pastor H. E.

Roberts, church pastor; Mr. M. Phillips, Building Committee secretary; and Mr. C. J. Youlden, school board chairman. Mrs. J. Moore sang, "Bless this School."

All building work was voluntary. The school cares for grades one to seven.

☆ ☆ ☆

## DID YOU KNOW . . . ?

☆ President Richard M. Nixon has received the Religious Heritage of America Churchman of the Year Award for "creating an atmosphere for a return to the spiritual, moral, and ethical values of the Founding Fathers." The president was specifically cited for his organizing of the White House Sunday services

and for supporting the presidential prayer breakfasts.

☆ The same Religious Heritage of America Hall of Fame Award went to the Rev. John A. O'Brien, professor of theology at Notre Dame University and leader of the liberal Catholic movement. In announcing the selection, the R.H.A. hailed the Rev. O'Brien as "a champion of planned parenthood," and a leader of those advocating changes to allow priests to marry.

☆ The Baptist Crusade of the Americas carried on during 1968-69 in thirty North and South American countries, resulted in nearly 500,000 decisions for Christ, a crusade committee reported recently.

☆ While prayers were chanted in Latin and Armenian, Pope Paul VI and Vasken I, Supreme Catholicos of the Armenian Church, sat side by side on two thrones in the Vatican's Sistine Chapel a couple of months ago, and pledged to strive for Christian unity.

☆ The pastor of Holy Trinity church in Hildersham, England, posted a note on the church bulletin board recommending that parishioners try a meal at the local pub; the tavern manager reciprocated by tacking up a message suggesting that patrons try a Sunday at Holy Trinity.

## A GREAT LEAP FORWARD

(Concluded from page 9)

The invitation to "Open the Gates of the Temple" (both literal and spiritual) was rendered in a vocal offering by Pastor M. M. Stewart, after which the members and visitors were invited to give a thanksgiving offering by the conference secretary-treasurer, Brother H. J. Tressler.

## Good Courage

A much-appreciated item was the recitation "Build Me a House," feelingly rendered by Mrs. Joyce Totenhofer, the pastor's wife. The item was introduced by a former pastor of the district, Pastor Ron. Hodgkinson, who travelled with his family from New South Wales to be present at the dedication.

The sentiments of each participant were well and truly echoed by the lips of all in the final hymn, "To God Be the Glory." Indeed to Him be the glory not only for this delightful building but for the onward progress of His truth in this lovely district which enjoys the highest concentration of Adventists of any district in Australia.

Press, radio and television told this story of progress in a very complimentary way. Besides good prior news stories, the Mackay "Daily Mercury" gave three full pages and portion of a fourth to reporting the opening in the next day's issue.

Thus many thousands have been made aware that God is with His people, and that their community leaders, both district and state recognize the fact and have given verbal expression to it.

Thus may it be that thousands more may be constrained to say: "We will go with you for we have heard that God is with you."

☆ ☆ ☆

## HISTORIC DAY AT KAIKOHE

(Concluded from page 1)

which the church pastor encouraged the people to look to the future with confidence, placing their trust in God who will, ultimately, "make all things new."

Following a community tea in the former church hall, a large number assembled at the church for a sacred concert presented by Sister Leonie Lawson of Remuera, Pastor William Cook and his son, Ben, and the Murray Sisters' trio of Kaitia.

This was a fitting conclusion to a day in which the Lord had provided His people with "a feast of good things"

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## LETTERS TO THE EDITOR

(Concluded from page 5)

However I thought some of the questions I asked you would bowl you out, but you could prove or disprove them by passages from the Bible. I was prepared to take a lot of convincing, don't you worry, but you sure convinced me, and I thank you from the bottom of my heart and may God bless you in your work. I thank God and you, too.

Again I thank you. I will say a prayer for you before I seal this letter and may God help you to save many more souls in this world.

Yours faithfully,

Allan Unger.





Brother Fred Rudwick and his wife Josephine chatting with Mr. Keith Pike, District Governor of Rotary District 270 at the Change-over dinner when Brother Rudwick was elected president of Orange North Rotary Club. (Photo: "Central Western Daily.")

