

# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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Another Younger Generation Letter

## AM I ON THE WAY OUT?

Dear Editor,

I am of the dreaded younger generation. In fact, I'm probably classified as a "long-haired lout" by most "mature" family-minded conservatives. But the funny thing is, I'm not.

Really, I'm a very conservative teenager. For example, I like cornflakes and milk for breakfast, just like my dad; and I definitely disagree with drug-taking. I like fast cars, but not if they're driven dangerously. I even enjoy a party—strictly non-alcoholic though. My clothes are modern, I suppose, but only because I grew out of the last suit I had for five years.

And yet for all this my elders lump me into a group labelled "Definitely on the Way Out of the Church." In fact they even discourage me from coming to church by making loud, snide remarks to each other about my hair and clothes. My hair is usually neat. True, it does touch my collar—but it's always clean. My elders often sidle up to me and "joke" about it.

"Let's put it in a pigtail with a red ribbon," they'll say, and laugh unroariously. Very funny for the first time but, as it happens nearly every week, I'm not laughing quite so hard now.

I forgot to mention that I go to university. Because of this it is assumed I am certainly not interested in religion; especially as I study science. My relationship with God is non-existent, so they say.

To make matters worse (better for my critics) I own a 350 c.c. Kawasaki motorbike on which I bring a girl to church occasionally. She also goes to university and previously was an atheist. Now, she's not quite as certain. And yet, my "non-Christian" friends are "surely leading me on the path to hell and eternal death."

Then, there's my guitar. I'm strictly a "folk" fan and I've studied hard at guitar playing and can now play quite well. Unfortunately, the guitar appears to be the devil's own instrument, and whenever I offer to play as a special item in Sabbath school, there is always "someone else" or "a full programme."

I don't mind these things really. What I am worried about is the non-interest of "good" church members in



my situation. Mine is not unique. Look around, people, in your churches. I am there in the form of that misunderstood youth in your congregation whose appearance may be different from yours but whose attitudes to religion are real. Yes, real!

Quite often we have slightly differing views on some modern-day problem, but we think for ourselves. We are individualists in a thinking sort of way. We need guidance and love just like your own son or daughter.

My plea to you, church members, is to be tolerant and open-minded about us. We make the inevitable mistakes; we are sorry and forgiven by God. Too often we are not forgiven of men.

Paul Harlock,  
—from YOUR church?

# The 1970 Goulburn Miracle

G. COOMBS, Elder, Goulburn Church

A THOUSAND YEARS AGO, Otto the Great, Emperor of the Holy Roman Empire, was renowned for his energy and courage. Nowadays the same characteristics bear fruit in the ministry of his twentieth century Australian namesake Evangelist Bill Otto. Goulburn, N.S.W. (pop. 21,000), has been the centre of Pastor Otto's work during 1970. This staid, conservative city has never been noted for its response to spiritual challenges, and it was no surprise to the local church folk to see only a token cross-section of the populace appearing during the early stages of the mission, which commenced on March 1, in the largest and best-known hall.

Coming directly from mission efforts in tropical, open-hearted (if rough-and-ready) Darwin and Mt. Isa, Evangelist Otto confessed himself "disappointed but not discouraged" by the reaction of these cold-climate people. Who could foretell during these disappointing early stages that before the year's end thirty-nine precious souls would be baptized into God's remnant church by our evangelist, aided and abetted by his faithful lieutenant, Brother Robert Kingdon, and the sterling behind-the-scenes assistance of his devoted wife?

Such a forecast, which had indeed been made by Pastor Otto, met with little more than polite scepticism from the locals. Little did these folk realize what a chain-reaction was to take place as the Spirit-filled truths of the three angels' messages proceeded to take root and bear marvellous fruit in family after family.

The Goulburn meetings—two per week—terminated after some three months, to be followed by a condensed series of eleven meetings in the smaller town of Crookwell, thirty miles away. The audience at these meetings regularly included a large Goulburn family whose curiosity had been whetted by the decision of one of its members to witness of the Lord's salvation in baptism, notwithstanding some criticism.



Pastor Bill Otto baptizing in the Wollondilly River at the Goulburn campground.



Brother R. Kingdon (left) with the larger portion of the thirty-nine baptized during the campaign. (Photos: R. Kingdon.)

This fine family in due course also succumbed to the workings of the Spirit, and soon followed to the font.

## Fires Kindled

And while snowflakes drifted on the cold Crookwell breezes, a log fire cast its cheery glow inside the hall, and fires of faith were kindled as Evangelist Otto unfolded his message of warning and comfort.

Our small, dedicated mission team then cast its eyes towards Wingello, a tiny village in an apple-growing district north of Goulburn. In this district for many years our Brother Cec Rampton had sold fruit and vegetables from farm to farm and door to door, scattering many seeds of a different kind which were about to bear a harvest.

Many enlightening truths made their impact during the fourteen meetings conducted at Wingello, and in due course a further group of joyful candidates accepted the ministry of their equally joyful evangelist in the waters of baptism.

In all, six baptismal services have been conducted, culminating in no less than three of these in one day! Of this latter series of three, one was celebrated, by special request, in the calm waters of the Wollondilly River.

On the following day church members, old and new, joined together in the fellowship of a picnic at Wombeyan Caves. The fruits of the mission made their weight felt when, at a new-versus-old tug-of-war, the oldies were overwhelmed by the new recruits! Another interesting feature of this day—a cold one—was the appearance of Evangelist Otto in a pair of shorts, his stock of trousers still wet from the previous day's series of three baptisms!

Among the most outstanding stories of conversion is that of Michael Fernandez, a young man who went forward in baptism despite tremendous opposition from his family. Since that joyful day he has been witnessing strongly to school-mates and ministers alike. He has already, within a month, had the joy of winning one of his friends to the Lord.

More wonderful fruit is still to be garnered at Goulburn. Can this be the prelude of new and marvellous times to come? We believe so.

One thing is certain, things will never be quite the same again at Goulburn.

• "Vanity is the quicksand of reason."  
—George Sand.

# HISTORIC PICTURE GALLERY



THE SIGNS PUBLISHING COMPANY STAFF, 1916

Front row (boys seated on ground, left to right): R. Henderson, H. Cole, C. Walton, A. Fraser, L. Goldsmith, E. Miller. Second row: Miss H. James, G. Howse, H. Stockton, F. Knight, G. Josephs, Pastor C. M. Snow (editor), W. Miller (manager), — (thought to be a visiting General Conference man), A. G. Miller, Pastor S. V. Stratford, L. Romero, J. Wallace, B. Miller. Third row: S. Hitchins (Mrs. M. Pringle), D. Cole (Mrs. M. Dyason), Mrs. Gregory, Mrs. O'Connor, Miss N. Williams, Miss A. Romero, Misses E. Pallant, A. Bell, J. Fraser, E. Hawkes (Mrs. R. Stockton), I. Holding (Mrs. Wheeler), Isa Johnson, M. Gersbach (Mrs. O. Goldsmith), R. E. Ure, K. Bell, L. Burlison (Mrs. H. Franks), J. Reekie (Mrs. W. Litster), W. Litster, L. Rose and E. Woolrich. Back row: O. Goldsmith, Don Stock, F. P. Ward, Bert White, — Payne, H. Franks, L. Miller, W. Tate, R. Romero, D. Deverall, C. Hawkes, W. Edwards, T. Behrens, and F. Behrens. (Photo: Miss R. E. Ure.)

## God's Greatest Gift

**FOR GOD**  
the greatest lover

**SO LOVED**  
the greatest degree

**THE WORLD**  
the greatest number

**THAT HE GAVE**  
the greatest act

**HIS ONLY BEGOTTEN SON**  
the greatest gift

**THAT WHOSOEVER**  
the greatest invitation

**BELIEVETH**  
the greatest simplicity

**IN HIM**  
the greatest Person

**SHOULD NOT PERISH**  
the greatest deliverance

**BUT**  
the greatest difference

**HAVE**  
the greatest assurance

**EVERLASTING LIFE**  
the greatest possession.

John 3: 16.



A GROUP OF MISSIONARIES IN THE SOLOMON ISLANDS, 1922

Wives are sitting in front of their husbands, so in identification we take them together (from left): Pastor\* and Mrs. H. B. Wicks, Pastor and Mrs. R. Barrett, Pastor and Mrs. J. D. Anderson, Brother and Sister J. Archer, Pastor and Mrs. R. H. Tutty, Brother and Sister David Gray, and Pastor and Mrs. C. A. Wrigley. The small boy at the front is Allan Wicks.

\*Those identified as ordained may not have been at the time but they subsequently were.

(Photo: Pastor C. A. Wrigley.)

## YOUTH FITNESS CAMPOUT

J. K. AITKEN, Bangalow

RAIN and slippery roads limited attendance at our campout at Bangalow in November, 1970, but a relaxing and enjoyable time was had by all who came. We had four large tents and about thirty participants from Kurri Kurri, Gwandalan and Kanwal. Five extra cars bearing thirty more people arrived for the Sabbath morning services.

The first main event was a bird hike at 5 a.m. on Sabbath morning. A lyre bird was seen close by, and whilst looking for another lyre bird we were thrilled to see a rufous fly-catcher.

The Sabbath school was conducted by Pastors C. Stafford and S. Stocken in two of the large tents. By this time the rain had stopped and a most enjoyable divine service was held out of doors with Pastor H. Watts as the speaker.

Nearly all took part in the Saturday evening camp fire entertainment, presenting humorous and musical items. While conditions were unsuitable for the rock climbing demonstrations, physical fitness tests and obstacle races provided a considerable degree of amusement.

On Sunday morning the young people "hiked" up the rock face while the remainder of us broke camp. Upon their return we all departed as a convoy.

Mud everywhere, canvas to be dried out, aching limbs—but we know that we have developed an understanding with many young people, and trust that God will give us the grace to lead them to surrender their lives to the Saviour.



### BLIND SPOT NO. 1

The influence and reputation of the publications for the blind produced by the Seventh-day Adventist Church is known around the world. The Christian Record Braille Foundation was founded in 1899 and has endeavoured to bring the message of the soon coming Saviour to the blind and physically handicapped. Every known means of communications media is being utilized. Publications are produced in braille, large print, on records and on tape.

