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EDITOR: R. H. PARR

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Some of the Seventh-day Adventist youth walkers for the Pakistan flood victims outside the Sydney Town Hall—ten miles from their starting point at Strathfield.

\$1,600 raised by . . .

Walkathon for Pakistan

ALDA ABOLTINS, Public Relations Department, Greater Sydney Conference

A WALKATHON, organized by the Seventh-day Adventist Church in Sydney on Sunday, December 6, 1970, raised \$1,600 for East Pakistan Disaster Relief. One hundred Adventist youth and juniors walked ten miles to the Sydney Town Hall. Walkers from the northern suburbs of Sydney commenced the walk from Lindfield, and those from the southern suburbs started from the Greater Sydney Conference office at Strathfield.

Pastor D. L. Weslake, Missionary Volunteer Department secretary of the

Greater Sydney Conference, and Pastor B. K. Craig, the assistant MV secretary, were in charge of the group leaving from Strathfield, while Pastor C. V. Christian, Missionary Volunteer Department secretary of the Australasian Division, and Pastor G. W. Maywald, division Lay Activities Department secretary, led the group from Lindfield.

Placards were carried by the young people, bearing the slogans: "S.D.A. Youth Walk for Pakistan"; "Pakistan Fulfills Matthew 24"; "Help Pakistan—Donations

Received Here." Many people who drove by in their cars were impressed and gave liberally.

Amounts of up to \$50 were collected by some of the youth walkers. Strathfield business men gave generously to the project and sponsored Pastor Noel Smith from the Greater Sydney Conference office for \$78.

The walkathon was featured in the "Sydney Morning Herald" and on ABC Radio News.

(See also Historic Picture Gallery, page 3.)

Adventists and Civil Defence

E. F. GIBLETT, formerly Lay Activities Secretary, Trans-Tasman Union Conference

EVERY SEVENTH-DAY ADVENTIST has a responsibility to help the victims of natural or man-made disasters. To do this effectively requires training and practice at simulated disasters. In most parts of Australia the organization that takes control during a disaster is known as Civil Defence. The Health and Welfare Service of the Seventh-day Adventist Church is the official co-ordinating department between our church members and the Civil Defence.

One very important function at a Civil Defence exercise as well as at the "real thing" is feeding the workers and the victims. Where Adventists have done this it has usually been found that they have done a very efficient job and that "victims" as well as workers have appreciated "Adventist-type" food.

Recently at Moree, New South Wales, both the Seventh-day Adventist Church and the public were put to the test. At this time it was demonstrated that not only are people needed to prepare and serve food, but those who support these workers are also needed. For instance, Mr. Bushell, a prominent business man, lent a truck and supplied ice. Brother Richards was ably assisted by his wife and Pathfinder officers as they took over the care and control of the children during the exercise.

A bus had crashed through a bridge into a flooded river. A number of passengers were missing and believed injured. These had to be found and treated.

This was the task that confronted some seventy members of Boolooloo Civil Defence on their arrival at The Rocks and the Gwydir River last Sunday morning.

The only information they had received previously was the date. Boolooloo controller, Mr. R. Morgan-Jones, sent each member a sealed envelope which was not to be opened until 7 a.m. that day. This contained information that the exercise was to commence at 10 a.m.

Simulated casualties, realistically made up under the supervision of Mrs. B. Secombe, were placed in a number of spots along a stretch of the river bank. Search parties then went out to locate these. A radio network was set up and, as casualties were located, information was relayed back to headquarters, and rescue parties sent out. A boat was used to recover the "injured" from the river bank, others were brought in by truck, and first-aid teams set to work.

Catering for an undefined number is a difficult task, but the members of the Seventh-day Adventist Church were more than equal to it last Sunday when they

provided tea and lunch for over seventy personnel taking part in the Civil Defence exercise on the Gwydir River. Boolooloo Shire controller, Mr. Richard Morgan-Jones, said he had nothing but praise for Pastor J. Blanch and his willing helpers who had offered to undertake the task.

The Civil Defence officers at Moree are Mr. Morgan-Jones, Mr. Barry Amos and Mr. Bruce Secombe.

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OUR GOAL—TRULY CONVERTED MEMBERS

"Ministers who labour in towns and cities to present the truth should not feel content, nor that their work is ended, until those who have accepted the theory of the truth realize indeed the effect of its sanctifying power, and are truly converted to God. God would be better pleased to have six truly converted to the truth as the result of their labours, than to have sixty make a nominal profession, and yet not be thoroughly converted."—"Evangelism," page 320.



Re-dedication of Glenhuntly Church

R. A. GRINHAM

Public Relations Secretary, Glenhuntly Church

SUNDAY, November 29, 1970, a day made perfect by sunshine and blue skies, was the day of dedication of our re-designed Glenhuntly church. Its members had long looked forward to this day, and like Israel at their temple dedication they came "with glad and merry heart for the goodness the Lord had shown unto them."

Pastor Sommerfeld, our church pastor, as host, welcomed all. These included former members, visitors from sister churches, and non-Adventist friends. Other ministers on the rostrum included Pastor Uttley, president of the Trans-Commonwealth Union Conference, Pastor C. F. Hollingsworth and Brother H. J. Windeyer, president and secretary-treasurer, respectively, of the Victorian Conference, and pastors who had been closely associated with the church in the past.

There is no doubt that a church dedication is dear to the heart of God. This was evidenced by the presence of His Holy Spirit in the service which commenced with the hymn "To God Be the Glory" followed by a Scripture reading, Eph. 2: 14-22, and prayer. "Take My Life and Let It Be," sung by Miss Beverly Smith, conveyed the challenging message of re-consecration.

Pastor Uttley, who gave the dedication address, while commenting on the fine building reminded us that no matter how beautiful a church building may be, it is not the church. The "people are the church" to be as a light set on a hill. Light is an element of warmth, of direction. This church (i.e., its members) is set here to generate warmth, friendship,



The redesigned and refurbished Glenhuntly church, Victoria.

succour and comfort in this area of Melbourne, and to fulfil its purpose of saving souls to the glory of God. At the conclusion of a stirring address the appropriate song "Bless This House" was rendered by Brother Vivian Hill.

Act of Dedication

Pastor Hollingsworth led the congregation in the Act of Dedication, the congregation solemnly responding, "We dedicate this house, O God, to Thee," after which Pastor Conley offered the prayer of dedication.

Pastor Sommerfeld gave a brief history of the Glenhuntly church. As a result of two successive camp meetings held nearby almost forty years ago, Pastor J. B. Conley and L. F. Were, with the interest aroused, continued with a very successful tent mission. The souls won, strengthened by brethren already in the faith, were ultimately responsible through their sacrifice and hard work for the original church building.

Pastor Sommerfeld also gave an outline of the rebuilding of the present building. Space will not permit detail. Suffice to say it was accomplished, as usual, by prayerful planning, gifts from friends and members who have made a covenant by sacrifice, and hundreds of man-hours (including lady-hours) in voluntary labour. We pause here to acknowledge with appreciation the financial help from our union and local conferences and the fine work carried out by the building contractors, Brethren Stoneman and Epps. In the rebuilding, unseen difficulties were met which they bore with patience and little extra expense.

Over the planning and building period our various church pastors spent many hours in building committees and in liaison work with the authorities. These were Pastor R. Brandstater (now residing in U.S.A.), who initiated the plan for rebuilding, Pastors E. A. Reye, D. J. Self, E. L. Martin and C. E. Sommerfeld. Thank you, Pastors.

Pastor Sommerfeld made special mention of brethren who had made outstanding contributions in fitting out the rostrum, painting, tiling, purchasing and liaison work. Included in this were the elders who had set a fine example along with other church officers and members.

How much did it cost? In round figures \$27,000 for the building and \$8,000 for furnishings and extras. This includes church building, kindergarten and welfare rooms, an enlarged social hall and kitchen, et cetera.

For all of this we thank our heavenly Father for His kind providence in giving us a monument to honour His name and a centre to spread His message in these closing days.

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"The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it."
—de Stael.

HISTORIC PICTURE GALLERY



The feet of a weary man. They belong to Pastor Noel Smith (the rest of him may also be seen in the background), who walked ten everlasting, blistering, devastating miles for the Pakistan Disaster Relief. He raised \$78. With him are two other (younger) walkers who are obviously in better shape. (See story page 1.)

MAKING ENDS THAT MEET

R. A. STONE, Warragul Church, Victoria

FAR BE IT from anyone to suggest that evangelistic missions should be considered as financial propositions, BUT—if anyone doubts that mammon is alive and reigns, try budgeting for a mission campaign! Once the costs of advertising, rent and those details that have a moneyed way about them have been computed, you begin to realize in some small way that the evangelist has more than spiritual values to consider.