## ADVENTIST LEADS OUT IN ROTARY

H. V. ROBERTS

THE ROTARY CLUB of Orange North was recently presented its charter by Keith Pike, District Governor of Rotary District 270.

Its newly elected president, Fred Rudwick, is a member of the Orange Seventh-day Adventist church.

Fred was first invited to join Rotary almost six years ago in South Grafton, and after moving to Sydney to work at the Sydney Sanitarium and Hospital, was sponsored for membership of the Hornsby Rotary Club by Dr. A. K. Tulloch.

While a member of Hornsby Club, Fred had the pleasure of gaining further Adventist representation by sponsoring Brethren George Laxton, business manager of the Sanitarium, and Lindsay Vogel, manager of the Sanitarium dairy, for charter membership of the Turrumurra Rotary Club.

When he moved to Orange, Fred was appointed the District Governor's special representative to plan and establish the Rotary Club at Orange North, and was later elected charter president by its members—a signal honour.

Rotary is a service organization made up of the community leaders in each respective vocation. Its high ideals cause it to be well received in Adventist circles around the world.

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"On my round of pastoral visitation I am constantly amazed by the number of young, and sometimes not so young, people who feel that they have not hit their stride vocationally or personally. Some have drifted into professions for which they have no great enthusiasm; some have settled for comfort rather than challenge, and are now uncomfortable with their choice. In most cases they feel that they have powers and talents that are not called upon. It makes me thank God for the profession of the ministry. Whatever else may be said about the ministry—its frustrations and heartaches—this must be said: it can employ every scrap of talent a man possesses, whether that talent be a gift for writing, or banjo-playing, ventriloquism, or carpentry."—"Peter Parson" in "The British Weekly."

## THE WRITER'S CRAFT-No. 24

### MORE ABOUT PICTURES

Last time I was talking about the type of pictures we needed for covers of "Signs of the Times" and "Good Health." We were all agreed that the prime consideration was SHAPE—verticals are IN, horizontals are OUT. But there are other considerations. Here are some:

1. Remember that we have to put the title of the magazine SOMEWHERE on the cover, and for some perverse reason we like that title to be, generally, on the top of the page. Thus, if the focal point of your picture is towards the top, you are at a disadvantage right away. I don't remember a published cover which has the title anywhere but at the top, or the top (generally) right-hand side. In November the "Signs of the Times" will have its title (just for the one issue) down the side, but this is an "exceptional exception."

2. Don't have your picture too cluttered. Apart from the area at the top, we also like a relatively clear area at the lower part where we can feature our main article (see any recent issue of our magazines). Simplicity is often dramatic. See Roy Naden's cover picture on "Signs of the Times" of March this year.

3. I like some reds in the picture. If you are photographing Junior sliding down a slippery dip, make sure he is wearing a red cardigan or have Aunt Mavis standing nearby with a red towel in her hand. Red lifts a cover tremendously. Recently I sent back a batch of excellent pictures because there were no reds. Of course, we can print the title in red, and thus give it a lift, but red in the picture is what we look for.

4. Give attention to shadows. A shadow can sometimes come out as just a dark patch when the picture is blown up for a cover. Many an excellent shot is ruined because of inattention to shadows which make the foreground too dark, or which cause detail to be lost.

Now for the pleasanter side. Do we really NEED your pictures? Yes, we do. We buy a few, but very few, pictures from professional photographers outside of our own ranks. Generally we depend on you. Submit all you like; the one that you think is an absolute home-and-hosed winner may not make it here; but the one you thought was hardly worth sending might be just what we are looking for.

If we accept a picture, it won't make the covers for some time. For covers, we print well head. As I write this, I know that the plates for the November covers are being made, and December's cover was chosen last March and arrangements made for its use. So, if you are thinking of a suitable shot for an April (Easter) cover, now is the time to get it in . . . not next February or March.

So, if you send us a shot, be prepared to have it stay here for some time. We make a point of returning slides to the owners when we have used them (although, technically, we needn't, because we actually buy them).

And all this care and what not that a photographer has to go on with! Is it worth while? It costs money to take a picture; and often you will take a dozen shots before you get the one you want. What do we pay?