Thousands of pages of truth-filled literature are shipped daily from the international headquarters in Lincoln, Nebraska, to eighty-five countries.

Full Vision books are produced for blind parents of sighted children. The

(Concluded on page 18)



# TOGETHER

—WITH THE PRESIDENT

AT THE 1970 Autumn Council held in the Takoma Park church, Washington D.C., brethren attached to the Lay Activities Department unrolled a lengthy scroll which had been received from the Far Eastern Division. A close examination of the scroll revealed that it carried thousands of names of individuals residing within the territory of the Far East. Names were recorded in many languages. I observed the neat hand-writing of people who were apparently well educated. Other signatures appeared in Chinese characters and still others in languages unknown to me. Interspersed here and there among the English and Chinese characters were thumb prints, the insignia of those who were uneducated and who could not write their own names. It was announced that there were 7,770 signatures on the scroll and each one who had placed his name or mark thereon is a layman in the Far Eastern Division. By recording his name each accepted a challenge to conduct two lay-efforts during the year 1971, which has been designated Laymen's Year. Here were the educated and uneducated and those in between dedicating themselves to service for the One whom they love and whose name they will uphold to others.

The challenge that has come to the laity of the Far Eastern Division is the same challenge that faces the laymen of the Australasian Division. That is, to join in prayer for spiritual power and to move into a strong soul-winning programme.

When writing to the Romans, Paul stated that he was not ashamed of the gospel of Jesus Christ which is the power of God unto salvation. At this time God is calling His children into a fellowship of the unashamed. This fellowship began at Pentecost, and after the experience in the upper room those men knew that they had the greatest thing on earth and could not wait to share it. What was it that made Paul so unashamed? In Romans 1:14 R.S.V., he writes: "I am under obligation both to the Greeks and to the barbarians, both to the wise and to the foolish, so I am eager to preach the gospel to you also who are in Rome."

Paul reminded the Roman believers that he was under obligation to preach the gospel, and that he was eager to carry out this assignment. From the time he opened his eyes in the street called Strait, Paul began to live aright and he felt himself to be a debtor. He no longer saw mankind as such; this was too general. He no longer saw just Israel; this was too narrow. He saw individual people of all social, educational and financial levels. He saw them as people who desperately needed to know Jesus.

Paul was unashamed of the gospel because he recognized the universality of sin. He knew the burden of guilt. He recognized the impossibility of man rescuing himself and he knew what it meant to be admitted into a life of peace, a life of victory and a life of sonship. Because he was so thoroughly convinced of the truth of the gospel, and because he could personally experience its blessing, he knew that he was under obligation to lift up Christ and was eager so to do.

If the Apostle Paul could visit with us today he would urge upon each of us a personal salvation so that we would be certain of God's power in our lives and then share that power with conviction. He would urge us to a genuine concern for every man, woman and child who is without Christ. He would stress the importance of a commitment to witness for Christ wherever we are, by word and deed—not flooding the world with words, but with a message.

It has been stated that if there is to be a large-scale witnessing, there must be a large-scale conversion within the church—a vital, up-to-date relationship with Christ. How important it is that there be whole-hearted consecration to the service of Christ on the part of every worker and of every layman.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be labourers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not labourers together with God."—"Counsels on Stewardship," page 52.

"Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as labourers together with God."—"Christ's Object Lessons," page 402.

What an impact we can make in this great division as we uphold Christ in this Laymen's Year and proclaim His message of love!

R. R. FRAME



# News From All Over

Compiled by MERRIL HAYWARD

## BLESSINGS FROM A CURSE

Colorado, U.S.A.: Jackie Jones was involved in a hunting accident at the age of sixteen and her leg was amputated at the knee. During her recuperation last winter at the Boulder Memorial hospital, Jackie became interested in nursing. She was determined that being an amputee would not hinder her in any way. Being a sporty type, she has taught herself to run, play tennis and snow ski all over again. She has become a nurse and hopes to be a physical therapist someday, but in the meantime she is showing other amputees how they can do what she has done.



## FRIENDSHIP FOR "OLDIES"

Detroit, Michigan: A church in Detroit has started a new service for the elderly. It is called "Hello Daily." Volunteers from the church, telephone isolated elderly people living alone who wish someone to check with them. The callers tell a little of what is happening in the community and inquire if there is anything they can do for the one to whom they are speaking. If the caller can get no response from a certain person, the caller then visits the person to check the reason. The idea is a personal touch in an impersonal age.

## VOLUNTEERS, OR ELSE!

East African Division: The East African Union operates two hospitals, one in Uganda and the other in Kenya. Each of them has expanded physically and in terms of service to their areas. However, the possibility of losing these institutions is becoming uncomfortably real. In less than two months from NOW there will be only one physician to serve these two hospitals, which are 500 miles apart—that is, unless one or more doctors volunteer to fill the gap. The loss of either of these hospitals would be a severe set-back to the evangelistic work in this area, and thus the need is urgent!

## WHAT KIND OF LIFE?

Abingdon, England: An Anglican chaplain told the Modern Churchmen's Union Congress recently that doctors should not try to save a life that would be little more than a vegetable. The Anglican chaplain said that although "Always Save Life" was a good motto for doctors and nurses, it should be adopted only if that life was "human" in the complete sense of the word.

## THEIR DAYS ARE NUMBERED

India: A missionary who has returned home after twenty-four years' service in India predicted that all Western missionaries will be gone from that Asian country within a few years. The pressure from anti-Western and anti-Christian bodies has caused the government to reduce the number of foreign missionaries consistently over the past few years. It appears that the Indian people are very soon going to have to carry most of the responsibility themselves.

## HIGH RISE FOR WALLA WALLA

Washington: Walla Walla College has recently opened a new high-rise dormitory for women. The building is seven stories high and cost one million dollars. Some 206 residents enjoy 16' x 10' rooms featuring walk-in closets, built-in vanity table, sink and mirror, movable desk and bookcase combination of built-ins, orange-brown brick and cement blocks painted an off-yellow. There is carpeting throughout halls and lounges. All floors have approximately sixteen student rooms, a lounge, study room, utility closet and bathrooms. The girls may use the elevator, but many of them (to keep fit) climb the eighty-four steps to seventh floor. The picture shows the interior of the rooms.



# Northern Tasmanian Bible Camp

SUE ROENFELDT

I DON'T recommend that anybody commence a Bible camp under canvas at 9 o'clock at night. Speaking from experience, I can say that it has its problems. For one thing there was no electricity and at that time of night it was ridiculous to light a fire. Forty human beings rushed around in unknown Tasmanian bushland, with piles of bedding under their arms, running into people they didn't even know. Of course it seems quite humorous now. After much confusion and a worship at 11.30 p.m. by torch-light, everyone retired to his tent.

This was the beginning of the first Northern Tasmanian Bible Camp organized by the Launceston MV Society. About forty young people from all towns in the northern half of the State had met for the first time. We were honoured to have as our guests for the week-end, Pastor Ron Thomas, Missionary Volunteer secretary for Tasmania, and Frank Dyson and Mike Chamberlain, two young ministers.

The location of the camp was an area of bushland known as Wet Caves, which consists of a series of caves going underground for five miles. This area is located about fifty miles from the city of Launceston. The theme for the camp was "Christ Is Life," and all our Bible studies centred around Christ.

At 6.30 Sabbath morning—the next morning—fuzzy heads and bleary eyes peered out from tent flaps, and a look of sheer



The Launceston MV leaders, Neil Roenfeldt (left) and Neil Dawson (right), with guest speakers Frank Dyson, Pastor Ron Thomas and Mike Chamberlain. Photo: L. J. Worker.

amazement crossed their faces. How different it looked in daylight! Beautiful mountains and bushland on one side, and in front, acres of rolling clover with cows peacefully grazing.

Following the confusion of the night before, no one could imagine that this place would look so peaceful. After group worship and a hearty breakfast, everyone met in the clover paddock, sat themselves on logs, and began Sabbath school. We were sixty in number, plus twenty curious cows which gave us their undivided attention. The Launceston MVs conducted Sabbath school and the lesson study. In the divine service, Mike Chamberlain's voice rang out over the bushland as he imparted to us the knowledge of "Christ in You."

## Sadness on Monday

Lunch followed and then a period when everyone prepared themselves for a nature walk to the Leander Falls, a very impressive sight after a strenuous one-hour climb through dense rain forest. After a relaxing Bible study with Frank Dyson, "Christ Is Living and Coming," an enjoyable tea was had by all. A very impromptu concert was given by various camp

members, after which everyone was happy to retire for the night.

Sunday dawned a lovely day and, after worship and breakfast, Mike led in a study of "Christ Is Happiness Now—Later." It didn't take long for the youth to prepare themselves for the walk of the camp—a climb of 4,300 feet to the top of the nearby Western Tiers. There were many weary bodies scattered along the mountain side, and only fourteen made it to the top, with congratulations going to Vivienne Newton, who was the only girl to make it. After tea and a Bible study given by Mike and Frank, everyone retired, sleep coming very quickly that night. On Monday morning there was a hint of sadness in the air. This was the last day of the camp. The Bible study of the morning with Frank Dyson—"Christ in You for Others"—was followed by a question period, the three guests of honour answering the questions put to them by the youth. Because many young people had long distances to travel, Pastor Thomas then gave his study on "Christ in You—Now."

Breaking camp and saying good-bye is perhaps the worst part of camping. We met as strangers, but parted true friends. Many friendships were made. Although the parting was sad, our hearts were happy in the knowledge that we had made a Friend that week-end, a Friend who will never leave us—"Christ."

☆ ☆ ☆

## NORTH NEW SOUTH WALES

# A VISIT TO SHOAL BAY

JOHN SKELTON

IT WAS REALLY the nicest garage I had ever seen. In fact it was the nicest garage I had ever worshipped in. Let me tell you about it. It was no bigger than any other garage—just big enough to hold a car comfortably, as it did during six days of the week, but there the similarity ends. This garage was lined, at least for two thirds of its length. It was lined and painted in such a lovely subdued pastel colour, and its solitary window on one side was framed in lovely frilly curtains, and, wonder of wonders, wall-to-wall carpet covered the floor. Now I ask you, can you imagine a nicer garage than that? Let me tell you a little more—and here I must call upon your imagination, for I had never before imagined the preparation for Sabbath that entailed anything like this.