At Warragul the barely possible seems to have been accomplished. No, we haven't finished counting our pennies yet, but it seems likely that we may recoup all (or practically all) of the money laid aside by the conference for the 1970 Warragul campaign. It has been accomplished quietly yet impressively by a simple quality called generosity. The mission team, comprised of Brethren Ferch, Lucas and Stone, wish to indicate their appreciation for the support and financial assistance given by the churches of Warragul, Moe, Longwarra and Bayles, which was a very real contributing factor to the success of the Warragul mission campaign. Special thanks to the Leon-

gatha church members also, who saw us through those decisive first meetings.

Misplaced emphasis you say? Perhaps—if we left the account there, but there was another "end" that had to be met, as well we realized—the most important one. Once it lay seven months away; looking back it does not seem long. What have we seen for our labours? Increase to the church, yes; but more than just baptisms: the joy of seeing in those that came what "new meanings" can do for people, the meaning of which they will constantly tell you. In some small way they with us have gazed upon the promised land.

Like any journey there lies within its wake the hard-bought lessons, the disappointments, the faces now grown unfamiliar. But with us are the few, those that have won through to share present joys and the future expectations of eternal bliss. Things once strange are now loved and have become a way of life.

The prayer of the three workers who laboured in Warragul and district during 1970, now going their different ways, is that their work be not finished here, but only begun.

EDITORIAL



NATION ON A BENDER

ONE OF THE SIDE benefits of being a Seventh-day Adventist is that one never wakes up with a hangover after Christmas "celebrations," birthday parties, convivial occasions and the like. Whatever else our opponents may call us, they can't call us wine-bibbers and drunkards. They do refer to us in other uncomplimentary terms, as you will well know, simply because of our abstemiousness, but this is not a serious matter and we are well able to stand their jibes.

It is a terrible thing to be an alcoholic; the family inevitably suffers humiliation and misery—and almost always poverty. It is a shocking comment on life in this affluent era when thousands—literally—in our society must drink themselves into a stupor day after tedious, drunken day. But it is an unbelievably worse situation when a whole nation is suspect.

France has long been recognized as the home of the "best" wines in the world. You will note the quotes around that word "best" because, from our viewpoint, this is something that might need definition. But to accept the popular definition, we would take the word to mean that the wine had a rich bouquet; that it was palate-pleasing; that it was full-bodied; and that it was more-than-mildly popular with those whose favourite beverage it has increasingly become; and that it contained alcoholic strength.

The year 1970, as far as France was concerned, was a wonderful year for the grape. In many places, the grape-pickers took twice as long as is normal to harvest the crop, so heavy were the vines with fruit. Wherever grapes were grown, the vintners were rubbing their hands together in unfeigned glee. And not the vintners only; the tax people were certainly anticipating a bumper crop of revenue as a result of the prolific harvest. Moreover, the connoisseurs were proclaiming that the year was the best for some time, and held a party to celebrate the fact, while, almost simultaneously, the Department of Revenue let it be known that they expected a haul of over \$50 million (Australian/New Zealand) MORE than last year's revenue.

No one, however, is wringing his hands because of the terrible cost in human lives that this bumper harvest will extract. For, along with an amazing production-potential for wine, France has an amazing thirst for the stuff. Frenchmen, as a matter of statistics, gulp down more than sixty-five gallons PER ADULT HEAD every year. Observers who went to France this year to assess the drinking habits of the French, state that "many workmen guzzle six quarts every day." If you need to consider this as a statistic against the national average it works out at 273 gallons going down some throats each year!

Small wonder, then, that these investigators (from "Newsweek" magazine) were constrained to write: "Alcoholism is France's biggest problem." And lest you think that this, surely, is just a mite exaggerated, consider these stark figures:

★ In 1969, 22,130 Frenchmen died of cirrhosis of the liver, a rate ten times as high as in the United States.

★ One-third of all traffic accidents in France are caused by alcohol.

★ Every third bed in France's psychiatric hospitals is occupied by an alcohol-addict.

★ In one general hospital, 47 per cent of the patients turned out to be alcoholics, even though they had been admitted for other complaints.

★ In the Finistere district, one-third of all male deaths in the thirty to fifty age group were directly related to alcohol.

★ The most common reason why French women seek divorces is the drunkenness of their husbands.

★ Sixty per cent of France's industrial accidents are caused by excessive drinking.

As an indication of the likelihood of this state of affairs continuing, consider the case of many French children who take along to school their small water-bottle . . . filled with white wine. When you wet the children's lips with the stuff, it

is no wonder that the alcoholism of the next generation is assured.

So the great swirl goes on. Men and women who regard the fermented juice of the grape as part of their way of life are laying the foundation for generations yet unborn to be caught in a web not of their own making, a web from which there is likely to be little hope of escape.

Not everyone in France is a tippler, of course. There are some who eschew the stuff as roundly and as forcefully as we Adventists do. There are those who have taken on the task of preaching the gospel of temperance, by which we mean total abstinence. We remember that Premier Pierre Mendes-France, a few years ago, tried to interest his fellow-countrymen in the virtues of milk-drinking. He didn't get very far with that noble campaign. He even had a "dangerous alcoholics" law sponsored. Today it is virtually forgotten. The government has built only one of the fifty alcoholism-treatment centres promised by the law, and no judge will use the law to send alcoholics for treatment, unless the alcoholic is specific in his request for such treatment. So much for the brave attempt by one man with some convictions.

There is, it is true, a government committee which is charged with the duty of educating the people against alcoholism. But it struggles on from year to year on a shoe-string budget, and its attempts are pathetic in the light of the continued rise of the consumption figures of wine and other alcoholic beverages. Their results, of course, are negligible.

To give some idea of the gentleness of the impact the educational programme is making on the rank-and-file Frenchman, we can do no better than quote the words of the Brest police chief. He says: "I have seen so much alcoholism that it has traumatized me—and I can't help thinking about all the cases we miss." (Brest, incidentally, has 480 liquor outlets as compared with 165 doctors. We can only imagine that much of the medical work must be alcohol-induced.)

What does this situation tell us? It tells us much about the activities of one whose time is described in the Scriptures as "short"; and whose activities reminded the writer of the scripture of those of "a roaring lion." No longer does he grab his victims one at a time; now he seeks to get whole nations by the throat.

Then it reminds us that man, in his fallen state, will divert the good and gracious gifts of God and make of them pernicious and evil things. There is wonderful goodness in the juice of the grape. It was to this very substance that the Master likened His own spilt blood. But man has had to introduce into this precious symbol a poison that steals men's reason, purloins their health and leaves them bereft of the necessities of life before it sends them, blasted shells of humanity, to drunken, Christless graves.

It indicates, too, that mankind is growing morally weaker. Apparently the nation's drinking habits are such that they are growing worse, and the number of people who will say No to the temptation is lessening from year to year. This weakening of moral strength is not, of course, confined to France. This is something that is world-wide. This is one of the things that make the thinking Christian realize that time cannot go on much longer; that soon the Master must come to gather those who have made a covenant with Him; that eternity is not far away.

The sad story of a nation on one huge bender is sufficient, surely, to underline the need for Christ to come, and that soon; the story of a nation in the toils of the tyrant alcohol should be more than sufficient for every one of us to lift the temperance banner high. One soul salvaged from this curse is surely worth whatever effort we might make. It is in this area where we were admonished, you will remember, to be the "head and not the tail." God help us to recognize our responsibilities.

Robert H. Parr



The men ordained in Greater Sydney in December, 1970. They are shown with their wives from left to right: Pastor B. K. Craig, Pastor W. H. Simmonds, Mrs. Craig, Mrs. Simmonds, Mrs. Jack, Mrs. Palmer, Pastor P. R. Jack and Pastor C. H. Palmer.

FOUR ORDAINED IN SYDNEY

N. H. J. SMITH, Publishing Department, Greater Sydney Conference

FOUR MEN were ordained to the Seventh-day Adventist ministry at the Wahroonga church on Sabbath afternoon, December 1, 1970. They were Brian K. Craig, Walter H. Simmonds, Peter R. Jack and Dr. Calvin H. Palmer.

It is of more than ordinary interest to notice the paths of service through which they have been called to the gospel ministry. Pastor Brian Craig, B.A., is currently serving as the assistant Missionary Volunteer Department leader of the Greater Sydney Conference, having previously engaged in evangelism for three years. He was graduated from Avondale College in 1966 with a B.A. in Theology. He married Maaïke Wynstra in December, 1966, and they have one son.