I wish I could tell you we pay handsomely for every cover shot we use, but we are a missionary organization; neither of the papers I have mentioned in this article runs at a handsome profit. If we reach break-even point, we feel content. But we do pay \$15 for every cover picture we buy. If we use slides as black-and-whites, or black-and-white glossies in the body of the magazine, we pay \$4.50. At least it buys you a new roll of film.

Yours for better and brighter covers,  
ROBERT H. PARR.



HILDA BARTLETT'S

# Menu Masterpieces



## PEANUT BUTTER FOR ALL

A favourite food of youngsters—and older folk too—is peanut butter. The mellow, tempting flavour of peanut butter is matched by its excellent nutritional qualities of body-building proteins, food energy and vitamins.

The nutritional quality of the peanut has been studied extensively and it is found that the dry peanut kernels contain approximately 30 per cent protein. Soya beans, skim milk, cereals and legumes used as supplementary foods with peanuts give excellent growth-producing results. Peanuts should be eaten in moderation, however, because their nutrient content is so concentrated.

Chopped or whole, they are tasty in salads or with vegetables. Added to gravy or soup, peanut butter lends a special gourmet touch. For a pleasing change add peanut butter also to roasts, dressings, cookies and confections.

### QUICK TRICKS WITH PEANUT BUTTER

Spread buttered toast with crunchy peanut butter. Top with Monstera Deliciosa.

Spread sandwich with peanut butter and add thin slices of Granny Smith apples.

To peanut butter, add fresh lemon or orange juice to taste. Use as a stuffing for pitted prunes or dates.

Spread toast with peanut butter and honey. Top with Grapenuts and place in oven just long enough to heat through.

For a sweet sandwich filling, try peanut butter with honey and coconut—or jam, dates or banana.

### PEANUT BUTTER SAUCE (makes 2 cups)

1 tin sweetened condensed milk	$\frac{1}{4}$ teaspoon salt
$\frac{1}{4}$ cup boiling water	$\frac{1}{4}$ teaspoon vanilla
$\frac{1}{2}$ cup peanut butter	$\frac{1}{2}$ cup coarsely chopped peanuts

Combine condensed milk, boiling water and peanut butter in top of double boiler. Cook 8-10 minutes, or until slightly thickened. Blend in salt and vanilla. Stir in peanuts. Cool to room temperature and serve.

This rich, thick sauce is particularly good served over vanilla ice-cream.

### PEANUT BUTTER DANDIES (uncooked)

$\frac{1}{2}$ cup crunchy peanut butter	2 tablespoons Torula yeast
$\frac{1}{2}$ cup honey	$\frac{3}{4}$ cup full cream milk powder
	$\frac{3}{4}$ cup toasted wheat-germ

Blend ingredients. Make into balls the size of walnuts. Roll in coconut, and store in refrigerator.

**HEBBARD—HASLER.** Relatives and friends packed the Nambour Adventist church on Sunday, August 9, 1970, to witness the marriage of Vincent Alan Hebbard and Rhelmae Joy Hasler, both from well known Adventist families in Queensland. The wedding service included not only pledges of faithfulness one to the other, but also a firm determination to uphold the principles of heaven in their new home to be established in North Queensland, where Rhelmae will continue teaching in the church school at Townsville. As they follow out this resolve, the Lord will certainly bless this union with His love, and lead on to greater heights of joy in His service. W. Sleight.

**KRAGNER—MAYHEW.** The Longburn College church, New Zealand, was the scene of a solemn and beautiful ceremony on Sunday, July 19, 1970, when Wilhelm Lorenz Kragner and Sheryl Irene Mayhew were united in holy wedlock in the presence of a goodly company of relatives and friends. The bride is the eldest daughter of Brother and Sister Brian Mayhew of Palmerston North. The bridegroom is of Swiss descent, and recently connected with the Adventist Church. The church service was followed by a pleasant social gathering, where the guests joined in expressing their congratulations and good wishes to the happy couple. May God's blessing attend them through the years ahead. Alfred F. J. Kranz.

