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A SURPRISE FOR THE REVOLUTIONARIES

ALAN F. SCOTT, National Public Relations Department,
British and Foreign Bible Society

ACROSS THE ROAD from the Bible Society offices in Auckland, New Zealand, is a shop labelled "Resistance" (it is the centre for anarchist, revolutionary, and Communist literature in the metropolis of Auckland). Recently the Deputy General Secretary of the Bible Society, the Reverend David S. Cohen, went into the shop incognito and, noticing photographs of Ho Chi Minh and Chairman Mao, among others, together with the printed works of all the great Communist and Socialist writers of the century, he asked the young man behind the counter what the moving force of the organization was. The man answered, "We preach love, peace, and brotherhood among all men, and this will come once the present oppression is overthrown by revolution!"

To this the Bible Society secretary replied, "Why, I belong to an organization that preaches the same doctrine of love, peace and brotherhood. Would you like to hear some of our writings? Close your eyes, sit back and listen."

Enjoying the challenge, the young revolutionary sat back and did just that. Passages were read from the "Love Selection"—1 Corinthians 13, in Today's English Version; and also passages from "For All God's People"—the Epistle of James in Today's English Version.

The listener's eyes gradually opened in amazement and he asked, "What's that you are reading? It sounds just like our manifesto!" On being told that in fact they were selections of Scripture, he retorted, "You must be joking. That couldn't be from the Bible because I understand it!"

On being assured that in fact they were passages from the Bible, he was then easily persuaded to take a supply to have on sale in the bookshop together with Communist literature.

So today, from that shop, along with Marx, Lenin, Engels, Chairman Mao, and others, copies of the Word are going out—the Word which will not return void but will accomplish and prosper.



Carols by Candlelight 1970

LAURENCE GILMORE, Public Relations Officer, Sydney Sanitarium and Hospital

"WE SHOULD ALL RECOGNIZE that the 'San' has performed another year of dedicated service to the community. To all those associated with the 'San' we acknowledge our increasing indebtedness—we acknowledge service to others," said Sir Keith Yorston when speaking at the "Carols by Candlelight" programme on Sunday evening, December 6, 1970.

Sir Keith, who is honorary treasurer of the Citizens' Appeal Committee for the Sydney Sanitarium and Hospital, is a well known public figure in New South Wales, and a most ardent supporter of the fund-raising programme. He and the mayor of the Ku-ring-gai Municipal Council were guest speakers at the hospital's annual Christmas event.

Because of his high regard for the sanitarium, Terry Dear, the personality behind television's popular "New Faces," accepted the invitation to comper the carols, and what an outstanding job he did!

Accompaniment for the community singing was provided by the Australian Army Engineers' Band, who also set many an old soldier's feet moving as they played their own special items. Song leader Pastor George Rollo, a former chaplain of the institution, seemed right at home as he ably led his large "choir." What a sight as the flickering candles illumined the specially printed programmes! Families, groups of children clutching their candles, uniformed nurses moving around the expansive lawns collecting for their new hospital, coloured lights, the 100-voice choir seated on tiered staging, patients enjoying a vantage point from the hospital's verandas, army xylophonists holding the audience fascinated—these are some of the memories of "Carols by Candlelight" for 1970.

With the commencement of work on the new hospital block scheduled for early 1971, it is anticipated that the carols may not be held again until the new hospital becomes a reality. Until then I am sure that the majestic strains of Handel's immortal "Hallelujah Chorus" will linger in the minds of those visitors who came this year.

But the story does not end there. On December 20, fifteen nurses from the sanitarium were to be seen moving among the thousands of people assembled in Hyde Park. For twenty-five years a "Carols by Candlelight" has been featured here, the proceeds of which have benefited the Rachel Forster Hospital. The Sydney newspaper, "The Daily Telegraph" and radio station 2UW actively promote this community project, while one of the organizing members is an Adventist layman, Mr. A. Lyndon Knight. Nurses from the Rachel Forster Hospital and from the Sydney Sanitarium sold



Pastor L. A. Gilmore (left) has just presented the book "Perilous Paradise" to Mr. Terry Dear (right), the programme comper. Doctors J. Price and H. E. Clifford look on.