"Dad, back the car out will you please; it is time that we prepared for Sabbath." So it was. Rain, hail or excessive sunshine—the poor old car had to vacate its shelter and stand outside, at least until Sabbath was over. Then began the Sabbath preparation in earnest. That linoleum floor must be thoroughly clean—and is made so. Why? Well, one just cannot lay a wall-to-wall carpet over a dirty lino.

Now, the organ goes just there close up to the wall. It has to be close or there is not enough room to move past it. Now the pulpit, small but neat, is lugged into position, backing up to the curtain. That word "lugged" is used after some thought and after seeing the pulpit. Now the chairs—small, aluminium and comfortable, usually stacked along the wall to make room for the car—are unstacked and arranged in rows, across and facing the pulpit. All is ready for Sabbath school and the church service.

That was the preparation for Sabbath. Say, dear reader, as you read this, can you imagine the difficulties they worship under up at lovely Shoal Bay? Wouldn't it be wonderful if we could do something about it? Oh, I nearly forgot one item. Sitting where one cannot help but see it, is a small collection box, slotted on the top. That is the church building-fund box.

You see, while the congregation consists of only eight or nine persons, maybe ten, all of these but one are, well, not old, but they have travelled a long way along life's journey. They have not lost sight of the vision of some day having a place of worship of their own, and so from their meagre possessions they are giving and praying.

I spent two wonderful Sabbaths with the dear folk in that lovely seaside resort and I am looking forward to going back again. I will not go empty handed for I cannot help but think of all that the preparation for Sabbath entails for these people.

# MINISTERIAL TRAINING COURSE FOR NORTH PAPUAN WORKERS

W. LIVERSIDGE, Pastor-Evangelist, Port Moresby

WITH THE ADVENT of nationalism in the Territory of Papua and New Guinea, the administration has adopted a policy of "Indigenization," that is, the replacing of Europeans with nationals wherever possible. Some people believe that the government is striding out far too quickly in these matters, but the leadership of the Seventh-day Adventist Church in Papua and New Guinea believes that the time is ripe for national workers to be trained to assume an even greater share of responsibility in the church.

With this thought uppermost in our minds, the forty-five ministerial workers from the North Papuan field met with their president and the writer at the Inonda central school for a week of instruction in doctrine, practical theology and leadership. Many of these men are experienced soul-winners, with a faith that is wonderful to behold. Many, on the other hand, are missionaries of long standing who did not have the opportunities that are now offered to budding evangelists and ministers.

Each day commenced with early morning prayer bands at 5.45, the first half-hour being spent individually alone with God. The beautiful surroundings helped to create a sense of oneness with the Creator. The spirit of togetherness was evident and the real thirsting after the Holy Spirit was as a fire in every heart. Shyness and embarrassment were overcome as each worker took his turn with Bible studies and short talks designed to improve the worker's presentation of material as well as to help him to see any weaknesses that might be evident.

The series of meetings on soul-winning and decisions was designed to produce a great fruitfulness, and the many questions that emanated from the discussion groups were an indication of the enthusiasm that was generated. One concrete example of the success of this type of programme occurred while we were still engaged in the training programme. Edwin Kai, a ministerial graduate from Sonoma College, had spent his first year working in the town of Popondetta. Although he had several good Bible studies he had no decisions for Christ and the church. After hearing the first few meetings on decisions, he went back into town and applied the techniques of appeal and decision to his contacts. The result? That week he had four people decide to attend church for the first time.

With the future so uncertain and everyday events around the world pointing so directly to the early return of the Lord Jesus Christ, fellow missionaries, let us lay aside every weight and direct our energies to the training of our national workers and people so that with our arms linked and our voices raised the cry of the three angels will be heard in even the most remote villages and areas. This is our only chance of finishing the work that has been entrusted to us.

# INVESTMENT GLASS

JEAN MADDEN, Warwick

IN 1872 Allan Cunningham discovered the Darling Downs. A Scot named Patrick Leslie was the first to settle in the land Cunningham had discovered. Pastors Keith DeVille and Rex Tindall discovered a few gems for the Lord, and later a church was established to His glory in Fitzroy Street, Warwick.

The congregation is small and welcomes visitors or members passing through on holiday to the "sunny, warmer regions." Mr. G. Nicholls, a weights and measures inspector, is the Sabbath school superintendent. He has a keen eye for glass and bottles to swell the Investment fund. Mr. L. Reibelt is a Main Roads foreman, and he has an eye, too, for bottles and glass to swell the Investment fund, and keep the roads clean.

In a venture which took five members along the Cunningham Highway from the turn-off to Gladfield (approximately eight miles), forty-four returnable bottles were found, enough glass litter to fill three forty-four gallon drums—approximately fourteen hundredweight of glass. Personal belongings found: one pair of dark glasses and one wallet containing personal papers and \$43 in notes. (The wallet has been returned to the owner who lives at North Star.)

Prospecting for souls is not easy in our population of 10,345, where we have St. Mark's Church of England, St. Mary's Catholic Church, St. Andrew's Presbyterian Church, Methodist, Salvation Army, Baptist, Lutheran, Gospel Hall, Church of Christ, Plymouth Brethren and Jehovah's Witnesses, but the glass glitters and wins souls in some mission area.

"So we struggle on, dear pilgrim;  
Jesus trod this way before.  
When this weary life is over,  
None will trouble any more!  
All our cares and all our burdens  
We will lay at His dear feet.  
Courage! Just a little longer!  
We shall walk the golden street."

Our total Investment for three years: \$820.



Those attending the ministerial workshop at Popondetta, North Papua.  
Photo, W. Liversidge.

# The Future of Fulton in Fiji

W. J. DRISCOLL

SINCE RETURNING TO AUSTRALIA from Fiji, I have had two particular questions put to me by nearly everyone I meet. How are things in Fiji now they have independence? What brings you back here so soon? The answer to the second question can be given in one word—Qantas; the first poses more of a problem, and calls for a little more thought.

Fiji is now independent. Royal Island Night, October 10, 1970, at Albert Park, Suva, where "Smithy" dropped down years ago during his trans-Pacific air saga, was one of the most interesting parts of the independence programme. Nationals from most parts of the Pacific rendered special national items in national dress for over four hours. It was a cultural feast, and the whole programme was organized and executed with a finesse that was a real pleasure to follow. His Royal Highness Prince Charles seemed to enjoy the programme as much as anybody, particularly when he later drove away with the winner of the "Miss Fiji" contest. That was about seven past midnight. All was well; no scenes; and the "sabbath" drew on. Those who cared returned to their homes to continue the celebration in a way more congenial to their individual tastes. We went home and wondered at it all.

Just before Independence, one of our men was given a week to quit the colony. Others were asked to hand in their residence permits. And the remnant are being asked, "How long before a national can replace you? Who are you training to take your place?" On top of this mixture there is an uneasy racial relationship. 1 Corinthians 13 is not the strongest plank in the parties' platforms. Would it were so. There is not a great deal of love lost between the indigenous Fijians and the Indians, who in a short century have come to measure over 50 per cent of the population. I quizzed a few people of differing ranks, and what I heard made me conclude that the "wall" may have to be "built in troublous times." Nehemiah and his colleagues had to and were successful, and I'm sure we can, too, with

the strong arm of our God to guide and support.

## Building up in Fulton

The "wall" at Fulton College is being built soundly with what we have on hand. There are three main divisions on the college campus: primary, secondary and tertiary. The secondary has been pushed up to University Entrance standard, and this year we have twelve students sitting this examination. The tertiary provides for commercial, theological and teacher trainees. Fulton has much in common with Longburn, where the introduction of a new teacher's programme accredited by the New Zealand Education Department has given the much-needed stimulus to the work in that institution. At Fulton also, successful candidates will be given registration qualifying them to teach in both denominational and State schools. This is a most desirable progressive step for both of these growing colleges, and it is our opportunity and privilege to continue supporting these centres of training.

The day I left Fulton I asked the assistant business manager, Mr. Peach, if there was anything I could bring back from Australia for the college. "Oh, yes," he replied eagerly, "we need new tools, particularly hammers, for the woodwork department, a new tractor for the farm, a new typewriter for the library, a new lawn mower, a reading laboratory, a . . ." And while he took a breath I suggested we had enough on our plate for the time being, apart from the fact that Customs might query such items in our personal effects. At least, readers can see that we are a normal growing institution whose needs are legion, and whose budget (ever heard of that word before?) is limited.

And Meli Tuqota asked me if I knew of anyone who has a double-string-bass, with bow!

God has answered our prayers in the past and He is still answering them. We had been praying for some time that God would impress those who have and can, to help senior students at Fulton who have not and therefore can't, in respect to financing their way through a college course. Within twenty-four hours of my arriving in Australia, Mr. Dawson and his laboratory staff at the Sydney Sanitarium and Hospital told me they wished to sponsor three students in the secondary teacher training course. I was delighted, as you can well imagine—prayers answered so quickly, and from an unexpected source! Here are a few dedicated workers, already serving their God in a big way, but willing and anxious to start up an extension service at Fulton. Thank God for such consecrated service.

Fulton is not a Fijian institution; it is an international college. We take in students from Pitcairn, Samoa, Tahiti, New Hebrides, Tonga, Cook Islands, Australia, and now from the Bismarck-Solomons Union Mission and the Coral Sea Union Mission. The location of this college in Fiji is ideal, up till now. All we ask of the new Dominion is the liberty to practise as an international institution; as such it cannot help but be a vital asset to the rapidly developing Fiji. Just as we have a mixture of students so it is desirable to have a mixture of nationalities on the staff in deference to this heterogeneous enrolment. The next best thing is a staff of expatriates. But just what

(Concluded on page 13)

[MORE ABOUT FULTON ON PAGE 13]



Pastor Kevin J. Moore (left) and his Fulton choir.