Pastor Walter Simmonds, J.P., A.A.S.A., A.A.C.A., is secretary-treasurer of the Greater Sydney Conference, where he has served since 1967. His career in the church goes back to 1933 when he commenced as a junior office worker in the Victorian Conference. In 1937 he proceeded to Avondale and in 1940 was appointed to the Sanitarium Health Food Company wholesale office in Melbourne, then to the Victorian Conference office

staff. Then followed four years in military service with the A.I.F. He returned to Sydney Sanitarium Health Food retail shop as accountant in 1946, to the sanitarium, Wahroonga, as accountant in 1949, then proceeded to Fulton Missionary College, Fiji, as business manager in 1954-55, and then was appointed secretary-treasurer of the Central Pacific Union Mission until 1961.

Pastor Simmonds was transferred to Carmel College in Western Australia as accountant in 1962, and then to the Trans-Commonwealth Union Conference as assistant secretary-treasurer from 1963-67. He married Sheila F. Wilson in 1942 and they have three children.

Literature Evangelist; Medico

Pastor Peter Jack, J.P., was introduced to the ministry through the literature work. He heeded the call of God as a young man in Sydney in 1959. After four years as a literature evangelist he was called to assist in the leadership of the

Publishing Department of the Victorian Conference in 1962, where he served until his call to the similar position in Sydney in 1965. In January, 1968, Pastor Jack received a call to evangelism and is now under transfer to evangelism in South Australia. In 1961 he married Noeline L. Kentwell at the Castle Hill church, and they have three sons.

Pastor Calvin Palmer, M.B., B.S., was born in Fiji and entered the work of his church in 1949. He was graduated from the University of Sydney with his M.B. and B.S., and served as medical superintendent of the Aymes Memorial Hospital in the Solomon Islands from 1949 to 1951. He was then called to the Warburton Sanitarium and Hospital where he laboured from 1951-58, and to the Sydney Sanitarium and Hospital in 1959, where he now serves the church. He is married to the former Roberta D. Rudge and they have two children.

Thus we see that the Holy Spirit sets men apart for the ministry in various avenues: through theology, business, literature evangelism and medicine.

Officiating in the ceremony were the president of the Australasian Division, Pastor R. R. Frame, who read the charge, Pastor W. J. Hackett of the General Conference, who delivered the sermon, Pastor L. C. Naden, field secretary of the Australasian Division, who offered prayer, Pastor C. D. Judd, president of the Trans-Tasman Union Conference, who gave the

(Concluded on page 14)

Baptism at Mataiea

AGNES POROI, Papeete, Tahiti

"AND ARE YOU GOING, TOO?" was the greeting on that memorable Sabbath of November 14, 1970. Yes, on that bright clear Sabbath morning every member of Tipaerui church was going to Mataiea, a district about twenty-nine miles from Papeete, for there was to be a baptism. At Tipaerui we have no baptismal font, and besides, there were some folk who preferred to be baptized in the waters of a running river. Hence the baptism was planned for the district of Mataiea, where we have a small church.

Pastor Frank Tehahe of the Tipaerui church had ten new members ready for baptism; Pastor Eugene Doom, who cares for the work around the peninsula, had three candidates; and Pastor Esposito had one, Mr. Charles Halligan.

The land through which the river runs is owned by Tihoni, a member of the Mataiea church. He was very happy and honoured to have the service held on his estate. He made a road down to the meeting place so that cars could go right down to the spot. He had prepared the site so well that it was a credit to him.

At nine o'clock sharp all were there to commence Sabbath school. After Sabbath school, Pastor Frank Tehahe preached the baptismal sermon, then all proceeded to the river, where all the candidates were baptized. After the ceremony Brother Halligan said to me, "The water was not cold and I am sure the angels made that cold water warm for me." Brother Halligan had not been well

for some time and had rather dreaded the cold water of a running river, so surely the angels must have made it warm.

After lunch some went for a walk, returning promptly at the appointed hour of 2 p.m. for the young people's meeting and the presentation of the baptismal certificates. At the close of his talk, Pastor Esposito asked if there were any in the congregation who wished to join the baptismal class. Quite a number, mostly young people—including some from the age of ten, came forward to stand for what they knew to be right.

To close the meeting, four little girls aged from ten to thirteen years stood before the congregation and sang a very lovely French hymn. It was so well rendered that they were asked to sing it again. As the echo of the last verse faded away, all turned reluctantly to their cars, bringing to an end a very wonderful day.



The Tarawa Welfare ladies of the Gilbert and Ellice Islands.

GET-UP-AND-GO IN THE GILBERT AND ELLIS IS.

A. W. WHITE

President, Gilbert and Ellice Islands Mission

A POPULATION of 56,000 on tiny atolls spread over 2,000,000 square miles of ocean forms what is possibly the most northern area in the Australasian Division. The word of God is onward in these coral isles. Five hundred members witness to the nearness of Christ's coming, and we expect to have baptized fifty by the end of the year (1970).

We now have our mission headquarters at Tarawa (of second world war fame), so the work can be organized from the government and commercial centre instead of from the isolated islands of Abemama.

This urban atoll of Tarawa has a population of 12,000. Our headquarters building is located on a strip only two hundred yards from lagoon to ocean, with a maximum height above sea-level of thirteen feet. Contrary to popular opinion we do have a road here about twenty miles long, and we are most grateful for the truck the division made available.

My wife leads the Tarawa Health and Welfare visitation team in seeking out the many needy on the crowded atoll. For the first time the Welfare ladies are in uniform, and the impact of these newly uniformed societies on the outer islands has resulted in the administration permitting the ladies to visit the prisons for the first time.

Hospital visitation is greatly appreciated, especially since our ladies are able to GIVE needed garments to patients, whereas other charitable societies only LEND them.

We trust God will continue to prosper the work of these societies and His work in general as we look forward to the soon return of Christ.



The three ministers, Pastors Tehahe (left), Doom and Esposito, and the fourteen candidates who were baptized.

NEW MULTI-PURPOSE HALL IN SOUTH AUSTRALIA

G. NORMAN, Pastor

AT 2.30 P.M. on Sabbath, November 28, 1970, a very special event took place at the Seventh-day Adventist youth camp at South End in the south-east of South Australia. This was the opening of a new seventy-by-thirty-foot cement block multi-purpose hall. Appropriately the first service after the opening was a youth baptism.

Present at the ceremony were Pastor W. A. Townend, president of the South Australian Conference, Pastor D. J. Silver, secretary-treasurer, the local pastor, Pastor G. Norman, and Brother T. McHugh, together with over 200 members from the five south-east churches. Also present were specially invited guests Mr. D. Bickel, the building supplies manager, Mr. G. Harrington, National Parks ranger, and Mrs. Vehlow, chairman of the local Red Cross. Each was presented with a Seventh-day Adventist book in appreciation of his contribution.



Pastor G. Norman (second from the right) works with three laymen on the building project.

The hall was built in three and a half months, completely by voluntary labour. Generous gifts of materials left little more than \$2,000 worth of materials to be bought.

With the kitchen section completed, there will be comfortable accommodation for over sixty young people on a fully equipped site.

Recreational attractions are many. Safe swimming and boating in the bay, surfing outside the bay, cliff climbing, cave exploration and exploration of numerous rock pools are among the popular activities readily available in this area. Not the least of the attractions are the thousands of acres of virgin National Park land, the great natural beauty of which will be a continual reminder to the young people of the power and love of the Creator.



Pastor G. Norman addresses the gathering at the opening. Behind him are Mr. G. Harrington and Pastors D. J. Silver and W. A. Townend.



The Inonda primary school boys' choir with their teacher, Miss Zelma Paul, who conducts the group.

The "Seven Days" Can Really Sing

W. LIVERSIDGE

Pastor-Evangelist, Port Moresby

"THERE'S NO DOUBT about it—the 'Seven-Days' can really sing." No doubt this comment made by a prominent member of the Administration in Rabaul was inspired by the recent overwhelming success of the Sonoma and Kambubu choirs in the Choral Festival in Rabaul.

Tucked away in the shadow of Mount Lamington near Popendetta is the Inonda Adventist school. Tanna Patavaki, the principal of this central school, and his staff are energetic and well organized. One of his staff members, Zelma Paul, a keen musician with a flair for conducting, has formed a group of the school-boys into the Inonda Boys' Choir.