The Australian Army Engineers' Band and the Sydney Advent Choir led the singing.

programmes and candles to raise money to purchase a TV image intensifier unit for the hospital's X-ray department. The "Hallelujah Chorus" again thrilled the crowds as the Sydney Advent Choir led by Clive Pascoe gave an outstanding performance.

"Believe me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad."

—Longfellow.

"THE CHANGE in human hearts, the transformation of human characters, is a miracle that reveals an ever-living Saviour, working to rescue souls."—"The Desire of Ages," page 407.

Thirty such miracles have just taken place at Menyamya. From every human aspect a new creature in Christ is as impossible as a back flow of Niagara. Greater, however, is a new birth of a New Guinea primitive. I stand amazed and encouraged as Kukukuku people of Menyamya respond to God's mercy call in this, earth's last hour.

It would appear that when Adventism comes it robs the people here of their cherished customs — betel-nut chewing, pig-flesh consumption, two, three or more wives, etc. But with vision now enlightened, they see that these soul-defiling practices are nothing compared to gaining Christ and heaven.

It was Sabbath, November 14, 1970. Our Morobe Mission president, Pastor Daniel Kuma, preached the Sabbath sermon for the baptism day. At the conclusion, congregation, missionaries and baptismal candidates proceeded to the river adjoining the mission property for the baptism. It was a beautiful sunny morning, the muddiness that had clouded the river a few days before had disappeared. Many curious inhabitants of the surrounding villages had come to see the first baptism in the Menyamya village. No doubt many erroneous notions, acquired or innate, were dispelled as the simplicity and grandeur of the "wash-wash" took place. I will never forget it, this first experience in baptizing people into Jesus.

The new church members are happy and we pray God that their happiness will be infectious. For good religion is like appreciation of good music—it is contagious.

The NOW Not Forgotten

Let not the assailants of Christianity and Adventism say that we are so concerned about the hereafter that we have forgotten the now. These thirty new members demonstrate that Adventism does something for people here and now. Go to an Adventist village and you will

Menyamya Reporting

A. R. CRAIG, District Director



Pastors A. R. Craig and Daniel Kuma conducting the first baptism in the Yakweh River at Menyamya.

see what God does for people—clean houses, neat gardens, pigs and rats eradicated and cancelled from the menu, white teeth in place of red betel-nut stained teeth, louse-free hair and a people with a positive approach to living.

We cannot tell you of beautiful brick churches being erected in our area, but we can say that God has erected thirty new "temples" for the habitation of His Holy Spirit.

My wife and I have been missionaries here for some months now and every day we see the hand of Omnipotence guiding our work. The past year has seen the first year of operation of our school in a two-roomed sixty-by-twenty-foot building. At year-end there were about thirty-five pupils in attendance and we look forward to an increased enrolment in the new school year when we anticipate that we will have been successful in encouraging some young girls to come and receive an education. Two native teachers, Seth Iamu and Philip Tovene, care for the

school. To our station has been added a teacher's house and an almost completed boys' dormitory.

New areas need to be opened and we are happy to report that Pastor Paul Piari and his family have moved into the Aseki area, just twenty-five miles from our Menyamya base, to bring the gospel to another needy section of our district.

What of the future? This year we want more baptisms, more school pupils and new areas to work. Please pray that this will be accomplished. We hope to see another teacher's house erected this year and a much-needed house of worship. Pastor L. C. Naden brought back \$500 from the Monterey Bay Academy in America as a gift towards the new church here in Menyamya.

Although isolated, and with only air-links with the outside world, we are never lonely and know God has placed us here to cause light to shine out of darkness. To serve the coffee-brown, diminutive, quick-tempered Kukukuku is our aim.



Schoolboys receiving much appreciated blankets, which came from Dorcas societies in Australia.



Menyamya school, which caters for grades 1 and 2. (All photos, A. R. Craig.)

EDITORIAL



"FANTASTIC! IT'S ON AGAIN"

THE WORDS that you see in the bold type of our heading are the words of an exuberant earlteenager exactly one year ago. The pastor had just announced that the annual Appeal for Missions programme would commence that afternoon, and that was the response that one younger member of our church was heard to make after the morning service.

We freely admit that our own response was a little more conservative, but we make the admission with an apology. Would that everyone could echo the sentiments of that thirteen-year-old (or thereabouts; one wouldn't want to insult a keen and energetic worker). Naturally, the more sedate and mature among us would not be expected to display quite the enthusiasm of youth, but there is little virtue in our reserve when this special campaign is announced.