# GO

## CARMEL

"GREATNESS  
THROUGH SERVICE"



Since 1907 a rising generation of Adventist youth has walked this path to **Carmel College**. They have come here from distant lands; from all states of the Commonwealth; from city and country; from Christian and non-Christian homes.

Out from these halls they have gone again, many to mission service; hundreds with a new vision of life, their feet set to walk the pathway of service.

Many applications have already been received, but there are still vacancies in the halls and classrooms for the 1971 academic year.

Mr. J. G. Litster, B.A., Dip.Ed., A.A.P.S., M.A.C.E. (picture at right), is the newly appointed principal. He will be happy to answer personally your enquiries about Carmel College and the courses it offers.



# Over 60 years' e



Spring sunshine has enticed this Sabbath school class outside. Incidentally, either the parents or grandparents of all those pictured are ex-students of Carmel, a college with traditions.

Not only in doctrinal classes but also in more casual fellowship with one another and with Christian teachers, students formulate attitudes and ideals which prepare them for a place in the world and the church.

Some gain valuable skills and mechanical "know-how." Practical subjects offered to boys in 1971 include Woodwork, Technical Drawing, Building Construction and Metalwork. Students gain experience in maintenance work on and around the campus.

For girls, specialist instruction is available in Home Economics, Dressmaking, Home Management, and Business Subjects.



Lovers of music and the arts are able to develop their interests under the expert guidance of highly qualified tutors. They are encouraged to use their talents to bring joy to others while striving for excellence of achievement.

It is always our purpose to equip students better to serve their local churches as a result of their stay at Carmel. Our revised Lay Workers' Course aims to produce efficient church leaders and lay preachers.

Athletics and organized games are a feature of college life, while the beautiful West Australian climate makes the college pool a popular resort during the autumn and spring terms.



# Experience



- ★ Top left: Sabbath school class on the college lawn.
- ★ Bottom left: Welding in the workshop.
- ★ Centre left: 1970 choir under the direction of Pastor H. W. Hammond at the closing exercises.
- ★ Centre bottom: Students enjoying the college pool.
- ★ Top right: After a morning at the beach the connoisseurs queue for the "Chef's Special."
- ★ Centre right: Pruning in the orchard. Max Ward (left), great-grandson of Pastor H. R. Martin who started the college, is working with David Corker.
- ★ Bottom right: Science Talent Quest award-winner, Don Sforcina.



Carmel College is ideally situated in a fertile valley on 140 acres of fine orchard and grazing land surrounded by virgin bush. The facilities for studies in agricultural science leave little to be desired. Students are trained in the care of our own fruit trees, dairy-cattle, poultry and sheep. Only at Carmel College is it possible to qualify for an Agricultural Certificate recognized by the State Department of Agriculture, while availing oneself of the advantage of a Christian education.

Students in the third and fifth years are currently presented for public examinations culminating in the Matriculation Certificate—a pre-requisite for Avondale and other tertiary institutions. In recent years students have been successful in gaining Commonwealth Scholarships at secondary and tertiary levels. A high pass rate has been maintained in the Humanities, and Don Sforcina is typical of students who have had the advantage of a Christian approach to Science.

A balanced education demands recreation, and students participate enthusiastically in hikes and picnics organized throughout the year. One "Adventure in Living" was the 400-mile trip to the Murchison Gorge where the boys camped out with their preceptor and other faculty members.

# in educating for eternity.

## ***COURSE DETAILS***

### **COURSES and SUBJECTS OFFERED at CARMEL COLLEGE, CARMEL, W.A. 6076**

- Junior Certificate:** (3rd Year High) Old and New Testament History; Art; Book-keeping; English; Home Science; Maths I, II, III; Music; Science A and B; Shorthand; Social Studies A and B; Technical Drawing; Typewriting; Woodwork.
- Leaving and Matriculation Certificates:** (4th and 5th Year High) Matriculation Subjects: Biology; Chemistry; Economics; English; Geography; Modern History; Maths I, II, III; Music; Physics.  
Additional non-Matriculation Subjects: Accountancy; Agricultural Science; Art; Doctrines A and B; Home Science; Stenography; Technical Drawing.
- Layworker's Certificate:** A one-year course designed to prepare mature young people to take responsibility in local church leadership and evangelistic activity.  
Subjects: Doctrines A and B; Bible Survey; Lay Evangelism; Church Leadership; electives as desired.
- Business and Secretarial Certificate:** A course designed to prepare office personnel by studying subjects from the following: Accountancy; Book-keeping; Business English; Commercial Arithmetic; Doctrines A and B; Office Machines; Shorthand; Typewriting.
- Home Science Certificate:** Basic Subjects: Bible Subjects; Home Science; Dressmaking; Commercial Arithmetic; English; Electives: Book-keeping; Typewriting; Music; Art.
- Certificates in Agriculture:** Three certificates are available by the selection and grouping of subjects chosen from the following: Agriculture I and II, Agricultural Botany; Agricultural Economics; Animal Husbandry I and II; Farm Management and Finance; General Building; Soil Science I; Welding; Field Experiments and Property Management; Machinery Experting; Motor Maintenance.

**Students who find the above courses unsuitable may enrol for selected subjects as the timetable permits.**

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## ***INFORMATION APPLICATION***

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Should you desire further information regarding Carmel College, detach this portion and mail to us:

The Principal,  
Carmel College,  
CARMEL, W.A. 6076.

Dear Sir,

Please forward details of the courses offered at Carmel. I am particularly interested in.....

NAME.....

ADDRESS.....

.....POSTCODE.....

# He That Endureth at the Beginning

KASENI BAINIVALU

(Kaseni is a teacher who has returned to Fulton to do the secondary teaching course.)

MY MIND GOES BACK to the time when I was a student in the year 1959. Every Sabbath, different groups of Fulton students went out to the various villages near by, to do missionary work.

Sakiusa (a cousin of mine who is now a taxi driver in Suva) and I were selected to go to Matacaucau, a village which is about two miles away and located to the north-east of Fulton College. We were rather discouraged when we heard our names being announced from the pulpit by Pastor Jenkins. It was the first time for us to be engaged in such a work.

However, we took it as men and so we were driven to our destination in one of the teachers' cars. This village is built on a narrow, elongated hill with gentle slopes on both sides. We began to distribute our papers as soon as we arrived. The majority of the villagers accepted the papers, but a few refused to participate. Everything went smoothly until we came to the compound of the Methodist minister.

This man was a tall and muscular gentleman, about forty-five years old and six foot six inches tall. When I knocked at his front door, he yelled out at us and asked, "Who are you, where do you come from and what is your business in this place?"

Seeing that I was a little bit older than Sakiusa I was therefore unfortunate to have to answer all the questions. I looked at him right in the eyes, pretending that I was not afraid of him, and said, "We are students from Fulton College. We are here to give out papers which contain valuable lessons for church members and also for those who are preaching."

He pointed at his bookshelf and said, "Do you see those books? Those are the text books which have been sent direct from Suva for my work. For that reason, I don't intend to waste my precious time to take and read your insignificant papers." At the same time he grabbed his long walking stick and ordered us to leave his compound as fast as we could.

As soon as Sakiusa saw the tall minister waving his stick in front of me, he ran for his life from the top end of that long village to the other end, and I followed him at quite a good speed, just to see that I was far enough from the long stick, till I reached the end of the village.

On the way back, Sakiusa told me that he didn't want to do any more jobs like that for the rest of his life. That was to be his first and last missionary work on this earth.

**If At First You Don't Succeed . . .**

Next week another man was appointed to replace Sakiusa. This was Savenaca Turanga who is now the leading minister of the Wainibuka region. Moreover, he is the son of Pastor Mitieli Nakasamai, the pioneer missionary to New Guinea.

Not long after we began our work, we were confronted by the same ministerial gentleman. He pointed at me with his long stick and said, "Hey! you! Didn't I tell you not to come back again last week?" I answered him and said, "Yes, you did, but I feel that I've got something really worthwhile and the people of this village do need it."

He uttered strong words which we didn't expect to hear from the mouth of a man who claimed to be the representative of God in that village. He was so excited, confused and completely filled with the spirit of enmity! He then rushed towards me and got hold of my neck and pushed me forward with his huge, tough hands. I tossed like a tiny piece of paper before I came to a stop. He again turned around and did the same thing to S. Turanga. Turanga attempted to battle him in words, but he didn't take any notice of what S. Turanga was trying to tell him. He pushed us one by one like that until we came to the end of that long village.

The whole village was in a state of tumult. The villagers were gazing at us; some of them were on our side and I could see tears flowing from their eyes. However, the voice of this man sounded like a bass trumpet. He wanted us to get out quickly.

## You Can't Stop the Word of God

Before we left the village, Turanga looked at him and said, "Look, minister, you can't stop the Word of God coming into this village; you know that the death of these villagers is upon you and God will ask you about it when He comes again."

Next week Mosese Dranibaka was appointed to go with me. Dranibaka is now the headmaster of Delainamasi government school near Nasinu Training College, Suva. In fact he is the son of a prominent retired pastor called Ratu Semi Vuloaloa.

At last we found ourselves in the middle of the same village and discovered that the minister was away. This time a young tough looking man came to us. Without any warning, he punched me with his right hand. Luckily I took a step backward and his blow landed on the pile of papers which I was holding. Before he sent his second blow, I said to him, "Listen, mate, we are not coming to make trouble; we are coming for a different purpose altogether. If that is the way you feel about our coming, we're sorry about that." After uttering strong words, he left us and returned to his gang.

Turaga-ni-koro, the man who was responsible for the affairs of the village, came



Kaseni Bainivalu

and apologized to us on behalf of the villagers. We admired his sincerity and accepted his words of apology before we returned to college.

Taniela Bola was my next companion. Bola is a pastor at the moment and he is looking after Suva Fijian church. On our way we saw the antagonistic minister planting cassava in his garden. To my amazement, he smiled at us and greeted us in a friendly tone of voice. Then he started to apologize about his cruel actions he had done to me recently. At the end he gave us permission to do what we liked in the village.