These boys with their unbroken voices are the sweetest group you could hear sing anywhere. And the judges of the recent choral competitions at Popendetta agreed. Another first prize to Inonda Boys' Choir! Our congratulations go to Miss Zelma and her happy group of boys. If singing is going to be one of the prerequisites for entrance to heaven, then the "Seven-Days" will be there in great numbers. We believe that this kind of singing by our young people gives a wonderful opportunity to witness to the high standard of music in our schools and also a chance to present the Christian message in song.

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"Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness He met men in their necessities. By the gentle touch of grace, He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence." —"The Ministry of Healing," page 25.

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"There are two kinds of politeness. One says: 'See how polite I am'; the other says: 'I would make you happy.'" —D. O'Connell.

"Freeman Nursing Home" Opened in Western Australia

R. K. BROWN, Public Relations Secretary, West Australian Conference

ALMOST FOUR HUNDRED people attended the official opening of the Freeman Nursing Home at Rossmoyne, Western Australia, on Sunday, October 18, 1970. The Freeman Nursing Home is the hospital section of the Sherwin Lodge complex which now comprises three sections—a village, a residential and a hospital.

The hospital was named "Freeman Nursing Home" in honour of a dedicated doctor with a long record of denominational service—Dr. M. M. Freeman of Mount Pleasant.

A distinguished guest present for the occasion was the Honourable W. C. Wentworth, M.H.R., Minister for Social Services and Minister in charge of Aboriginal Affairs in the Federal Government. Mr. Wentworth had flown from Brisbane to Perth, and returned to Melbourne and Canberra in the one day, a distance exceeding 6,000 miles, to attend a Seventh-day Adventist function.

The dedication service was conducted by the president of the conference, Pastor C. S. Adams. The official opening brought to fruition several years of planning and building, which started during the time that Pastor W. E. Rudge was the president of the conference. The Sherwin Lodge complex will care for approximately 112 aged persons. The hospital will have a bed capacity of twenty-four, the residential thirty and the village fifty-seven. The new matron of Sherwin Lodge is Mr. Neil Broad, a recent graduate of the Sydney Sanitarium and Hospital and also a graduate in psychiatric nursing. Brother Broad comes to the institution with a background of dedicated interest in the welfare of the aged, as well as being professionally equipped to cope with their physical, mental and spiritual needs.

Progress in Eighteen Years

It is now eighteen years since the Seventh-day Adventist Church in Western Australia established its first project for the aged. This was named "Elmhaven" and was located at 21 Tower Street, Leederville. Mrs. L. Bailey was the first matron of this Home. In 1960 the land for Sherwin Lodge was purchased in Bull Creek Road, Rossmoyne. In 1961 an offering of £6,370 was given by the denomination in Western Australia for the building. The Lodge was officially opened on July 7, 1963. The first group of fourteen cottages were completed later that year. The official opening of the Freeman Nursing Home is a further milestone in the progress and development of the Sherwin Lodge Homes for the Aged. All those who were present or know of the work of this institution are loud in their praise of the service rendered. The new hospital section is by far the most modern institution of its kind in Perth.

In his address, Mr. Wentworth referred to the tremendous amount of building which has been undertaken in the past decade to provide care for the aged. He commended the denomination for its interest in this work and foresight in making the provision of the hospital. Mr. Wentworth said he would convey to the Prime Minister the appreciation of the denomination for the help which the Commonwealth Government has given towards the establishment of these institutions. Mr. Wentworth has had more



Brother H. G. Halliday, conference secretary-treasurer, has just presented Mr. Wentworth with a copy of "Under the Southern Cross" to commemorate the occasion.

than twenty-one years in the Federal Parliament and has served on many important committees. So far as Western Australia is concerned, probably the most important was the committee which finally brought about the standardization of the railway between east and west. He has been a minister in Mr. Gorton's cabinet since February 28, 1968.

Dedication Service

Pastor Adams, in his dedication service, outlined the responsibility of the family and the church in the care of the aged. He referred to the fifth commandment, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee,"



Freeman Nursing Home, Rossmoyne, in Western Australia.

and Ephesians chapter 6, where Paul says that this "is the first commandment with promise." The pattern of behaviour, as given by God, under which Israel was to live gave full respect to the aged. Leviticus 19:32 says, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."

All who possess Christ's spirit will have a tender regard for the feeble and aged. Even while enduring the agonies of the cross, Jesus remembered to make provision for the care of His aging mother. Pastor Adams, in alluding to the service of Doctor Freeman in connection with our medical work, said, "Doctor Freeman has given a long life of service to God and her fellow men and still does help with advice and counsel on many occasions."

Pastor Adams further commented, "There comes a time to all, when, through frailty or sickness, active service must be relinquished. When it is not possible for the aged to be cared for by their own families, the work belongs to the church and it should be accepted both as a privilege and as a duty. Therefore the establishing of this nursing wing is to bring comfort and help to the aged sick, and to give advice and assistance to the suffering. The considerable help granted from Federal funds has been greatly appreciated in making this possible," said Pastor Adams.

He emphasized further, "So we come today to dedicate this nursing home to God for the needs of the aged, and we trust they will find security, loving kindness and relief from suffering where possible. The character of this work calls for earnest effort and unreserved consecration on the part of the staff and on us all as church members as we aid and support it. Those who work in this line should be men and women who are large-hearted and self-sacrificing, who will work as Christ worked for the cause of God and for the cause of humanity. May this be a place where the aged can turn from the dusty, heated thoroughfare of life, to rest in the shadow of Christ's love as portrayed in the Song of Solomon, chapter 2, verse 3: 'I sat down under His shadow with great delight.'

Tributes

"We pay tribute to those who have carried the responsibility of the care of the aged in the past, such as Matron Bailey, with eighteen years in this service, and many others who have assisted her over the years. We pray God's blessing on the work of this institution and on Matron Broad, who will carry the responsibility, and on all those who serve here." Pastor Adams closed his address by reading from 2 Chron. 6:19, 20 in the New English Bible: "'O Lord my God; listen to the cry and the prayer which Thy servant utters before Thee, that Thine eyes may ever be upon this house day and night.' And the response of the people was, 'For He is good, for His mercy endures for ever.'"



Dr. M. M. Freeman, eighty-six, is the centre of attraction at the opening of the Freeman Nursing Home. She is seen here discussing the hospital named after her with Mr. Wentworth (right) and Pastor Adams.



Mr. Wentworth, M.H.R., manipulates the new type high-low bed made in Western Australia and used throughout the hospital. Pastor Adams watches the operation.

The dedication prayer was offered by Pastor R. W. Taylor, Temperance director of the Seventh-day Adventist Church of Australasia. Other special features included a duet by Pastor and Mrs. L. F. Schick. Delightfully they sang, "Tenderly He Watches Over Me." Brother

H. G. Halliday, conference secretary-treasurer, made a presentation to Mr. Wentworth and also to the director of Social Services in Western Australia. The Perth Advent Band gave a recital prior to the hymn, "Glorious Things of Thee Are Spoken."

Trophy from Tufi

W. LIVERSIDGE, Pastor-Evangelist, Port Moresby

TAKE A CHAIN of palm-fringed villages, place them alongside the bluest water found anywhere on the Papuan coast, add to this delightful scene a people highly skilled in the art of fishing, and the end result may well be the villages of Tufi.

For over seventy years Tufi has been a bastion of Anglicanism in North Papua. For three-quarters of a century these people have been steeped in the traditions of that venerable institution of old England, many having but a formal allegiance but fearing the power and authority of the bishop who presided over them.

God chose 1968 as the year when the presentation of the third angel's message into this difficult area would commence. At that time Nigel Sare from Tufi married an Adventist girl from an inland village. Although the bishop violently opposed the match, the young man determined to take his bride to his village. Nigel's interest in the messages of the three angels was more than a passing affair. An awareness had developed in his heart that this world was soon to end and Jesus Christ would return.



David Walo (right) welcomes the village elder as the latter emerges from the waters of baptism. (Photo: W. Liversidge.)

He found a ready listener in his brother-in-law, a man well respected in the village as a village elder. Three or four other members of the family also expressed interest in the wonderful stories of Bible prophecy, and Nigel decided that it was high time that a missionary came to the village to help in the newly developing work. He wrote immediately to Pastor Paul Jama, president of the North Papuan Mission, stressing the urgency of the call.

Pastor Paul is a man with a big vision. Realizing the importance of placing the right kind of man in such a tense situation, he chose David Walo and his wife for the task. It was with some trepidation that this newly married couple set out for Anglican Tufi, their only contact being an Adventist girl who had married a member of the village. Life was not to be uneventful. Several times the village people, instigated by the bishop, attempted to throw them out of the village. However, God's Spirit gave them courage to persevere.