**LEE—COZENS.** In the afternoon of Sunday, June 14, Wilma Joy Cozens came down the aisle of the Warburton church on the arm of her father to exchange marriage vows with Pak Tong Lee. Both of these young people are enthusiastic and highly respected church members, Pak being a graduate of Avondale College, and currently a high school teacher with the Victorian Department of Education. After the marriage ceremony, relatives and friends assembled in the adjoining church hall to participate in the wedding breakfast, and to extend congratulations and good wishes to the happy couple. As another Christian home is established in the Monbulk area of Victoria, we wish Wilma and Pak every happiness and the Lord's richest blessing as they tread life's pathway together and journey towards the great kingdom of Christ. J. A. Mitchell.

**MAPLETOFT—FINNEY.** Ernie Roy Mapletoft smiled brightly when his radiant bride, Joan Ronda Finney, to the music of the Bridal March, walked with her father down the aisle of the Auburn, New South Wales, church. Many friends witnessed their exchange of solemn vows before God, and wished them Heaven's richest blessings through all the future years. Roy is the only son of the late Ernie Mapletoft and Mrs. S. F. Mapletoft, and Joan is the daughter of Mr. and Mrs. Ronald Finney. August 19, 1970, is the day they will remember. The newly married couple are both members of our Auburn church, whose members join their friends and family in wishing them all happiness in the Christian home they build together. A. L. Pascoe.

**YASSERIE—BOBONGIE.** On the evening of Thursday, August 20, 1970, in the Walkerston church, Queensland, Reginald Allan Yasserie and Sherylin Helen Bobongie linked hands and lives and promised to cherish each other until the end of life's journey. Reg and Sherylin are members of the Walkerston church family, and as they establish another home in the Dumbleton area near Mackay, it is our heartfelt prayer that God will make it as a light set upon a hill to bring blessing to mankind. E. I. Totenhofer.

to enjoy the company of Terry and Suzanne. We pray that the continual presence of the Lord will go with them as they walk even as He walked. K. E. Martin.

**HAWKES—BROWN.** The newly rebuilt Glenhuntly church, Victoria, looked most attractive as Beverly Elaine Brown was led by her father, Allan Brown of Murrumbidgee, Victoria, to take her place beside Lyndon John Hawkes of Baulkham Hills, New South Wales. The ceremony was conducted on Sunday, August 23, 1970. This young couple had met in New Guinea, where Beverly was a greatly appreciated teacher at the Jones Missionary College. Lyndon was born of missionary parents and had lived most of his life in New Guinea, where he also completed his trade before returning to Australia. Lyn and Bev will be settling in the Penrith area, where, under the blessing of God, we can be sure they will be a help to the church and to all whom they meet. May God bless them richly. L. N. Hawkes.

TILL  
HE  
COMES

**AUSTIN.** Herbert Oswald Austin passed quietly to his rest on August 16, 1970. He was born at Athelstone, South Australia, on July 11, 1897. The quiet tree-shaded cemetery where he now rests is only a few hundred yards from the home where he was born. Brother Austin, with his wife, accepted this message in 1965, and was baptized by Pastor J. Coltheart. Pastor John Silver joined with the writer in reminding his loved ones of the blessed hope. K. Hankinson.



## WEDDINGS

**ARMSTRONG—DICKERSON.** On July 30, 1970, Terry Clive Armstrong and Coral Suzanne Dickerson exchanged marriage vows in the Victoria Park church, Western Australia. Tastefully arranged flowers added beauty to the sacred occasion. Many gifts and expressions of appreciation gave testimony to the high regard in which the bride and groom are held. Guests later gathered in the Victoria Park youth hall



**COURTNEY.** Graeme Charles Courtney, after a gallant fight with ill health for the past two and a half years, passed to his rest in the Royal Melbourne Hospital on Sabbath afternoon, July 4, 1970. An ardent member of the Burwood church, Melbourne, Graeme was widely known, well liked and highly respected. Services were conducted in the Burwood church and at the Springvale lawn cemetery, by Pastors J. B. Conley, D. J. Self and A. F. Parker. To his sorrowing wife, and children David, Jeffrey and Helen, of Wantirna, his parents, Brother and Sister C. Courtney, his sister, Rosemary (Mrs. J. Harrison), and his brother, Bruce, all of Geelong, and other relatives, we offer deep and sincere sympathy. Sweet be his rest, and may the day soon dawn when the life-giving call will summon our beloved brother to new vigorous and joyous everlasting life in the kingdom of our Lord. J. A. Mitchell.