We face up to the Appeal for Missions campaign for 1971 about this time. For some it is a time of wonderful blessing. In the main, these are the people who pitch in and see to it that nothing stands in the way of getting the blessing that God has for every willing worker. They are those who put all else aside and throw themselves into the task with enthusiasm and vigour. Nothing is heard from them of the heat, the flies, the dogs, the refusals, the arthritis in their joints or the Belshazzar's knees that many of the more retiring and genteel like to think is the mark of the patrician.

Make no mistake about it: the Appeal for Missions campaign for 1971 is one where you can do exploits for God. If you accentuate the positive in your thinking; if you roll up your sleeves and plunge in, you will be amazed at the way the time passes and the money comes in. And you will have a sense of satisfaction that you are doing something positive for God and your fellow man.

We were present at the division committee in December when the treasurer presented his budget. He estimated so much for the work in the island fields. He was computing his figures on the expected amount of money that would flow into the Lord's treasury from every available source; one of the main avenues of mission field money, is, of course, the Appeal funds that we house-to-house collectors bring in. He is hoping for a little more than last year—not that he is a spend-thrift, but because the calls are so numerous and so insistent that, frankly, he doesn't know where to turn. It was with some sadness that we heard the treasurer tell the committee—and that included the presidents of the island missions—that many of their calls would have to go unheeded this year.

But need that be? If your church, if our church, if every church covered every house in its territory; if every able-bodied church member did his bit; if we all flung ourselves into the task with the verve of that teenager who chortled, "Fantastic! It's on again!" what might we do for God and humanity in these next few weeks!

Some get no blessing at all. They trudge out from a sense of duty. They know that to go is expected of them; so go they do, hating every minute of it. There used to be a man well known to us—just how well we know him we shall not divulge, except to say that we can never get away from the fellow—who used to pray: "Lord, I'm going out on the Appeal. I'm not asking for a blessing; just make the time pass quickly and that will be blessing enough." The wretched fellow, we can assure you, was not to be accused of irreverence; his soul was gnawed by the prospect of knocking on doors. And he was not to be accused of undue familiarity with God; the plea came from his soul.

The trouble with that man was that, like so many of his brethren, his sights were set too low. And in addition, he had spiritual myopia! He could not see beyond the dollars and cents. Small wonder that he prayed that defeatist prayer.

That man, in his spiritual infirmity, did not see that every door was an opportunity; every twenty-cent piece was the eas-

ing of some fellow-mortal's suffering; every dollar collected was a few more pounds of rice for some mission school; every five dollars could supply another picture roll with which some teacher could so much more effectively tell the story of Jesus and His love.

The Master has said, "Go, teach all nations!" It was a direct command, but most of us cannot ever hope to teach all nations. The one at our doors is more than enough. So the unevangelized millions will never hear the good news of salvation. They will never know . . . unless we send someone in our stead. And that is the whole purpose of the Appeal for Missions Campaign. We are the workers behind the lines; we are the supply echelons working to keep the men at the front in ammunition and weapons. We dare not fail those who have gone out. In the island fields the day of opportunity is nearly past. Soon it may close up. Very soon the doors that now swing wide may slam in our faces. Missionaries on the spot tell us of such doors that are beginning to swing shut. The day of opportunity is nearly over. Dare we hold back?

Some people will get nothing out of Ingathering. They will be the ones who do not go; or those who make some excuse; or those who feel that the money isn't spent as they think it ought to be; or those who believe that they are already doing enough; or those who feel that this year they are going to take a well-earned rest; or those who believe that those fields ought to be self-supporting; or those who feel that there is some better project nearer home; or anyone else who can trump up some self-convincing story. Sure, you can get out of Ingathering with dignity and honour, if you just work at it. But as you do, remember that yaws still must be cured, that the leper must be treated, that ignorance must be battled, that the gospel must still be preached, that planes must still be flown, that boats must still sail over the perilous seas, that hospitals must still operate and that teachers must still trudge into the rain forest to bring the story of salvation to yet another village.