While attending the Karaisa camp meetings recently I was thrilled to see the first-fruit of David's labour go forward into the waters of baptism. After two years of labour the village elder had taken his stand for truth and righteousness. There are six more people ready now and awaiting baptism in Tufi. Pastor Paul and his staff are confident that there are many more souls, too, who will respond to the gospel invitation.

Thank God for the dedication and sticking power of our national workers.

Dear friends around Australasia, let us unite in prayer to our heavenly Father that more openings and opportunities will be found to enter these villages that have for so long been shielded from the light.

☆ ☆ ☆

WELLINGTON, MINE HOST

BESSIE BLAKE

Dorcas Society Secretary, Wellington Church

ON WEDNESDAY, September 23, 1970, the ladies of the Wellington church invited ladies of the Hutt and Porirua churches to meet with them in the church hall where we were entertained by Sister M. Hatton who spoke on the benefits of a vegetarian diet.

Attractively dressed waitresses handed round generous portions of soups, vegetable rissoles, Nut Meat patties, mushroom bake, Nutolene roast, wholemeal bread, and "Anti-Cranky" spread . . . made with the wonderful Tortula Yeast!

Sister Hatton had previously cooked all the dishes we sampled, which we felt was a great credit to her! Each person present received (with Sister Hatton's compliments) recipe sheets to take away, so I feel sure there will be many new and tasty, as well as healthful, treats on the family table!

The guest speaker in the afternoon was Mr. G. Stanley, superintendent of the Wellington Free Ambulance, who gave a most interesting talk on road accidents as well as accidents in the home, many of which, with more care, could have been prevented. We learned of the work of ambulance men during a very busy and often hectic day!

When we parted to return to our homes all felt much better for a day of learning and fellowship one with another.

☆ ☆ ☆

From MUDGE "GUARDIAN" (N.S.W.), 21/10/70.

GIRL'S CURIOSITY SAVED TODDLER

A TEN-YEAR-OLD girl's curiosity saved the life of a two-year-old boy on Saturday.

Mystified by the bubbles floating on the surface of a water-filled council excavation, Bronwyn Lang of Market Street began to investigate with her hands. When she got closer she was stunned to see the head of a little boy beneath the surface of the water. She immediately pulled him coughing and spluttering from the hole. At first it was difficult for her because his feet stuck in the mud, but she managed to drag him out. He recovered shortly afterwards, having fallen in the water only seconds before the little girl arrived.

The near-tragedy occurred on the corner of Horatio and Lewis Streets, where council workmen are at present digging trenches for water pipes.

Several small children had been playing near the area and had apparently not noticed the little boy slip into the hole.

Bronwyn had just come from the Seventh-day Adventist church service when she noticed the bubbles coming from the ditch. Her mother yesterday said she had been a "bit upset by the incident."

She said the mayor (Alderman A. W. Cox) had been contacted after the incident and he said a pump would immediately be used to empty the hole.

The little boy's name has not yet been released.

Thinking of Attending Avondale College?

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Home Economics Certificate

Two year course.

✱ FINISH THIS LETTER AND POST IT TO:

Avondale College,

COORANBONG, N.S.W. 2265

Dear Avondale College,

You and I have the same aims and ambitions. Mind if we tell each other all about us?

Please tell me about the course, fees and scholarships and entry requirements, etc. I'm attending the high school and will finish the examination in 197.....

My subjects are:

Yours sincerely,

Name Age

Address



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.

Elihu, A Counsellor Condemned

Dear Editor,

The violent protest of your correspondent, Sister M. Ferris ("Record," 30/11/70), hardly comes as a surprise, as I once used to think of Elihu as she does.

We both note that Job was not asked to pray for Elihu. Sister Ferris implies that this was because he didn't need repentance. The other explanation is that he was beyond it!

Elihu's impeccable manners, his enunciation of profound and beautiful truths, including "I have found a ransom," and his eulogizing of some aspects of God's character, mark him as a "gentleman" well versed in theology, but do not necessarily mark him as being righteous.

Remember the whole situation. Satan sought to prove to the universe that Job's trust in God was easily removed. Though allowed to afflict Job through poverty, bereavement and severe sickness, he failed miserably. Similarly he failed to topple Job's faith by resort to logic, concluding that Job stood condemned before God. All these things severely annoyed and puzzled Job beyond explanation. Finally Satan came to Job with the most subtle and severe thrust of all. Elihu's argument in essence was that God is too good and wise to err, therefore Job must be in the wrong. Well might Job despair of eternal life if the assurance of his relationship with God could be wrecked.

Though pretending to assist Job, Elihu's purpose was thinly veiled. He was plainly out to destroy Job's trust in God.

There are two further points I would make in conclusion. First note that God charged Job merely with talking about matters out of his depth. Second, is not the fact that Job's three friends aggravated rather than caused his miseries rather shaky ground for discrediting any analogy between Job's three "friends" and the three unclean spirits? Alan A. Jones, North New South Wales.

Those Pesky Biscuits

Dear Editor,

After reading the letter by Mrs. Treve- than in the "Record" dated October 5, I took it upon myself to make some inquiries regarding the biscuit problem. I thought that maybe other readers of the "Record" may like to know how I fared with my inquiries.

I decided that it was best to get the truth straight from the horse's mouth, so I contacted the head of the laboratory of Arnotts' biscuit factory at Homebush, Sydney. He informed me that they and all biscuit manufacturers use a shortening that comprises all fats, with a great percentage of lard. I guess this is the mixture referred to by Mrs. Treve- than.

I particularly asked about wheatmeal biscuits and he said, "Yes, the fat would be in them, too."

I thought maybe it would be a good idea to contact another manufacturer, so I did and asked the same question and received the same answer—all use this same fat compound.

Still further, I contacted a firm which manufactures cake mixes, and received the same answer. I asked re butter cakes and he said, "Yes, even though there is butter in them, there is still a certain percentage of this fat mixture added, too."

So there seems no way out for us but to make our own. This can easily be done with oil as a good substitute, in cakes, pastry and biscuits. Maybe Mrs. Bartlett could help out sometimes with some recipes in her little corner.

L. F. Abbott,
Greater Sydney.

(Editor's note: Even though this correspondence was provisionally closed, we feel that this letter should be aired because it does, in fact, present a slightly different viewpoint.)

Class Conscious

Dear Editor,

I wish to submit the following points in favour of the multiple-class Sabbath school:

1. It allows closer contact and more personal fellowship than is possible in a large, single class.

2. There is greater time for each member to participate in discussion.

3. This participation improves the quality and quantity of lesson study and the spirituality of individual members.

4. The permanent teacher can provide supporting pastoral care of the class members.

5. More teachers are continually involved in intensive study and care of members. This ensures greater spiritual development for these and a greater development of their talent. As a result the quality of both the Sabbath school and church is raised.

It is true the large, single Sabbath school class has the advantages of being quieter, of being more reverent because of this, of providing a great challenge to a single

teacher, of sometimes providing more talented teachers, of being easily supervised doctrinally, and of being less of a shock to non-member visitors. But isn't this really more the role of the pulpit?

For those who prefer it, some method designed by the individual Sabbath schools could combine both the large-class system and the small-class system and so have the advantages of both!

Here are two suggestions for combining the advantages of both the large-class and the small-class Sabbath schools.

1. Have those desirous of meeting in a large class do so, and those desirous of meeting in a small class meet in classes elsewhere.

2. Alternatively have all members divided into classes with teachers appointed and, according to the Sabbath school size and accommodation, have one or more of these classes meet elsewhere on a rotation plan while the rest of the Sabbath school meets in a single class.

As for accommodation, where there is a will there is a way. Here are some suggestions on the accommodation problem to read while you are thinking up some better ideas:

1. Meet under trees, in back rooms or on verandas.

2. Send some classes to meet with Extension Division members or in divided homes.

3. Visit neighbours around the church. Tell them of the class accommodation problem and ask if they would like to share an interesting lesson with a class.

4. The ideal would be to construct extra small rooms for each class.

5. Almost the same is available in the form of the motor cars parked nearby or in the church yard.

Let each Sabbath school work out its own solution in this matter, but please don't sacrifice the vital role of the small Sabbath school classes.

Russell B. John,
South Queensland.

Good Illustrations

Dear Editor,

Just a word on the illustrations in our current senior Sabbath school pamphlet. They are excellent as is all the material. We have heard of many families taking on the vegetarian diet, and of the encouragement other vegetarians have found. Now is the hour for cooking demonstrations given in a happy spirit. Our Dorcas Health and Welfare has started.