**GIBLETT.** After a sojourn of almost ninety years, Henry James Giblett laid aside the cares and troubles of this life on Sunday, July 12, 1970, to wait in sleep for the return of his Saviour and King in glory and power. Brother Giblett accepted the Advent message in the mid 1950s, and was a pillar of strength to the Avon Valley church, Western Australia, until his declining years. All the remaining members of the family were reunited to pay their last tributes of respect to one loved so much. He was laid to rest in the peaceful setting of the Northam cemetery. J. H. Gate.

**LANCE.** Brother George Britter Lance fell asleep in the blessed hope, May 5, 1970, in his eighty-fourth year. He was born November 4, 1896, in Annandale, New South Wales. Throughout his life he was a good, kindly man, loving husband and devoted father. He united with the Seventh-day Adventist church in Auburn, New South Wales, fourteen years ago, when he was baptized by Pastor W. Morris. His cheerful Christianity brought joy and blessing to all who knew him. Sister Lance and their daughter, Dorothy, and son John Norman Lance, and three grandchildren mourn their loss, but look confidently to the resurrection morning to greet again their loved one. Pastor W. Morris was associated with the writer both in the church and in a service at the crematorium, where comfort was extended to the bereaved loved ones. He sleeps secure in the care of the Lord whom he loved. A. L. Pascoe.

**RUTTER.** After a long illness, Harry Pyrah Rutter, with unflinching courage, faced the last enemy to be conquered, claiming the sure promises of God till the very end, and looking forward to that day when mortality shall put on immortality. Brother Rutter was born in the goldfields of Western Australia in 1907, where his mother accepted the Sabbath message following its discovery in a book delivered by a heaven-sent colporteur. Moving to the greener fields of the Nepean valley in New South Wales, the children, Thomas, Mary (Sister Shepherd, deceased) and Harry, grew up on a farm till the death of their father, when the devoted mother, anxious to provide a Christian education for the family, moved to Cooranbong. Harry trained as an electrician, and faithfully served the Sanitarium Health Food Company at Cooranbong and Warburton in installing and maintaining the electric power supply, till his failing health forced his retirement in 1960. Pastors J. B. Keith and J. A. Mitchell assisted the writer in the Warburton church and at the Wesburn cemetery where our brother was laid to rest on Wednesday, August 5, 1970. To his sorrowing widow Joy, and brother Tom, and the wider circle of relatives, we extend our sympathy, and look forward to the day beyond the river when we hope to meet again. H. W. Kingston.

**SHERIDAN.** On the afternoon of June 8, 1970, a large number of sorrowing relatives and friends assembled at the Doncaster Funeral Parlours to pay love's last tribute to the memory of Sister Doris Sheridan—wife of Brother William Sheridan and mother of June, Joyce, Wilfred and Gwen. As Doris Buckingham, our late sister was born in Melbourne on October 8, 1901, and died on June 3, 1970, aged sixty-nine years. We laid her to rest, "till the morning," in the Melbourne General Cemetery, in the safe care of the One who has broken the pangs of sorrow with the assurance, "I am the resurrection and the life." J. B. Conley.

**TOOMBS.** It was with sadness that the relatives and church members of the Innisfail church, North Queensland, heard of the tragic accident of twenty-year-old Edmund John Toombs in Melbourne on June 18, 1970. Eddie was returning home from work when he was struck by a semi-trailer. To those in the home, who are more conscious of the vacant chair at

the family table—his foster parents, Mr. and Mrs. J. Waldon, and his brothers Donald and John, and sisters Glenis and Diane, we would commend the hope of the day of eternal reunion. The gratitude of Eddie's foster parents is extended to Pastor C. F. Hollingsworth, president of the Victorian Conference, who kindly and sympathetically arranged a resting place for Eddie until the Lord comes to claim His own. A. G. Probert.