You want something from this campaign? There is only one thing to do then. Get a positive attitude and GO! Go believing that you are ordained of God to work for Him, go believing that you are an active agent of the One whose mission you are carrying out when He bade you to go into all the world. Go as a missionary yourself—which you are—and have an eye for the opportunity to do more than merely gather in a few shekels. There are souls who need to know what you know; there are people who need what you have; there are unfortunate folk whom your Dorcas Welfare Society could help; there are children who never darken a Sunday school door who may be coaxed into Sabbath school and loved into the kingdom of God. Yes, go with all the vigour you can muster, but keep an eye open for more than money.

Your church will have an aim. Roughly, that aim will be in the vicinity of what it achieved last year. It may be up a little, down a little, but it will be somewhere about last year's total. This means that it will be both realistic and attainable. But if we all pitch in and work with a will, there will be no question of attainment. There will be a doubling of past achievements and a trebling of goals and a quadrupling of aims.

Brethren, we have not yet begun to attack this matter; let us approach the campaign with gratitude to God for the pleasant conditions that are ours and for sparing us yet another year to do what He has commissioned us to do. And if we adopt this positive thinking, we will all be saying, "Fantastic! It's on again!"

Robert H. Parr

NEW CHURCH AT PORT ADELAIDE

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

ON THE LOVELY SABBATH afternoon of December 5, 1970, a new church was dedicated to the glory of God on the site of the former Port Adelaide church. It is officially known as our Queenstown church, serving the cities of Port Adelaide and Woodville. Building began in April, 1968, and voluntary workers co-operated with tradesmen throughout the project. It seats 200, with attached children's rooms seating over 100. A hall previously constructed will be used to step up work in community welfare.

Mr. H. C. R. Marten, Mayor of Port Adelaide, placing a key in the entrance door, declared the building officially open. Pastor L. H. Laws, the present minister, gave a welcome to the 300 people who came.

Vital, inspiring features of the worship were items rendered by the combined Adelaide churches choir under the baton of Brother Ivan Moseley, with Dr. Lynette Luderer at the Hammond organ. They sang "Gloria" and "King of Kings."

In prayer to "The Living God" (following a vocal solo of that title by Brother Clive Nash), Pastor S. H. Wood, a former church minister, expressed gratitude for a completed project, petitioning God to make it His own house and the gate of heaven to all present.

In what was described as a most comprehensive outline, Sister G. E. Hart, church press relations secretary, gave a really interesting account of the congregation's history from the days of

horse-drawn trams until now. Members used to go so far by tram and then on foot a good distance to Sabbath worship. Then "How Lovely Are Thy Dwellings" was sung by Mr. W. Cody.

Inaugural Address

Our conference president, Pastor W. A. Townend, in giving the inaugural address, stressed the importance of the church as an organism with life, consisting basically as people. "The church is safe and strong," he said, "when closest to Christ, who is the Head—the church His body."

The dedicatory prayer was offered by Pastor S. M. Uttley, union conference president. The congregation counted it a privilege to respond with an offering to the need of binding off the project as explained by Brother A. R. Hamilton, church elder. Pastor D. J. Silver pronounced the benediction.

The Mayor, who had travelled the hard Burma Road in World War II, particularly appreciated the gift presented by Pastor Laws, of a book, "The Builders" (on behalf of the church). Mrs. Marten expressed enjoyment of the choir.

Two-tone cement brick with aluminium windows and door frames grace the exterior of the Queenstown church. The interior, of Gothic design, has a tiled baptistery at the back of the pulpit. Pews and rostrum chairs in walnut contrast with the light walls and ceiling.



From 1908, when the first Port Adelaide members were won, later going by horse-tram to Albert Park, thence on foot to Croydon for Sabbath meetings . . .

(Photo: By courtesy of South Australian State Library.)

MY TESTIMONY

Life's sun which long has risen
Is setting now I know.
My vital flame is flickering
And burning very low.
The shadows lengthening round me
In solemn silence fall,
And soon I shall be listening
To hear my farewell call.

Why should I fear the dying?
"The sting of death is sin,"
And mine are all forgiven—
I've perfect peace within.
Death to me will bring sweet peace
And freedom from all pain;
Through Jesus I shall conquer,
For I shall live again!

(Composed by JOHN SUTCH, suffering from a terminal illness, in his ninety-fifth year.)



. . . to 1970, when this beautiful church was dedicated at Queenstown, South Australia.