Sybil Broad,
North New Zealand.

"Younger Generation Member"—No. 1

Dear Editor,

It is good to see "Younger Generation Member" "in love with life in general and enjoying good health." Would that we older generation could all say the same. Along with this love of life, of course, should go a full consecration to our Creator who gave us this good health and the ability to enjoy life.

Our greatest enjoyment in life is in sharing the "more abundant life" with

others. Our greatest joy in living is in helping others to find salvation. This is not a whim of the older generation, nor is it hardship or mental torture. Like our Saviour we "delight to do Thy will, O my God."

Can we discern a slight trace of yearning in Y.G.M.'s urgent appeal? Could the unspoken question be, "What lack I yet?"—like the young man whom Jesus loved so much, but who chose to go away sorrowful?

Like righteous Lot, who was vexed with the filthy conversation of the wicked, we need not partake of the sights and sounds that are all around us. The love of Jesus in our hearts will make us immune to the influence of modern living.

"The question that Christ had put to Peter was significant. He mentioned only one condition of discipleship and service. 'Lovest thou Me?' He said. This is the essential qualification. . . . Without the love of Jesus in the heart, the work of the Christian minister is a failure."—"The Desire of Ages," page 815.

We are sure that Jesus would deal as tenderly with Y.G.M. as He did with Peter, and He would probably give him the same commission, "When thou art converted, strengthen thy brethren."

Lillian D. Warren,
South New South Wales.

Y.G.M.—No. 2

Dear Editor,

I would like to address my remarks to Younger Generation Member ("Record," 7/12/70).

Our Christmas week-end has just passed. We have had three Younger Generation Members to spend part of the time with us. What fun we ALL had—I emphasize "all" because the way they laughed showed they were happy. Yes, they are living a good wholesome life and even enduring hardship at times, as good soldiers of Jesus Christ. There are 99.9 per cent of our Y.G.Ms. who are enjoying this kind of life—freedom from music "charged with all the primitive force that only godless pagan worship can provide," freedom from control of drugs, freedom from the desire to demonstrate for hope of a world of freedom from war and misery—these Y.G.Ms. have the knowledge that this life is the beginning of that world. And we older generation members with our "whims" get great fun from their interest in life.

Yes, "strait is the gate"—"He that loseth his life for My sake and the gospel's shall find it." And what a life of happiness when "self" is put down; there is hardship and "torture" too, at times—but afterwards it yields the peaceable fruits of righteousness. One example: part of my "self" is tension, worry, force—put it down, I must, for Christ's sake. Hardship? Yes, but if I had always followed His way of right I would not now be suffering with a chronic ulcer, plus.

When "self" is crucified skies are clearer, food tastes better, the aspirations reach to the stars! The Christian life is a "battle and a march," with victory assured: "Be of good cheer, I have overcome the world." And He said, too, "Follow Me." Whatever Christ asks us to renounce, He offers in its stead something better.

Inspiration of Sister White's writings? Before making any further investigations what about going through the Prophetic Guidance Correspondence Course? This will give all the answers as to who was inspired. (Isaiah 8:20.)

And lastly, do read hymn 284 in the "Church Hymnal." Then let's look out to the younger generation non-members, see their faces torn with an inner conflict, tortured with the hopelessness of this life of "modern" music and the pleasures (?) of the world—mental torture leading them to the brink of disaster. Let's carry the gospel of Jesus' sacrifice, the Father's love, to this younger generation, and they with us, living together, will experience the peaceable fruit of righteousness, fullness of joy, rejoicing in the Lord.

Sybil Broad,
North New Zealand.

Y.G.M.—No. 3

Dear Editor,

In your issue of the "Record" of December 7, there appears a letter from a young man in Victoria who has some problems and is in search of an answer. Let me state right here that this is an oldie that is writing, but I was not always old, and have vivid recollections of when I was a young man, and maybe my experience as such might be some help to this young man.

At twenty years of age I loved the things of this world and enjoyed most things that young people enjoy. Nicotine, liquor, the dance hall, movies, etc. I did not have much interest in spiritual things until one day I read a book called "His Glorious Appearing," a verse-by-verse description of that wonderful prophecy of Matthew 24. I was profoundly impressed and decided that, if I was to meet my Lord, I must change my ways, so I gave my heart to the Lord.

My friends said I was mad. I was the only Adventist in my family at home, and for the first three years was an isolated member. I had no church fellowship, no young people's meetings to encourage me. I found, as Paul says in 2 Cor. 5:17, "If any man be in Christ, he is a new creature, old things are passed away, behold, all things are become new." The things I once loved, I loved no more. The old things had gone; I found myself loving new things; I had found Christ. A new experience had entered my heart. When new films appeared I did not have to decide if it was right to go and see them; I had made my decision once and for all. When TV came I did not have to go to my fellow minister to ask if it would be

a good thing to have in my home; I had already decided as a young man that those things would make it more difficult to follow Christ. I could not afford to let anything come between me and my Saviour.

As regards music, I love good music, but I must confess that as far as pop music is concerned I find it difficult to take. I would sooner listen to New Guinea jungle music; it has more rhythm in it. At the last Sydney Royal Show they put on a pop concert which evidently was within hearing of the animals; after an hour the animals became so upset, they had to stop the concert. The animals could not take it; neither can many Christians. Further, medical science is finding out that it affects the hearing of people. I cannot imagine pop music being sung in heaven.

My young friend is also perplexed over health reform. Maybe there is some reason because of the many brands of health reform. During my years of ministry I have met many extremists, with many conflicting ideas concerning health reform. Instead of its being the right arm of the message, it became to them the whole body; they could talk of nothing else. It was salvation by the works of health reform. "Let me be weighed in an even balance, that God may know mine integrity." Job 31:6. How we need to be evenly balanced in all things.

My dear young friend, perhaps your greatest problem is that of many young people, that you have not fully surrendered your heart to Christ. Dr. Standish in one of his sermons, speaking of the problems facing young people, said, "If the heart is right, there is no problem. To surrender, is to conquer." Probably you will think that I am an old square, a man without a smile, going about with a sad face. I don't think people who know me find me like that. I am happy in the service of Christ, and the decisions that I made to serve my Saviour sixty-three years ago are still with me as I near the end of life's journey. My prayer is, my dear young brother, that you too may find fullness of joy in your service for Him.

W. N. Lock,
North New South Wales.

Eve Was Beautiful

Dear Editor,

Referring to the article on "Bible and Sex" in "Record" dated 21/12/70, last paragraph on page 10, if we compare Gen. 3:6, 7 with 1 Tim. 2:13, 14, we can understand the statement in "Patriarchs and Prophets," page 57, "Eve was as beautiful and apparently as innocent as before this act of disobedience."

When the holy pair came from the hand of the Creator, they were not embarrassed because "they were clothed with a covering of light and glory, such as the angels wear."—"Patriarchs and Prophets," page 45.

"M," North New South Wales.

HILDA BARTLETT'S

Menu
Masterpieces

NUTS are rich in fats, as are certain seeds, such as sesame. Legumes, which include peanuts, are rich in oil; the soy bean being outstanding. Olives and avocados are fruits containing much fat, and many vegetables contain surprising amounts of fat.

SWEET SOY PIE

- | | |
|---------------------------------------|------------------------|
| 1½ cups cooked and mashed soy beans | ½ cup raisins |
| 1¾ cups rich milk | ½ cup sultanas |
| 1 teaspoon finely chopped orange peel | ½ cup dates, chopped |
| 1 teaspoon finely chopped lemon peel | ½ teaspoon cinnamon |
| | ½ teaspoon salt |
| | 2 eggs slightly beaten |

METHOD: Mix milk into soy pulp. Add other ingredients. Pour into pie crust and bake in hot oven for ten minutes, then reduce heat and bake for thirty minutes longer. Remove from oven five minutes early. Sprinkle top with coconut, return to oven and colour slightly. Serve hot or cold with whipped cream.

FOUR ORDAINED IN SYDNEY

(Concluded from page 5)

welcome, and Pastor F. T. Maberly, president of the Greater Sydney Conference, who gave the biographical sketch of each candidate.

Two fathers present to witness the ordination of their sons were called to the platform: Pastor C. S. Palmer, and Pastor Ron Craig, secretary-treasurer of the Trans-Tasman Union Conference.

We solicit your prayers on behalf of these dear brethren as they continue to carry responsibility in the service of their King.