**YOUNG.** On August 18, 1970, Sister Florence Young passed quietly to rest in her eighty-first year. She was introduced to the Advent message by the ministry of Pastor Moulds, and was baptized in November, 1940. A gathering of relatives and friends attended the church service at Hawera, New Zealand, and later at the graveside. She was laid to rest to await the call of the Life-giver. P. Theuerkauf.

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**ART EXHIBITION—November 7 (evening).** Proceeds Sydney Sanitarium Building Fund. Artists and/or owners of original oils, watercolours, pencil drawings, willing to exhibit either on loan or sale on commission, or willing donate original pictures for sale, please contact "Stonehouse Grove," R.M.B. 136 Maroota, New South Wales, 2756, urgently. This project is sponsored by the 20-30 Adventist Youth Club, Sydney. (Insurance coverage on all pictures on display.)

**DORETTA DRESS LENGTH SERVICE.** Ladies, send now for samples! Jerseys, 65 c. yd. Terylene Gaberdine, 80 c. yd. Dacron, \$1 yd. Floral Terylenes, \$1.20 yd., 80 c. yd. Pastel terylene crepes, \$1.20, 80 c. yd. Terylene, \$1.50 yd. P.O. Box 1306N, Hobart, Tasmania.

**FASHION FABRICS.** P.O. BOX 16, GLEN-ORCHY, TASMANIA, 7010. Dacrons: florals, spots, 75c. per yard. Dacrons: florals, \$1.00 per yard. Cool-steam: florals, \$1.20 per yd. Stellina: florals, \$1.20 per yd. Terylene/Linen: plain colours, \$1.50 per yd. All 45" wide. SAMPLES AVAILABLE. REMNANT parcels \$3, \$5, \$10.

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**"GIANT" VARIETY CONCERT** is to be held at a "Back to Bendigo" day on September 26. All are welcome. The proceeds are going to the new Bendigo church and Welfare Centre. The concert begins at 8 p.m. in the Soldier's Memorial Hall, in Bendigo. Family tickets are only \$2.50 and singles \$1.

**HOLIDAY RESORT.** A lovely quiet holiday resort, winter or summer. Twenty miles of unpolluted beach to laze and swim, or fish. Interested? Write for free brochure to E. J. Davis, 4 "Mermaid" Flats, Bennett Street, Hawkes Nest, N.S.W. 2324

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**NOTICE.** All former members and friends of Woollahra church are invited to a "Back to Woollahra" Day, Sabbath, September 26. Special feature: A choral festival presented by the Wahroonga Church Choir, at 3 p.m.

**"SAVE YOUR USED STAMPS FOR SAB-BATH SCHOOL INVESTMENT."** Avondale College students can use ALL your used stamps, especially Pacific Island issues. Full proceeds go to Investment. Send stamps to: Sabbath School Department, Avondale College, Cooranbong, N.S.W. 2265

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**WANTED.** S.D.A. Bible Commentaries and other books for purchase or donation for church library. Please send details to Church Clerk, P.O. Box 46, Murgon, 4605, Queensland.

## AUSTRALASIAN RECORD

### and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor .. .. R. H. PARR  
Associate Editor .. K. S. PARMENTER  
Office Secretary .. MERRILL HAYWARD  
Wahroonga Representative .. VAL LETTS

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##### AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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...