(Photo: By courtesy of Messenger Newspapers.)

FULTON CAMEOS TO TASTE AND SEE

MATI NATADRA, Commercial student from Fiji

"WHAT! to be out of college for a week? That's incredible." But the message was true, and the final year commercial students were happy to "taste and see" the great task involved in running a union mission or local mission. Destination?—Suva. This is about thirty miles from Fulton along the winding and dusty King's Road. The morning of July 13 was windy and cold, but the hearts of the enthusiastic students were warm with the thought that they were going with the great purpose of developing their talents.

In associating ourselves with the workers in the Central Pacific Union Mission office and the Fiji Mission office, we were led to realize the importance of office organization and the difficulties faced by the leaders of each church department as they try to arrange the work to fit the workers. Surely we know and feel that under these circumstances God has helped so much, and despite the fact that there is a lack of workers at the moment, yet the work of God is surging forward! One thing that impressed me so much is the way the workers conduct themselves in their various tasks, and I believe this is due to the spiritual experiences they share with their Lord.



Mati Natadra



Diane Clark

FREE FIJI

DIANE CLARK, Commercial student from Pitcairn

FOR MANY months Fiji had been busily preparing for October 10! The streets were brightened up with the colours of the Union Jack. Bazaars were set up around the town and two extra grandstands built in the Suva City park. This date meant a lot to the Fijians and Indians of Fiji, and this could well be seen on the faces of the thousands that crowded Suva. It was the day of Fiji's independence; no longer would she be a colony.

The unusually large number of people made transport difficult, as it looked as if the whole population had turned up for the great day. Visitors as well as citizens were there to catch a glimpse of His Royal Highness Prince Charles, who was to conduct the ceremony. Finally he arrived, four hours late, but not too late for the traditional Fijian welcoming ceremonies that were prepared for him.

Standing there in the crowd I began to wonder if we were working as hard, spending as much money, rehearsing our plans and acts, making the necessary preparations and getting all excited over the coming of the Prince of princes and the Lord of lords, as we were to make the coming of Prince Charles a day to remember. Looking on the thousands of people who had been standing for hours just to see the prince, I wondered how many of them knew just how soon the coming of the Great Prince would be, and how many cared, or would He, too, be delayed because of "engine" trouble?—our engines!

There was an over-all feeling of excitement and happiness, but one could not hide the things that took place in the back streets. These made me sick at heart—drunkards rolling in their own vomit in the gutters; people spending their hard-earned money gambling at the bazaars.

It is good to celebrate important events like these, but we should spend just as much time preparing our hearts and souls for the coming of the greater Prince. It will not be the "Independence of Fiji" then, but the Independence of the redeemed.

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MYSTERY STORY

VINDULA PATHAK

(Vindula, an Indian, is the daughter of a lecturer at Nasinu Training College. She is planning to continue her education at Avondale.)

AS SOON AS the pianist gave the lead to the favourite chorus, "I was sinking deep in sin," on the rather old but extremely faithful piano, I came back to reality. I had just been mentally calculating the number of Sabbaths that were left before I would be back home with my dear ones. My thoughts changed completely. In my mind I felt guilty. Why should I long to leave Fulton College, my alma mater, when she had brought to light the way of salvation to me? Fulton had given to me what all the world and its glories (if you could call them such) combined could not give—the love of Christ.

I thought, too, how one November day, four years ago, my father came home very radiant. In the past this countenance had heralded good news. I thought that this must be the transfer he was looking forward to (I can say it was a transfer indeed for me, for I was changed from a good high-caste Brahmin to a Christ-loving member of the remnant church). But the cause of all the joy was that he had found a godly institution where my brother could go—Fulton. Of his own accord my brother had left school a few years back and was in the company of some rather heavy smokers. Now he has accepted the truth and changed completely from a rough smoker to a sober-minded young man.

Where do I come into the picture? Well, another miracle brought me here—a miracle indeed—for even though my brother was three years old in the truth, we had not really come very close to knowing much about it. But God knows what is best, and He used a telephone to introduce the mystery.

One rather gloomy Thursday, when I was sitting with my parents, very sad and depressed because of a disturbing social problem we were facing, there was a knock on the door. There at the door stood the very pastor who had found a place for my brother. He looked wonderful indeed. My dear parents shocked the pastor by crying. When all was explained to him, he told us how he had tried to give us a message by telephone, but had been very unsuccessful even after several attempts. This was strange indeed, for the place where my father works



Vindula Pathak

can never afford to do without a telephone. But God had a plan.