☆ ☆ ☆

"How lovely are the faces of the men who talk with God—

Lit with an inner sureness of the path their feet have trod.

How gentle is the manner of a man who walks with Him!

No strength can overcome him, and no cloud his courage dim.

Keen are the hands and feet—ah, yes—of those who wait His will,

And clear as crystal mirrors are the hearts His love can fill.

Some lives are drear from doubt and fear, while others merely plod;

But lovely faces mark the men who walk and talk with God."

—White Ribbon Digest, Nov.-Dec., 1970.



BAINES—MARTIN. On November 23, 1970, to the chiming of the Avondale College chapel bells, Elizabeth Maryanne, a very radiant bride, came down the aisle on the arm of her father, to stand beside a happy young man, Ross Wilton Baines. Elizabeth is the second daughter of Brother and Sister Roy Martin of Cooranbong, New South Wales, and Ross is the only son of Pastor and Mrs. W. A. Baines of Auckland, New Zealand. Just the day before, Ross was one of Avondale's graduates and had received his B.A. in Theology. Relatives and friends from many miles gathered to wish them well in their life together. As Ross and Elizabeth leave Australia and go hand in hand to Christchurch, New Zealand, we wish them many blessings and many souls for God's kingdom.

W. Baines, C. Raphael.

BLANDIN DE CHALAIN—SMITH. On December 17, 1970, at the Lakemba Seventh-day Adventist church, New South Wales, Vicki, daughter of Pastor and Mrs. Noel H. J. Smith, was united in the bonds of holy wedlock with Jocelyn, son of Brother and Sister Roger Blandin de Chalais, of Lakemba, and formerly of Mauritius. We wish these young people God's blessing as they establish yet another Christian home in Sydney.

Noel H. J. Smith.

BRIANT—JONES. Sunday, December 13, 1970, in the mellow light of the late afternoon sun, Neville John Briant and Kathleen Ellen Jones exchanged marriage vows at the altar in the Seventh-day Adventist church, Ayr, Queensland. Neville is the youngest son of a much respected Adventist family in Ayr, and Kathleen, a nurse, is well fitted to stand by his side. Many relatives and friends gathered to wish these young people God's richest blessing in their united venture.

L. A. J. Webster.

BROWN—McLEAN. Sunday, November 29, 1970, was the occasion of the wedding of Dennis Brown of Avoca, Victoria, and Gwenda Faye McLean of Glenalbyn, Victoria. The wedding took place in the Bendigo Seventh-day Adventist church which was prettily decorated for the service, where relatives and friends gathered to wish the happy pair God's blessing as they set up another Christian home at St. Arnaud.

A. C. Needham.

HOW—LANE. The Osborne Park church, Western Australia, was the scene of a very happy gathering on Monday evening, December 7, 1970, as Sister Jenny Lane was united in marriage with Brother Walter How. "How" is usually a question asked, but this was a case of a question answered, clearly in the affirmative. Brother How rejoices in a new-found faith as well as in the discovery of a fine companion. Many relatives and friends gathered in the setting of the Autumn Club, where they met to wish this happy couple God's richest blessing.

C. S. Adams.

KEENE—HUNT. On December 20, 1970, at 5.30 p.m., Esther Elizabeth Hunt and Neil Douglas Keene met at the Pine Forest in the Wattagan Mountains just outside Cooranbong to be united in the holy bonds of wedlock. A small company of relatives and friends gathered in the forest and later at the Hunts' home in Silverwater to wish them God's blessing as they both engage in teaching in His service at Warburton, Victoria. Esther is the second daughter of the late Mr. C. W. Hunt and of Mrs. Hunt, of Cooranbong, New South Wales. Neil is the son of Mr. and Mrs. D. Keene of Mount Lawley, Western Australia.

B. K. Craig.

LIMOND—COTTIER. During the afternoon of December 17, 1970, Quinton Limond and Ruth Jean Cottier met in the Dora Creek church, New South Wales, to pledge their fidelity to each other in marriage. Ruth is the daughter of Brother and Sister John Cottier of Cooranbong, and Quinton is the son of Mrs. Doris Limond of Mandalong. The church was well filled with relatives and friends to witness the ceremony, and afterwards the guests gathered at the Avondale church hall to wish the happy couple God's richest blessing in their united service. We trust that Quinton and Ruth will find satisfaction and joy in setting up yet another Christian home.

Alfred C. Ball.

NORRIS—PAGE. Two young people, well known and esteemed in Adventist circles at Newcastle and Gosford, New South Wales, were united in marriage at the Gosford Seventh-day Adventist church on Sunday afternoon, December 6, 1970. The bridegroom was Reginald Denis Norris, son of Brother and Sister Garmham of Shortland, a civil design draughtsman. His radiant bride was Roslyn Ruth Page, one of the twin daughters of Brother and Sister Albert Page of Berkley Vale. With her sister, Dawn, Roslyn is a student at the Newcastle Conservatorium of Music, and together they have delighted many an audience with their melodious singing. The well attended wedding breakfast also commemorated the twenty-first anniversary of the twins' birthday, on that very day. The many friends of Reg and Roslyn wish them much of God's blessing as they establish a Christian home in the Newcastle area and continue with their studies for their chosen vocations.

E. A. Boehm.

STOWERS—OPETAIA. John Stowers and Ioka Anne Opetaia met in the Ponsonby church, Auckland, New Zealand, on December 10, 1970, to exchange marriage vows and to promise faithfulness to each other as they with God's help will set up yet another Christian home. John is a member of the well known Stowers family of Samoa, and Ioka, who is a daughter of Brother and Sister Opetaia of Ponsonby church, has recently completed a special nurses' course at the Auckland hospital. As these two young people join hands in furthering God's work we wish them much of His blessing.

J. L. Howse.

TURNER—PHILLIPS. The central Perth church was the scene of a very happy occasion on Sunday afternoon, December 6, 1970, when Reginald Turner and Lois Phillips stood before their relatives and friends and made their marriage vows together. Reg, son of Brother and Sister Percy Turner of Geraldton, and Lois, daughter of Mr. and Mrs. Jack Phillips, also of Geraldton, plan to make their home in Perth where Reg is employed with a firm of chartered accountants. It is our sincere wish that God will richly bless this young couple as they dedicate their lives to Him, and may theirs be a home where the angels love to dwell.

L. F. Schick.

TILL HE COMES

ANDREW. Albert Andrew was born in Yorkshire, England, on the first day of November, 1886. During World War I he served his country in France and was the sole survivor of his regiment. Following the war Bert was a member of the Coldstream Guards and on the staff at Buckingham Palace. After migrating to Australia he found the great truth of the Advent message, and in 1955 was united in marriage to Ethel Nichols. Bert and Ethel were members of the Macksville church, New South Wales. Only this year (1970), age and infirmity brought Bert and Ethel to the Charles Harrison Home. Following his brief illness, we tenderly laid Bert to rest on Sunday, November 29, among God's sleeping saints at Avondale cemetery, assured of a glad and glorious resurrection and reunion when Jesus comes. Pastors D. Sibley and W. G. Turner assisted the writer. E. Clark.

BOYLE. In 1954 Myra Boyle became interested in the Advent message as a result of listening to the Voice of Prophecy. She and her husband soon became staunch members of our church, rejoicing in their new-found faith. For many years Sister Boyle suffered severe attacks of asthma, and on the evening of November 16, 1970, at the age of just forty-five years, while enduring one of these attacks, her life ebbed away. She was laid to rest in the Griffith cemetery to await the call of the Life-giver. To her husband Jack, sons Kevan and Gregory, and daughter Zara, we point to the day when their dear one will be with them again. The writer was assisted by the local minister, Brother M. C. Spain. H. J. Watts.

CURNUCK. Lucy Minnetta Curnuck died in "the blessed hope" at a private hospital after a long illness, on December 6, 1970. Born seventy-five years ago she was pre-deceased by her husband, the late William Thomas Curnuck. To those who mourn the loss of a loved one we give our heartfelt sympathy. Survivors include Kay, one of the grandchildren, an officer in the Trinity Gardens MV Society, South Australia. Services were held at a funeral parlour and at the Dudley Park cemetery, on December 8. S. H. Wood.

GREIVE. Ora Muriel Greive, after a short illness, fell asleep in Jesus on December 9, 1970, at the age of fifty-two years. Ora trained at the Sydney Sanitarium and also served at the Warburton Sanitarium. In 1945 she married Louis Greive, then served in the mission field for eighteen years and finally four years in the home field. A loving and lovable Christian, she brightened the lives of all whom she contacted. Left to mourn are Louis her husband, and three children, Neroli, Robin, and Geoffrey, her aged mother and brothers Russell and Trevor. Pastor L. C. Naden assisted by Pastors E. A. Boehm, S. Stocken and the writer brought messages of hope to the bereaved as Ora was laid to rest at the Avondale cemetery, New South Wales. H. J. Halliday.