Unfortunately, that was my last week to visit Matacaucau because I was graduated the following week and the mission sent me to Vatuvonu Central School. I don't know whom Pastor Jenkins appointed to replace me, but one thing I know; the man who was among those who were planning to throw us out was baptized and he is now an active member of the Suva Fijian church.

Let me conclude by quoting Mark 8:38 which says: "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels." Don't you reckon that it is necessary for each one to keep on and not easily give up?

[More Fulton Stories next week.]

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## THE FUTURE OF FULTON

(Concluded from page 8)

is around the immigration corner and the political corner, we do not know for sure.

Please add Fulton College to your prayer list for 1971, and pray that the Master will so overrule that Fulton College will continue to be an evergrowing light of the Pacific, that it may continue to be an instrument in the hands of God's people for the finishing of the work in this very needy field. God willing it will be our privilege to introduce many of these dear folk to you when we are gathered home.



# SHEEP IN WOLVES' CLOTHING

VINCENTE Q. TIGNO, JNR.



YOU HAVE OFTEN heard of "wolves in sheep's clothing" who, now and then, foray against the flock. But how about sheep in the attire of wolves?

Satan knows from experience that it is nigh impossible to break up the church by means of outside pressure. History teaches that when the church is persecuted its strength and number increase. The blood of the saints is a germinating force that causes the seeds of truth to sprout and proliferate beyond expectation.

Satan also knows that there is another way of breaching a hitherto impregnable object—to generate havoc from within. What more clever manoeuvre is there than to get some of the sheep to do the work of wolves?

## Satan's Modus Operandi

Being adept at spiritual blackmail and sabotage, Satan moves initially to recruit useful accomplices. Second, he masks the operation with the guise of legitimacy. Accomplices fall into two general categories:

1. **The unwitting:** These are the often sincere and honest persons who long for better conditions within the church and sigh for changes within the organization. Some of them, unfortunately, have more "zeal than knowledge"; and 2. **The ready:** These are the disgruntled and disillusioned members who, for one reason or another, harbour complaints and ill-feelings against the establishment. They have a tendency to jump at the first opportunity to get even.

Paradoxically, Satan presents his delusion in the form of a worthy spiritual movement; a crusade for piety and higher Christian living. As anciently, so now he appears as an "angel of light" and his ministers appear as "ministers of righteousness." 2 Corinthians 11:14, 15. Such was his tactic at the beginning of his rebellion in heaven, and it was relatively effective.

"Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully

instilled into their minds his own distrust and discontent that his agency was not discerned. . . .

"While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. . . . While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace."—"Patriarchs and Prophets," page 38.

Satan will employ the same crafty approach in his modern-day warfare against the true church, and works in at least four areas:

1. **A Cry for Reform:** "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists."—"Selected Messages," Book 1, page 204.

"Men professing to have new light, claiming to be reformers, will have great influence over a certain class who are convinced of the heresies that exist in the present age and who are not satisfied with the spiritual condition of the churches. . . . Someone making high profession as a reformer comes to them, as Satan came to Christ disguised as an angel of light, and draws them still further from the path of right."—"Testimonies," Vol. 5, page 144.

2. **The Sanctuary Question:** "Men who pretend to have been taught of God, will adopt fallacious theories. . . . These false prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories. And even some of those who, in times past, the Lord has honoured, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the sanctuary question."—"Evangelism," page 360. (Emphasis supplied.)

3. **A Move for Independence:** "Some have advanced the thought that as we near the

close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent."—"Testimonies to Ministers," page 489.

"God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—Id., page 61.

4. **Accusation of the Brethren:** "For years I have borne my testimony to the effect that when any arise claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren."—Id., pages 36, 37. (Emphasis supplied.)

In the light of the preceding statements, it is not surprising that in these last days, various persons and movements will emerge within the church, agitating for changes. Paul warned, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:30.

In his own deceptive manner, Satan will present his modern-day agents as pious, harmless, and well-meaning persons whose only concern is the well-being of the church. He will glamorize them as the real saints who are misunderstood by the "stubborn leadership" and the "blinded majority." However, let us never forget that such is but a diversionary tactic; a camouflage for a sinister design. Satan's consuming obsession is the destruction of

God's church and organization through calculated anarchy. By carefully planted agents, by subtle insinuations, by well-phrased slogans, and with looks of piety he will seek gradually to undermine a member's confidence and faith in God's appointed organization and leadership until he is ready to separate from the true body of Christ.

**The True Shepherd's Way**

If it is true that the church is defective; that it has fallen into the Laodicean stupor; that the leadership is myopic and inconsistent; that the ministry has become an altar of cold ashes; that the organization has bogged down in the mire of bureaucracy; that the theology and doctrines are in some respects rigidly outmoded; that the majority of the laity are nominal spectators; that institutionalism has supplanted the missionary outreach; and that the mission programme has become just another outlet for tourism, the fact still remains that Christ, the head and founder, is still at the control tower. When His appointed stewards forget themselves and things seem to get out of hand, God will unveil His strong and saving arm. He will sweep the debris and wash the church and "present it to Himself a glorious church, not having spot, or wrinkle or any such thing." Eph. 5:27. In His own good time and in His own way, God will arise with "healing in His wings." Mal. 4:2.

In this process, will God use human agents also? What kind will He employ? Surely, He will not use disgruntled fanatics, disciples of anarchy, intellectual egotists, world-oriented philosophers, opinionated crusaders, advocates of racism and separation, pious wolves, or self-styled reformers.

Being a God of reason, sanity, love, justice, mercy, and order, He will employ human agents whose minds, hearts, and souls correspond to such divine qualities. God will work through His designated channels and organization and within the framework of law and order.

Let us then examine our motives candidly, search our hearts honestly, and fix our position objectively. Sincerity is no guarantee against the devil's wiles.

We must not be sheep playing the part of wolves!

—"Review and Herald."

"Human love may change, but Christ's love knows no change. When we cry to Him for help, His hand is outstretched to save.

"The mountains may depart, and the hills be removed; but My loving-kindness shall not depart from thee, neither shall My covenant of peace be removed, saith Jehovah that hath mercy on thee.' Isa. 54:10, A.R.V."—"The Ministry of Healing," page 72.

# We Don't Need to Investigate Everything

RUTH L. MOYER

THERE IS A SMALL active group who are teaching many things about the sanctuary and kindred subjects. They challenge others to study their material and say that a person is narrow and prejudiced if he does not. They use quotations from the Spirit of Prophecy about the importance of investigating new light, and say that no one can refute their teachings if he doesn't know what they believe. As a result, many feel it a duty to read their material and listen to them. (Apparently many have not noticed that the Spirit of Prophecy urges caution about so-called "new light.")

In the meantime, the followers of this teaching discuss the church. They say the Seventh-day Adventist Church is the true church—it is not Babylon—yet in a very subtle way from time to time they tell of discussions between them and officers and ministers of the church in which they are made to appear right and the ones standing for the church appear to have failed. No, they do not call the church Babylon in name, but the tendency is to tear down confidence in their leaders. Is this being loyal to the Seventh-day Adventist Church?

Admittedly, we Seventh-day Adventists should feel very humble, for we are not what we should be; we have been careless and failed to hold God's standards high. But God says His church will be prepared for her final work. Our leaders are calling for revival and reformation. The Spirit of Prophecy says it will come.

Ellen G. White says regarding certain so-called light in her time:

"You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent in that which has been written; you have been able to discover nothing objectionable; but this is no reason for using these writings as you have done. Your course in this matter is decidedly objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God, to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings?"—"Selected Messages," Book 2, page 94.

"Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect. IF MARKED INCONSISTENCIES AND UNTRUTHFUL UTTERANCES WERE APPARENT in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given. The reason why I hang out the danger signal is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as FAITHFUL SENTINELS keep the FLOCK OF GOD FROM ACCEPTING INDISCRIMINATELY ALL THAT PROFESSES TO BE COMMUNICATED TO THEM FROM THE LORD."—Id., page 95. (Emphasis supplied.)

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theatre of His grace, in which He delights to reveal His power to transform hearts."—"The Acts of the Apostles," page 12.

The church's need is great, but God is prepared to care for this emergency, and His love for her is infinite.

Could it be that much time is consumed in investigating the literature of this group when the master mind back of it all is leading people only further away from a settled state of confidence in the church?

—"REVIEW AND HERALD"





## 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.

### Adventist Witnesses

Dear Editor,

Re the "Wanted: Literature Evangelists" plea from Mrs. Lorna Mowbray, dated 30/11/70. I think the purpose and work of the literature evangelists have been misunderstood by this lady. She surely does not expect the mere handful of these men that we have in the whole of New Zealand to do all the evangelizing in this country, apart from the missions? She must know that it is the "rank and file" of the Jehovah's Witnesses who are doing this zealous door-to-door work—housewives and ordinary working people spreading their message (unpaid). Because all participate they can and do organize things efficiently, and, after all, is it a sin to be efficient, or are we meant to be sloppy and apathetic?

I can't understand the writer's complaint about the Witnesses' efficiency, although I can understand the complaint of their success (as admitted), but then, they are the ones doing the work, aren't they? They are showing an interest in people, and the people (some of them, anyway), seeing no one else around, are responding. Don't worry the literature evangelists, Mrs. Mowbray. Where are all the Adventist lay-people within fifty miles (or more) radius of your area?

It is no use Adventist lay-people complaining about the success of "Witness" lay-people. If they want results they'll have to organize, too, which means that they will also have to go from "door-to-door." Of course, if people don't wish to do this, then it's no use crying about those who do it most willingly.

Incidentally, re the touchy matter of the efficiency and organization in witnessing of the "J.Ws.," I notice that we Adventists are not slow in drawing up maps and really getting organized when the annual Appeal for Missions Campaign is on. This is the only occasion each year when people

really get a proper chance to meet Adventists at their doors, and it is unfortunate that the Adventists they meet on their doorsteps are calling on them "cap in hand," as it were.

Ingathering is proof that we Adventists can be efficient when it suits us; well, as regards areas like Mrs. Mowbray's (North New Zealand), all I can say is that despite the wide-scattering of people and places up there, if the Witnesses can get together enough folk to really "rake in the souls" of that area, then Adventists should be able to do likewise, and I mean the "unpaid" ones!