There in our sitting room we decided that I was going to Fulton, and before I could really think things over, I was there. I was in safe hands, and all the family was cheered and brightened once again by the same people.

I have been at Fulton over a year now and have shared in the mystery of baptism into a Christian church, and a big family. Fulton knows peace. She knows love, and offers the way of salvation through Christ. What more could I wish for?

☆ ☆ ☆

GOD ANSWERED MY PRAYER

FINAU HUAKAU, secondary-teaching trainee from Tonga

MY FATHER was a teacher in the government teacher training college in Tonga, and I admired him greatly. As a result, a strong desire arose within my heart to become a teacher. Our school, a Methodist high school, was opposite our church, the Anglican church. So nearly every day after school I dropped in at the church to pray about teaching.

Toward the end of my last year at school I was invited to a series of meetings run by the Seventh-day Adventists. The meetings were so inspiring and interesting I just could not miss even one of them. At the end of the series I accepted Christ and was baptized. At the same time my relations and friends turned against me. If I gave up my new faith I would be re-accepted into my home. If I refused I was to be cut off completely. But I did not give up, because I knew that beyond those dark clouds the sun is always shining and His grace is sufficient for me.

Praise God, He heard my cry and answered it. He took me 460 miles away to a place called Fulton College. He pays my fees and provides all my needs as I train to be a teacher in His schools.

TO THE FRONT LINE

The following left the homeland for the front line in the months of October, November and December of 1970. Those marked with one asterisk (*) are new appointees, while those marked with two are serving only temporarily in relief work. Those with no markings are returning after furlough.

October to December, 1970:

Pastor and Mrs. R. A. Millsom on October 18, to Tonga.

*Pastor and Mrs. B. B. Johnston and three children on October 20, to Madang.

**Mr. and Mrs. A. T. Anderson on October 5, to New Hebrides.

*Miss D. V. Tokely on November 1, to Lae, New Guinea.

*Mr. R. Blackburn on November 2, to Lae.

Pastor L. G. Parker on November 8, to Lae.

Pastor G. Porter on November 20, to Suva.

Pastor H. G. K. Harker on December 2, to Goroka, New Guinea.

Pastor C. R. Stafford on December 2, to Goroka.

**Doctor and Mrs. A. J. Evans and Matthew, on December 2, to Penang.

Mrs. H. G. K. Harker and two children on December 16, to Goroka.

*Miss J. Maher on December 18, to Mount Hagen.

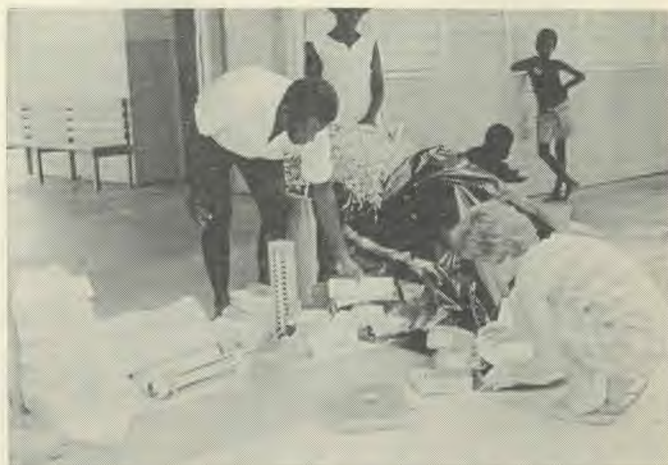
THANK YOU, DELORAINE

MARTIN R. BROWN, Batuna Mission, Sege

TO BE QUITE FRANK, I forgot all about it until the beginning of November, 1970.

Our last letter from Brother Dyson arrived in mid-August, and since then, with our new building open, we had been busy re-organizing the hospital. After that we had been quite well occupied with district meetings and visitation.

When I arrived home on November 5, after two weeks away at district meetings, my wife told me that the box from Deloraine had arrived. It was a gift of hospital equipment and supplies; and our brethren from Deloraine had made quite a useful contribution.



The recipients pore over the Deloraine contributions to their dispensary.