- ✧ At the division session a unanimous vote of appreciation was accorded Pastor L. C. Naden, the retiring president of the division, a position which he had held for the last eight years.
- ✧ The old quadrennial period between division sessions has been changed to a five-year interval.
- ✧ Pastor K. J. Gray who has spent thirty-four years in the mission field was recently appointed to temperance work in Ceylon. Because of difficulties in obtaining visas, Pastor Gray will now take up his earlier appointment as president of the Cook Islands.
- ✧ Doctor E. E. White, for twenty-two years an outstanding educationalist and administrator, will leave Australia on September 15 to take up his position as Educational secretary of the Trans-Mediterranean Division.
- ✧ Two men who are about to retire received the unanimous thanks of delegates as they are about to go into retirement. They are Pastor A. R. Mitchell, president of the Bismarck-Solomons Union Mission, and Brother R. W. Groom, associate secretary of the Health Food Department. The same vote of appreciation will also be passed by the General Board of the Health Food Company to Brethren W. R. Wilson, manager of the Cooranbong factory, and R. Lang, accountant at the Brisbane factory and wholesale.
- ✧ Brother Neil F. Broad, a double certificated nurse, has accepted a call to serve as supervisor of the Sherwin Lodge Hospital and Home for the Elderly in Perth, Western Australia.
- ✧ For reasons of their children's education, two missionary families, the S. A. Stockens and the W. R. Fergusons, will be returning permanently to the homeland at the end of the year.
- ✧ Brother Bruce Jackson of Auckland has been appointed to the position of accountant in the office of the Australasian Division.
- ✧ In the Captain Cook Bi-centenary Celebrations \$1,500 Sculpture Competition, entitled "In the Spirit of Discovery," held in Sydney recently, Brother John Bushby was awarded a special unscheduled consolation prize of \$100 and a very attractive commemorative plaque. The entry was later sold for \$450. John is a member of the Prospect (South Australia) church and is an art teacher with the South Australian Education Department.
- ✧ Graduates of the 1968 Nursing Course, Mr. and Mrs. T. Robinson, have returned to their Alma Mater at Wahroonga. Tom has completed post-graduate study in Theatre Management at the Wellington hospital, New Zealand, and Emergency Theatre Procedures at the Royal Melbourne Hospital. Wendy finished her maternity training at the Lower Hutt Hospital, New Zealand, and the E.N.T. Course at the Royal Eye and Ear Hospital in Melbourne. Now she is a Tutor Sister, and her husband is on the theatre staff of the sanitarium.
- ✧ The Nominating Committee of the Division brought in the following report which was adopted:  
 Australasian Division  
 Assistant Secretary: R. A. Evans.  
 Assistant Treasurer: A. H. Forbes.  
 General Manager, Australasian Conference Association Limited: R. R. Frame.  
 Secretary and Treasurer, Australasian Conference Association Limited: L. L. Butler.  
 Assistant Secretary, Australasian Conference Association Limited: S. H. Macfarlane.  
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 Assistant Religious Liberty Secretary: C. V. Christian.  
 Assistant Temperance Secretary: C. V. Christian.  
 Recommended to General Conference by Nominating Committee and vote of the session.  
 Medical Secretary: S. A. Farag.  
 Lay Activities Secretary: G. W. Maywald.  
 Stewardship and Development Secretary: J. H. Wade.
- ✧ Bismarck-Solomons Union Mission  
 President: G. A. Lee.  
 Secretary-Treasurer: A. E. Jones.
- ✧ Central Pacific Union Mission  
 President: D. E. G. Mitchell.  
 Secretary-Treasurer: K. E. Watts.
- ✧ Coral Sea Union Mission  
 President: O. D. F. McCutcheon.  
 Secretary-Treasurer: E. R. Piez.
- ✧ Sydney Technical College has awarded first prize in photography in the Biology Course to Mr. Rennie Coombs. Rennie is on the staff of the Sydney Sanitarium and Hospital, and is currently studying towards the Diploma of Technology. A round of applause is appropriate. . . . Thank you.
- ✧ As we go to press the Trans-Tasman Union session is meeting in Avondale. The president, Pastor W. J. Richards, announced his retirement, and thus a new president had to be elected. The nominating committee brought forward the name of Pastor C. D. Judd, president of the Greater Sydney Conference, and this name was unanimously voted by the delegates in session.
- ✧ Other offices filled at the Trans-Tasman session were as follows: Educational secretary: Dr. G. Rosenhain; Lay Activities and Sabbath School: Pastor Clive Barritt; Medical and Temperance secretary: Pastor R. King; Religious Liberty secretary: Pastor C. D. Judd; Young People's MV secretary: Pastor Graham Miller; Publishing secretary: S. H. Shell; Secretary-treasurer: Pastor R. Craig.
- ✧ "Finally, brethren . . .": The Christian who tugs at the oars hasn't time to rock the boat.