Eric D. Birch,  
South New Zealand.

### Anyone for Fluoride?

Dear Editor,

The article in the "Record" (5/10/70) entitled "Delay, Decay and Dentures" included a list of materials required to build healthy teeth. "Proteins and minerals, such as calcium, magnesium, phosphorus and carbon, are very important to healthy teeth, and the trace minerals, although required in lesser amounts, are vital also."

It is of considerable interest to know that fluoride has been identified as an important "trace mineral" for developing healthy teeth. In those parts of the country where the water supply contains less than one part per million of fluoride, concerned parents will ensure that their children's diet regularly contains adequate quantities of this element. For complete details professional dental advice should be obtained. An adequate fluoride intake can nowadays be included with the many other requirements of dental health.

Bronte W. Gabb, Ph.D., M.B., B.S.  
Oxford University, England.

### An Answer in Search of a Young Man

Dear Editor,

Sorry that an answer to the seeking young man has been delayed so long, but none of us "oldies" is anxious to be the first to be impaled on the broad blade brandished by that rampant young lion.

We know that we are being "needed"—and yet he doesn't approve of "knockers"—Hmm.

The letter from the South Queenslander was lying on the table as I read Young Generation Member's letter. I don't see any mention of "agonized reelings" (though he could have had them!). He did mention ears deafened to grander harmonies by mod music. (Mine seem deafened to ANY sound after a session.) But his main protest was that there may be danger of such music invading the church. Y.G.M. makes this danger imminent when he says that 99.9 per cent of today's younger generation wants to hear this music. I fear that the 1 per cent who don't listen are not the Seventh-day Adventist youth around me! But so far they don't have "pop" sessions in our church. Will they?

Whether Brand X biscuits—or flake, or hamburgers—will shorten his life is doubtful. But whether his life will be worth while without a joyful living up to the

high standard that God has set for His people in diet and health is quite a question. And he may have a point about the torture some suffer regarding these things. We could pay that one!

Y.G.M. wonders if as many would turn out to hear a sermon by Mrs. White as would come to hear the Pope.

N.S.W. Railways were surprised to find how many didn't turn out to hear the Pope. But since Y.G.M. has studied the Catholic religion and still remains an Adventist, he must admit to the power of the principles outlined by Mrs. White, and be interested in this small statement from "Testimonies," Volume 2, page 133. "Every act of our lives affects others, for good or evil. . . . If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence upon others, and thus hundreds and thousands are affected by our unconscious influence."

"Those who have great light and precious capabilities will have a large field in which their influence may tell unto life eternal."—"Sons and Daughters of God," page 273.

Maybe, like Joseph and Daniel, Y.G.M. could be honoured of a whole nation if he practised the teachings of Mrs. White unswervingly. That's how many COULD hear a sermon by Mrs. White.

Brother Editor, will you please let Y.G.M. into a secret? WE were the Y.G.Ms. once, and if he sees evidence of us enduring mental torture and hardships it is because we didn't measure up to the "high calling" and carry the battle to the gates and see the victory won. We are afraid that another generation might fail because OUR influence wasn't rightly exerted, and that we might have to render an account for what WE have done.

And when we hear Y.G.M. excuse young people for liking the sights and sounds and tastes of the world, when he sounds a little snide about the inspiration of Mrs. White, we are more afraid—afraid they are forgetting the vibrant challenge: "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for right though the heavens fall."—"Education," page 57.

Tell him that we are sorry that the rearguard is so faulty; but THAT'S NOT THE DIRECTION THE VANGUARD SHOULD BE LOOKING!

O.G.M.,  
Victoria.

### And Another . . .

Dear Editor,

In reply to "Younger Generation Member" I would like to say that I belong to the "oldies" and I am perfectly sure I love life and health as much as he does. I believe his wish for us is that we "prosper and be in health." If we believe that our bodies are the temples of the Holy Ghost and we have intimate friendship with God as we sit and eat with Him, we will not



partake of anything we would not offer Him. So please leave me out of your "pill programme," for my board is always lavishly provided and enjoyed.

I am afraid, too, that I don't reel at the pagan, uncivilized, raucous, swinging music (did you call it that?), because I don't listen. I personally think that God, who listens to the music of the spheres and the glorious notes pouring from angelic throats, would feel it an insult that we should offer Him such "praise." It is to be deplored that the church has to come down to meet the teenagers. It should be rising higher and drawing the teenagers with it. The Spirit of God and not the spirit of the world is what the young people need in these perilous times.

The next criticism is about diet. God has graciously given to the church the Spirit of Prophecy. If it directs you NOT to eat anything that would injure that beautifully made body, you wouldn't wish to, would you? There are two ways for travellers. Be sure you follow the right one.

You can't surely mean what you say about Ellen G. White. God says, "Believe His prophets, so shall ye prosper." I believe she was a very beautiful Christian giving this church wisdom to be without spot or wrinkle for the Lord's return. No one has ever to my knowledge been able to find her life other than a righteous one.

The Pope certainly brought a crowd, but don't you know that "the whole world" except God's chosen will "wonder after" this religio-political power? Aren't you glad the prophecy has been fully explained to us? At least no one ever called her "God Almighty" or "Your Holiness," which titles belong to God alone. As far as drawing crowds, she spoke with such power and clarity, without loud-speakers, that thousands went to listen and came away filled with the Holy Spirit with whom she was so intimate. Instead of being critical, I would certainly pray for wisdom to see the vast disparity between the Pope and Sister White.

Always remember, too, that there is no generation gap between Christians.

A well-wisher,

Pearl B. Ellison.

#### Incidentally Biscuits

Dear Editor,

I have been reading with interest the various viewpoints as to whether or not Australian biscuits contain XPO or not. The two letters printed in the "Record" dated 11/1/71 seem to settle this debate rather well. However, I wish to consider the topic of biscuits in an altogether different light.

Looking critically at the contents of such food items as biscuits would lead us to eliminate them from our diet quite apart from "animal fat" content, as they contain far too much sugar and white flour to be considered nutritious. Ellen White in "Ministry of Healing," page 302, says, "Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of

indigestion." "Testimonies," Vol. 2, page 369, states, "Sugar clogs the system. It hinders the working of the living machine." So much for the content of biscuits and like delicacies.

We, as Adventists, broadly admit to being health reformers—often as not with no real knowledge of what it means. The field of health reform entails a vast number of principles meant to keep us healthy and happy if we would only try to follow them.

Now one of these principles is, I venture to say, overlooked by a vast number of "health reformers." In "Ministry of Healing," page 384, Ellen White states, "Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness." In "Counsels

on Diet and Foods" it is stated, "Three meals a day and nothing between meals—not even an apple—should be the utmost limit of indulgence. Those who go further violate nature's laws and will suffer the penalty." Page 182.

Now, I would ask the question, "Generally speaking, when are biscuits eaten?" I personally feel the answer could not be "at meal times." Biscuits and such items are usually consumed as "snacks" to tide us over till the next meal. Therefore, I do not see too much importance in establishing the content of biscuits as they are really an unnecessary item of indulgence for most people. As a well-known theologian has said, "Do we eat to live—or live to eat?"

I am sure that Adventists, if they carefully studied the Sabbath school lessons for the last quarter of 1970, have learned a great deal about health reform and its

(Continued on page 20)

## ... Telos Is Coming



Miss Estelle Jorgensen (left) performs with Miss Alise Schram.

## Daughter of Cooranbong Family Is University Teacher

ESTELLE JORGENSEN, daughter of Pastor and Mrs. A. S. Jorgensen of Avondale College, Cooranbong, has been appointed to the music faculty of Andrews University, Berrien Springs, Michigan, as an instructor in piano.

An Australian, Miss Jorgensen received the Master of Music degree from AU last August. Her educational accomplishments prior to that time include a B.A. Hons. in Economics from Newcastle University, 1967; a Diploma of Education from Newcastle Teachers' College, 1967; and an A. Mus. A. diploma in piano performance, 1968.

While attending AU last year, Miss Jorgensen combined her piano talents with the singing abilities of Miss Alise Schram, now a music teacher at Hinsdale, Illinois, and made a concert tour of several western states—including Nebraska, Colorado, Utah, and Minnesota. They also performed several times in the Canadian province of Alberta.

Throughout her music career, Miss Jorgensen has been involved in evangelistic efforts at religious services of various denominations in both Australia and Canada and now lends her talents to the United States.

**BLIND SPOT No. 1**

(Concluded from page 4)

stories are printed in braille and bound with the colour pictures and the ink print story. Now blind parents can hold the attention of their sighted children at story time.

This is another service provided free by the Christian Record Braille Foundation of Lincoln, Nebraska.

(This feature will continue for some weeks.)