HALLAS. Sister Alice Hallas passed to her rest in Brisbane on November 25, 1970, at the age of eighty-four years. She was baptized in Bowral, New South Wales, by Pastor E. B. Andrews in 1967, and since that time had been a devoted and loyal church member. Just prior to her death she moved to Brisbane and her brief period of fellowship with the Mitchelton church endeared her to the hearts of many. At the Albany Creek crematorium, we committed her into God's care until Jesus comes. J. N. Beamish.

HEFREN. Margaret Alison Hefren fell asleep in Jesus at the Charles Harrison Home, Cooranbong, New South Wales, on November 30, 1970, in her ninety-fifth year. She was a charter member of the Drummoynne church, New South Wales, and was baptized in 1910 by Pastor L. J. Imrie. Three children are left to mourn the passing of a devoted mother: Pastor A. L. Hefren, his brother Harold and sister Ida (Mrs. Roberts). Sister Hefren led an active life in Christian service and died in the sure and certain hope of a resurrection to eternal life through Jesus Christ. Pastor A. C. Ball and the writer were associated in the funeral service at the Avondale cemetery. H. J. Halliday.

MARCH. Amelia March fell asleep in Jesus on November 2, 1970, in the Gympie General Hospital. Sister March was one of the pioneer Adventists in Australia. She became a member of the church at the age of sixteen and for seventy-two years remained faithful. She attended Avondale in the second year of its opening, with fifty-five other students. She also lived at Sunnyside with Sister White for a period of time. An organ owned by our late sister was used in the first Queensland camp meeting. For nearly twelve months she was confined to hospital, but even then the evidence of her deep faith shone through in her serenity and kindly spirit. Sister March was laid to rest in the Gympie cemetery, Queensland, on November 4, in the sure and certain hope of the resurrection. Brian Smith.

McKINLAY. On November 27, 1970, following a long illness, Reginald McKinlay passed away at the age of eighty-two. He was laid to rest at Peterborough, South Australia. Our sincere sympathy is extended to his sorrowing wife Elsa and daughters Dorothea Clapp, Mavis Rowe, Elva Cherry, Norma Cozens, Thora Arthur, Jessie Markwick and Verna Davis. May the God of all comfort sustain the family in their loss. M. P. Cozens.

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ACKNOWLEDGEMENT

The treasurer of the North New Zealand Conference wishes to acknowledge the receipt of \$101 tithe.

BRICK HOLIDAY FLATS. Fingal Heads, near Coolangatta. S.C. Water frontage, minutes' walk surf, beach and river fishing; mountain views; ideal children, family and honeymooners. Minter, Ballina Road, Lismore Heights. 2480

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WANTED TO BUY. One copy of George McCready Price's book, "The Greatest of the Prophets." Please write to: Mr. R. A. Andrews, 4490 Namarluk Drive, Ludmilla, Darwin. 5790

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WAHROONGA. 2076

Kindly supply names and addresses of church pastor and elder for reference purposes, together with a recent personal photograph.

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 " MERRIL HAYWARD

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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

FLASH POINT . . .

- ✱ Brother S. R. Rex, a literature evangelist of the Greater Sydney Conference, has been appointed to serve as assistant Publishing Department secretary, to replace Brother Clarrie O'Neill.
- ✱ Brother E. B. Giller, of the Victorian Conference, has been appointed to the position of pastor-evangelist at Port Moresby in the Coral Sea Union Mission. This position has become vacant due to Pastor Liversidge's being granted leave-of-absence to further his study overseas. Brother Giller will not be taking up his appointment until after Doctor E. E. Cleveland's programme in Victoria.
- ✱ The Tasmanian Conference have called Pastor R. N. Lawson of South Queensland for field and evangelistic work in Tasmania.
- ✱ Brother K. J. Bland of the North New Zealand Conference has been appointed as district director at Angoram in the Coral Sea Union Mission.
- ✱ Miss Linda M. Watson, a 1970 Secretarial graduate of Avondale College, has been appointed to the Central Credit Office, Sydney, for office work.
- ✱ Miss Maria Caminita, who was previously appointed to the staff of the Central Credit Office, Sydney, has now been appointed business teacher at the Longburn College.
- ✱ Miss Helene Jenkins, a 1970 graduate from Avondale College, has been appointed to the staff of the division office.
- ✱ Mr. Lyn Butcher, who was previously employed by the Sanitarium Health Food Company at Brisbane, has recently come to join the staff of the division office to replace Brother R. Batchelor as custodian of the division buildings and grounds.
- ✱ As we go to press, the Victorian camp meeting and session is in progress. President for the past four years, Pastor C. F. Hollingsworth announced his retirement on the first evening of the session, and this indicated to the nominating committee that they would have to consider another name to lead Victoria for the next two years. The committee brought in the name of Pastor H. B. Christian to the delegation, and this was voted through. Victoria says farewell to one dedicated and godly leader and welcomes Pastor Christian who has led South New South Wales Conference with unflagging energy for the past four years.
- ✱ In the New Year Honours list, Dr. Roy Scragg, son of Pastor W. M. R. Scragg of South New South Wales, and formerly Director of Public Health for New Guinea, and now Professor of Medicine and Science in the University of Papua, was awarded an O.B.E. We congratulate Professor Scragg.
- ✱ Ingathering is just around the corner. If you can't wait to begin, then what's holding you up? By way of encouragement, we mention that North America is almost finished and is doing very well. In the seventh report published in the "Review and Herald," it indicated that, as of December 26, \$6,771,240.20 (U.S.) had been gathered in. This represented a per capita result of \$15.40 (U.S.) and a gain of \$162,605.15 over the previous year. This should encourage the Ingatherers of this division and . . . Good Collecting, Everybody! (P.S. Your church could be OUT in two week-ends if every shoulder went to the wheel, you know.)
- ✱ Last year a Loma Linda University Heart Team heeded the call, "Come over to Macedonia and help us," and went to Greece. Our readers might be just a little proud of the fact that the chairman of that team was none other than Dr. Don Wilson (son of Brother and Sister W. R. Wilson of Cooran-bong). The team has worked in association with Greek surgeons, and in the few months from July to November, sixty heart operations had been performed.

Gleanings from the "Record"

TWENTY-FIVE YEARS AGO

THE FOLLOWING is a report of the graduation exercises at Avondale College in the year 1946. The article was written by Elva E. Thorpe and appeared in the "Australasian Record" dated 21/1/46.

"On Friday evening thirty-eight graduates attended the well-filled pavilion to participate in the vesper service conducted by Pastor J. B. Conley on the subject of David and Goliath. . . .

"The Sabbath morning mission exercise was given by Pastor R. A. Anderson concerning the work on Jamaica. . . . Following Sabbath school was the church service. Pastor Rosendahl, the principal, extended a warm welcome, and this was followed by a special item by the choir, 'Jesu Joy of Man's Desire.' Following this, Pastor W. G. Turner delivered the baccalaureate address. . . .

"On Sabbath afternoon a baptism was conducted by Pastor G. G. Stewart, and then an investiture by Pastors E. L. Minchin and R. A. Anderson. . . .

"Pastor R. A. Anderson gave the graduation address on Sunday evening—a very inspiring meeting, and finally the presentations were made."

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FIFTY YEARS AGO

The following short news notes appeared on the back page of the "Australasian Record" dated 24/1/21.

"Each year there are, on an average, 15,000 persons accepting the truth for this time."

"The General Conference sent out more than three hundred missionaries last year, the largest record of the kind ever made."

"Coming from South Africa on the 'S.A. Commonwealth,' Pastor C. A. Paap and wife arrived in Sydney on Thursday, January 6. We have been pleased to receive a visit from Pastor Paap at our Union Conference office. . . ."

"The morning service in the Wairoonga church on Christmas day was an occasion of special interest. The indebtedness on the church building having been liquidated during the year, the edifice was rededicated to the service of God. Dr. Sherwin, the first elder, presented some interesting facts in connection with the history of the church. . . .

"Pastor Westerman gave a helpful address showing some of the objects to be attained by the erection of church edifices. . . . Pastor Turner offered the dedicatory prayer."

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"Mere sorrow which weeps and sits still, is no repentance. Repentance is sorrow converted into action; into a movement toward a new and better life."
—M. R. Vincent.