**BAZLEY—THORPE.** The South Brisbane church provided a beautifully decorated setting for the wedding of Kelvin Roy Bazley and Jennifer May Thorpe on December 13, 1970. Kelvin is the son of Brother and Sister Henry Bazley, and Jennifer is the daughter of Brother and Sister John Thorpe, both well-known Queensland families. Many relatives and friends witnessed this young couple take their marriage vows and later shared in the reception at the conference hall. As Kelvin and Jennifer set up their home in Darwin, where Kelvin has been appointed as an engineer, we know that they will be as great a blessing in that area as they have been in their home church at Mitchelton. We wish them much of the Lord's blessing in their future life together. **W. J. Watson.**

**BRADSHAW—STORK.** United States Army medic Orin Bradshaw visited Woollahra church last June and became acquainted with Sheila Stork. Friendship ripened into romance, and romance culminated in marriage on December 30, 1970. The bride's parents are Brother and Sister Carl Stork, who came to Australia from Ceylon four years ago. The bridegroom's parents are Brother and Sister Garland Bradshaw of Spokane, Washington, U.S.A., where Orin and Sheila plan to establish their Christian home. **M. C. Bland.**

**COOTE—PATI.** Wednesday, December 23, 1970, was the day when Brother Fred Coote of the Auckland Sanitarium Health Food Company met his bride, Puletele, daughter of Brother Feau Pati of Apia, Samoa, in the Ponsonby church, New Zealand, to solemnize their marriage. As they unite in life's journey we wish them much of God's blessing and wisdom in these days when the adversary is seeking to destroy the marriage union and all that is sacred. **J. L. Howse.**

**DAWES—CARO.** The lovely Seventh-day Adventist church at Thornleigh, New South Wales, was selected by Merlene Heather Caro and Kevin Dawes as the place for their marriage on Sunday afternoon, December 20, 1970. Merlene is one of the twin daughters of Brother and Sister Roy Caro of Gordon, and Kevin is the second son of Mr. and Mrs. Arthur Dawes of Mortlake. The wedding was attended by relatives and friends of both bride and groom and was followed by a very delightful reception held in the home of Brother and Sister Caro at Gordon. Good wishes and prayers will follow Merlene and Kevin as they set up home at Gosford, and may they grow in the grace of the Lord Jesus, whose blessing they sought on their wedding day. **E. A. Boehm.**

**HARDY—GRAY.** On December 20, 1970, many relatives and friends from far and near assembled at the lovely Hawera church, New Zealand, to witness the marriage of Philip John Hardy and Pamalynne Anne Gray. The only daughter of Brother and Sister Maurice Gray of Hawera, New Zealand, Pam was a radiant bride as she walked down the aisle on her father's arm to be met at the altar by the man of her choice, Philip is the youngest son of Brother and Sister L. Hardy of Nunawading, Victoria. Before her marriage Pam was employed in the Victorian Conference office, and the sheaf of telegrams read at the reception in Mayfair Lounge, Hawera, indicated the popularity of this dedicated young couple. We know that Christ will be the abiding guest in the home they will establish in Auckland, New Zealand. **F. M. Slade.**

**HEISE—TATE.** With clasped hands and the solemnly recited words, "I call upon these persons here present to witness that I, Lyell Vernon Heise, do take thee, Gaylene Maree Tate, the elder son of Pastor and Mrs. V. J. Heise of Adelaide, South Australia, and the only daughter of Brother and Sister W. C. Tate of Whangarei, New Zealand, were joined in holy wedlock. Friends and relatives, some from distant places, had assembled in the beautiful Whangarei church at the noon hour of December 20, 1970, to witness this union. Gaylene, a graduate from Avondale College, has served in the North New Zealand Conference office, while Lyell, a theology graduate, has been engaged in evangelism in Dunedin. In the church hall, beautiful musical offerings added to the delight of the banqueting guests. Many prayers for God's blessing follow Lyell and Gaylene as they blend their talents in evangelism, in the city of Christchurch. **V. J. Heise.**

**LEEKE—ARDLEY.** On the afternoon of Monday, December 28, 1970, Valerie Elaine Ardley, daughter of Brother and Sister J. L. Ardley of Kellyville, joined Desmond John Leeke, son of Brother and Sister R. Leeke of Mackay, Queensland, at the altar of the Kellyville church, New South Wales. The church was well filled with guests and well-wishers who later shared the bride's and groom's first meal in the Rosela Community Centre at Carlingford. As Des and Val continue to support the Kellyville church with their talents, we wish them much of God's blessing. **C. V. Christian.**

**LIS—KINSELA.** In the mid-afternoon of December 20, 1970, Cheryl Kinsela was preceded by her ladies-in-waiting as she made her way to the altar of our Wallsend church, New South Wales, where Ted Lis was waiting to pledge with her the sacred vows and promises of matrimony. One felt the sacred presence of the One who instituted marriage as we knelt in the prayer of dedication. As Ted and Cheryl meet around the altar of the Lord in the home they establish, may God's loving presence continually abide with them. **L. S. Rose.**

**LORENS—AUGUSTE.** Two young people who recently migrated from Mauritius made Stanmore church, New South Wales, their meeting place to exchange wedding vows. On December 15, 1970, Lindsay Lorens and Lyne Auguste, in the midst of a tastefully decorated church, pledged their troth to each other, while many of their own kindred and friends witnessed the ceremony. Lyne is the eldest daughter of Brother and Sister Y. Auguste of Stanmore, and Lindsay was won to the truth by his charming bride, and baptized by the writer. We wish them all the blessing of God as they set up their home in Sydney. **C. H. Raphael.**

**MASON—EAGER.** In the lovely garden setting of the bride's home at Eraring, New South Wales, Noel Mason and Jillian Eager were united in the bonds of holy matrimony on the evening of December 14, 1970. The eldest daughter of Mrs. and the late Mr. Frank Eager, Jillian has given much valued service at the Avondale primary school. Noel, a recent theological graduate of Avondale College, is a son of the late Mr. J. Mason and Mrs. Mason of Gympie. A very large number of relatives and friends were assembled for this happy event and enjoyed a delightful banquet in a beautiful outdoor setting. Noel and Jillian will set up their first home in Adelaide, where they will be engaged in evangelistic service. May God's richest blessing attend their united service. **E. G. McDowell.**

**RICE—FENNER.** On Thursday, December 24, 1971, Alan Rice and Norma Fenner met in the Central church, Mackay, Queensland, to be united in the life-long bands of matrimony. The new church had been tastefully decorated by the bridegroom's mother for the special occasion. Norma is the elder daughter of Brother and Sister F. Fenner of Chelona, via Mackay, and Alan is a son of Brother and Sister Rice, who, together with relatives and friends, travelled from Gympie to be present and to express their good wishes and Christian love to the happy couple. The Mackay church ladies prepared the tasteful vegetarian reception which followed the ceremony. As Norma and Alan leave Mackay to travel Australia on a working trip, it is our earnest prayer that God will bless their united witness to the extension of His kingdom. **E. I. Totenhofer.**

**ROBERTSON—BOWMAN.** In the late afternoon of Tuesday, December 29, 1970, Douglas Robertson and Angela Bowman were united in marriage in the Adventist church at Trinity Gardens, South Australia. The beauty of the church, the loving concern of relatives and friends, and the presence of God made this occasion one to be remembered. Douglas is a minister of the gospel and is a son of Brother and Sister N. Robertson of Avondale, New Zealand. Angela, a church school teacher, is a daughter of Brother and Sister D. S. Bowman of Pooraka, South Australia. Many prayers and good wishes go with Douglas and Angela as they set up their home in North Queensland and go forward together in the service of their Lord. **H. C. Barritt.**

**SALMON—HUNTER.** Despite torrential rain falling at the time of the service, many relatives and friends of Ian Salmon and Julia Hunter gathered at the Grafton Seventh-day Adventist church, New South Wales, on December 9, 1970, to witness their wedding. Later in the evening Julia's parents, Mr. and Mrs. Hunter of Grafton, received a large number of well-wishers at a reception at the Red Cross hall. As Julia and Ian establish their home in Sydney we wish them every happiness. **E. G. McDowell.**



**AUORA.** Little Timi Auora, eighteen months old, was asleep in his home on Friday, December 11, 1970, when he was overcome by smoke and flame. We buried Timi in the infant's section of the Mangere lawn cemetery, Auckland, New Zealand, on December 14. His stricken mother and close kin were pointed to the certainty of the resurrection of the innocent, and of their expectancy on that great day of finding their mothers' open arms of welcome. How can we entertain anything in this life that shall disappoint our little ones in the next? These gifts from God who have enriched us for so short a time must not be denied our company in the life everlasting. No, indeed! **R. Pavitt Brown.**

**BELL.** For more than fifty years Sister P. M. A. Bell has known and loved the truth of our Lord's imminent return. In her ninety-ninth year, with mind keen and determined in Christ, frailty of body necessitated that this bright spirit rest awhile. A godly representation of our Avondale and Henderson churches, New Zealand, along with family friends, her daughter and two grandsons, saw her reverently to her resting-place in the Protestant section of the Waikumete lawn cemetery on December 26, 1970. Maranatha! **R. Pavitt Brown.**

**BROWN.** Sister W. L. Brown of Lismore, New South Wales, passed quietly to her rest in Perth Royal Hospital, Western Australia, on December 20, 1970. Sister Brown was visiting her son, Pastor R. Brown, when she became ill. She was buried in the Lismore cemetery on December 24 after a service at the Lismore church. To her family, Reginald, Trevor, Lorna, Kevin, Esma, Gloria and Graham, we extend our sincere sympathy. We can trust that the Lord whom she faithfully followed from her baptism in 1929, will mark her resting place and she will rise in the first resurrection and meet her loved ones again, for she died in the sure and certain hope of the glorious resurrection. **L. J. Cherry.**

**CLARKE.** William Henry Clarke was born at Warrandyte, Victoria, on April 23, 1887, and at the advanced age of eighty-three years passed to his rest at the Nunawading Homes for the Aged on December 5, 1970. He was buried in the family grave at Warrandyte. Fifty-six years ago he married Maud Rebecca Elverd, who predeceased him by several years. To this union were born five children who cherish the memory of faithful parents of the old-time Adventist calibre who ordered their lives to the standard of this truth as they received it in the early days. To Eric, Olive, Maryone, Eisme and Keith we extend the church's sympathy as we share their sorrow for the passing of their father. "Harry" was a good man, faithful in all things as he knew them. He rests for a little while; we shall meet again. **J. B. Conley.**

**COOMBES.** After a lifetime spent in the Port Macquarie district of New South Wales, Sovina Margaret Coombes passed quietly to her rest on December 15, 1970, at the age of sixty-four years. Her recent baptism by Pastor R. V. Moe and acceptance into the membership of the Port Macquarie church gave her much comfort and the believer's hope of eternal life as she "passed through the valley." At the church and graveside services in which Brother Barry Rudge was associated with the writer, those who mourn their loss, including her husband, two sons Leonard and Maurice, daughters Heather (Mrs. Kilmurray), Patricia (Mrs. Matthews) and Nola (Mrs. Fabris), were pointed to Christ's promise of the resurrection through His redeeming grace as comfort for their hour of grief and the means by which their loved one may be met in the life where death will be unknown. A. E. Watts.

**DOWNIE.** One week after returning to his homeland (England), Brother John Alexander Downie fell asleep in Jesus on December 22, 1970, having been ill for a little over three months. Six years ago he and his wife made their home in Western Australia. Happily, some three years ago, they accepted the Advent message under the ministry of Pastor C. S. Adams, and became members of the South Perth church. We laid Brother Downie to rest in the Tickenham (Middlesex) cemetery in the hope of the resurrection to life eternal when Jesus returns for His own. Ian E. Trevena, South England Conference.

**KILROY.** The church in the Australasian Division suffered a great loss when Wilfred Lawrence Kilroy passed to his rest on the afternoon of January 7, 1971. The late Brother Kilroy had been ill but a few weeks. He reached the age of sixty-two years, and forty-eight of those years were dedicated to the work of the Sanitarium Health Food Company. Brother Kilroy at the time of his death was the general manager of the company and had been re-appointed to this position at the recent General Conference Session (1970).

The departure of this remarkable man leaves a sense of emptiness and loss in the ranks of the workers in this division. He will live in the hearts of those whose lives he touched. The esteem in which our late brother was held was evidenced by the large number in attendance at the funeral services. There were numerous expressions of appreciation for a life well lived.

The late Brother Kilroy's relationship with his God was on the highest level. Being a baptized member of the church for nearly fifty years, he was cast in the mould of the three angels' messages and lived and practised the truth he held so dear. Brother Kilroy's wisdom and sanctified judgment always proved to be a great blessing to his church and to his associates on the many committees of which he was a member.

The late Brother Kilroy is survived by his widow Thelma, a sister Phyllis, and brothers Walter and Les. To these loved ones we extend sincere sympathy and point them to the golden morning. They have happy recollections of a husband and brother who was loved and respected. Services were conducted in the Wahroonga church and at the Avondale cemetery. Associated with the writer in the services were Pastor W. J. Hackett (General Conference), K. S. Parmenter, W. E. Rudge, W. G. Turner and Brother R. W. Groom.

"How the earth will ring with rapture and the quivering earth resound  
To the jubilee of souls set free and the joy of lost ones found!  
For each heart will throb with music, and death and sin and pain  
Will fade like mist of morning in sunshine after rain."

R. R. Frame.

(A life sketch will appear next week.)

**McLEOD.** On December 28, 1970, William Horace McLeod of Rockhampton, Queensland, husband of Sister Eva McLeod, passed to rest at the Royal Brisbane Hospital. Although not a professing Adventist, he was a spendid husband. Five children remain to mourn the loss of a loving father. The writer conducted the final rites at the Mount Thompson crematorium on December 29. M. S. Ball.

**SMITH.** Gladys Smith, beloved wife of Alec, and loving mother of Judith and Rosalie (Mrs. C. Edser), after several long years of patient suffering, passed quietly to her rest while a patient at the Governor Phillip Hospital, Penrith, New South Wales, on the evening of December 20, 1970. She was a native of Victoria, spending many years at Bendigo, and four years ago moved to her late address in Faulconbridge in the Blue Mountains of New South Wales. We laid her to rest in the Avondale cemetery on December 23, awaiting the great reunion day. Pastor Crabtree assisted the writer on the occasion of the laying to rest of this devoted wife and mother. C. R. Stanley.

**STELLMAKER.** On November 27, 1970, Kim Julie Stellmaker, a much-loved daughter of Brother and Sister Lloyd Stellmaker of our Queenstown church, South Australia, quietly fell asleep in hospital, to awake on the resurrection day. She was laid to rest at the Cheltenham cemetery the next morning. To the parents, Lloyd and Winsome, and her sisters, Leone, Jenny, Sue and Tanya, we extend our deepest sympathy. Her relatives hold her in tender memory. S. H. Wood.

**WILSON.** James Bruce Wilson was born at Marton, North New Zealand, on December 22, 1901. He was led into the message by Pastor L. R. Harvey and was later baptized by Pastor E. S. Butz. For over thirty years he anticipated the Lord's return. He lived a full Christian life. He was genuine and consistent. Left to mourn are his wife, his daughter and her husband. We laid him to rest in the Avondale cemetery, New South Wales. Friends and relatives were pointed to the blessed hope of the resurrection morning when the Life-giver will call the faithful to eternal life. The writer was assisted at the graveside by Pastor E. A. Boehm. A. S. Ball.



**CRYSTAL WATERS.** Five miles north of Coff's Harbour on Pacific Highway. Caravan holiday resort, beach-frontend, camping, swimming, surfing, fishing, overnight vans. Church members welcome. Len Fifield, Kororo 285, N.S.W. 2450. Fellowship with Coff's Harbour church.

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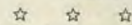
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**and Advent World Survey**

*Official Organ of the*

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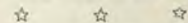
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**FLASH POINT . . .**

- ✧ You may now regard it as official that the 1975 General Conference Session will be held in Vienna, Austria. A news note that the "General Conference committee look with favour on Vienna" has just come to hand. The exact dates will be published as soon as the final arrangements for the Vienna facilities have been concluded.
- ✧ Things are tough in Vietnam, but all the shooting and shouting does not stop the progress of God's last message. Take, for instance, seventy-year-old Pastor Levonut who, in the first ten months of 1970, baptized 104 people.
- ✧ Last week we gave the seventh report of the North American Appeal for Missions Campaign. The eighth is now to hand, and as of January 2 the total stands at \$7,010,932.06, which was \$81,472.28 more than the comparable figure for the previous year.
- ✧ On November 19, 1970, Typhoon Patsy struck Manila in the Philippines, and that meant the Philippine Union College was right in the line of fire. Patsy was in no mood to be trifled with and left a trail of desolation in her wake. Our college and publishing house did not escape unscathed, and when the winds had quietened and the storm was over the property losses were assessed as follows: Philippine Publishing House, \$70,000 (U.S.); College, \$25,000; and North Philippine Union Office, \$15,000. Buildings were unroofed and goods stored in them were damaged by wind and water. Gratefully we can report no loss of life.
- ✧ At the recent camp meeting in Melbourne, several administrative changes were made in the conference personnel. Pastor R. H. H. Thomas was called to handle the Sabbath School and Public Relations portfolio; Pastor D. Croft (ex-South New South Wales) was called to the MV Department leadership; and John Banks will manage the Book and Bible House.
- ✧ Brother and Sister Allan Foote of the Victorian Conference have been called to New Guinea to lead out in district work. This call is subject to medical clearance.
- ✧ When Pastor Ken Martin was called to the South Queensland Conference from Western Australia, that conference was faced with the problem of finding a man to fill his shoes. To change the metaphor, Pastor Martin's mantle has fallen upon the shoulders of Pastor Ross Goldstone, so all is well.
- ✧ Miss Jenny Driscoll, a teacher in the Hamilton, North New South Wales, school, will commence the school year on the staff of the Longburn College.
- ✧ Pastor A. D. Pietz, formerly president of the Tasmanian Conference, will shortly be moving to the South Queensland Conference for field work.
- ✧ Pastor John Trim has been serving as a missionary in India for some years. Now it is time for him to return to his homeland, and he will probably proceed to the South Queensland Conference for field work.
- ✧ Do not imagine that South Queensland will be overloaded with workers simply because the last two items have been about folk moving in that direction. For one thing, Pastor Neil Lawson has heard the call of the Tasmanian Conference and will shortly be leaving the sub-tropical airs of South Queensland for the slightly brisker climate of the island conference.
- ✧ Pastor M. Nash has been working in South New Zealand for the past twelve months. By the time you read this he will probably have moved back to Auckland where he will join the administrative staff of the conference, caring for the Lay Activities, Sabbath School and Radio-TV departments.
- ✧ We mentioned about Pastor D. I. Jenkins, didn't we? Well, not on this all-important, most-read back page we didn't, so we'd better put that right. He is also taking up his abode in the North New Zealand Conference office, and the Public Relations, Medical and Temperance departments will receive his gentle care.
- ✧ When Brother W. D. Boucher moved from the assistant leadership of the Publishing Department of the North New Zealand Conference, Brother Bruce Campbell was called to fill the vacancy.
- ✧ Miss Cheryl Hodgkinson will shortly transfer to the Tasmanian Conference office for office work. We are not sure where Miss Hodgkinson is now located; Newcastle, perhaps?
- ✧ "Finally, brethren . . .": Blessed is the man who will work on the committee of which he wanted to be chairman.

**LETTERS TO THE EDITOR**

(Continued from page 17)

relevance to the remnant church today. The question is, "Are we going to practise what we preach?" Ellen White has devoted a great deal of her writings to impress upon the church the importance of health reform in its entirety. Surely we are responsible to God for this knowledge—whether we accept or reject it should be given far more thought than most of us are willing to spare.

In closing I would like to quote from "Testimonies," Volume 2, page 375, "We want to be just right every time. We want to bring our people up to the right position on the health reform, 'Let us,' says the apostle, 'cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' We must be right in order to stand in the last days. We need clear brains and sound minds in sound bodies. We should begin to work in earnest for our children, for every member of our families. Shall we take hold and work from the right standpoint? Jesus is coming; and if we pursue a course to blind ourselves to the soul-elevating truths of these last days, how can we be sanctified through the truth? How can we be prepared for immortality? May the Lord help us that we may commence to work here as never before."

Mrs. F. Butler,  
Cooranbong, N.S.W.

**Prayer Meetings—The Trouble With**

Dear Editor,

You have well stated the state of the church regarding the mid-week prayer meeting; it has been the bane of the leaders for ages but they have not been able to do anything about it. A mere handful of people, and most of them elderly, is about all that will ever attend.

I know where the trouble is and have tried for years to rectify it, but no one will listen to me. The people are not to blame for they will go to where the goods are to be found. They have not been taught how to pray.

Before I came into this church I was affiliated with another one whose mid-week prayer and testimony meetings were so over-crowded that I myself took the overflow downstairs. These people could have gone to the theatre or other places of entertainment, but they came to a religious meeting where the Word of God was read and people stood up to testify to what the better understanding of the Word had done for them.

Adventists are good people, but that goodness is not sufficient to save. The prayer meeting can be the powerhouse of the church, but what good is it if its machinery is covered with cobwebs through lack of use?

George Rollo (Senior),  
South Australia.