Shortly before the things arrived, our sphygmomanometer became unusable. When we opened the box, there was a new one ready to go. Dr. Ray Swannell had given a diagnostic set, the parts of which were interchangeable with a broken one that we had. Between the two we now have useful equipment for looking into eyes, ears, throats, and so on. Our last pair of dental forceps had rusted apart earlier in the year. The set of forceps that came put us back into business where teeth pulling is concerned. And there were many other things that added up to a very helpful gift; such a gift as is always worth while when you are working on a limited budget.

We know that the church members who gave to make this possible have enjoyed making their contribution to the work of God, and we are grateful for their interest.



BLIND SPOT

NO. 2

A UNIQUE lending library is operated by the Christian Record Braille Foundation of Lincoln, Nebraska. These books are printed in braille and large print for blind, visually and physically handicapped persons. Books are also on records and on tape. This free service is so popular that over two-thirds of the publications are out on loan all the time. The foundation is supported 100 per cent by contributions and funds from wills, annuities, and trusts.

The "Talking Magazine" is produced by the Seventh-day Adventist publishers for the blind, the Christian Record Braille Foundation. This publication, on records, is produced six times a year and has the largest circulation of any similar publication. C. G. Cross is the editor.

If you are blind you probably know that the Sabbath school lessons are produced on tape each month by the Christian Record Braille Foundation in Lincoln, Nebraska. Many blind people are shut-ins, and they appreciate the lesson, music and mission features of this service. Other blind people are Sabbath school class teachers and depend on the tape to prepare their lessons each week. R. A. Gibson is the editor.

This service is free to all qualifying for it.

Adventist Aid in Pakistan's Disaster Area

ADRIAN M. PETERSON, Public Relations Secretary, East Pakistan Union

INTERNATIONAL ATTENTION has been focussed on East Pakistan, the scene of horrendous devastation and loss of life wrought by a cyclone and tidal bore. As the facts and figures of the huge natural calamity have come to light, the sympathy of millions of people around the world has crystallized into massive welfare relief aid, valued at millions of dollars. This aid, in money and kind, has been rushed to the East Pakistan capital of Dacca, which became the headquarters location of the huge relief operations mounted to help the unnumbered thousands of survivors.

First news of the tremendous disaster came from unexpected and somewhat accidental sources. A pilot of the Dacca Flying Club was making a routine training flight and strayed a little further to the south than normal. As he flew over the Ganges Delta area, he saw hundreds of human bodies and animal carcasses floating in the estuaries. When he returned to Dacca, he telephoned a newspaper office, and soon phones began buzzing all over the city. Officials began dialling to the disaster area, but telephone lines, damaged and destroyed, carried no answering voices.

Somewhat simultaneously, the Inland Water Transport coastal vessel "Abida" had steamed into the disaster area on a routine voyage. The crew, to their thunderstruck horror, saw literally thousands of bodies and carcasses floating in the water. Radio telephone contact was made with Dacca, but, by mistake, the ship was connected to a newspaper office instead of the I.W.T. head office.

Thus the story broke to an unsuspecting world.

Cyclones are a normal part of life in the Ganges Delta area, and a severe cyclone had taken place right there just thirteen days before. In any case, the usual cyclone season was virtually over. The U.S. weather satellite had spotted the new cyclone gathering force in the Bay of Bengal. Word was passed on to the Storm Warning Bureau at Chittagong, where similar information had already

been gained from other sources. The information was broadcast from Radio Pakistan, Chittagong, where the coming cyclone was described in Bengali as "Great Danger Signal." The few who had radios heard the warning, but was the cyclone season not really over?

Horror in the Night

In the dead of night, the first that many of the millions of delta inhabitants knew of the cyclone's impending threat was that a huge swell of water, described in local English as a tidal bore, began to flow through the villages on the delta islands. There was a strong current and high winds, and frantically the inhabitants began to climb the highest prominences on these islands. There are no hills and few solid houses, so, in most cases, they simply climbed a tree. The water rose to some thirty-five feet above normal level, and then the ripping cyclonic winds, estimated at well over 120 miles per hour, tore up the surface of the high water. Literally hundreds of thousands of people were swept to their death in a matter of just an hour or so.

The fortunate survivors clung to their palm trees and thorn trees, or clambered onto the eminence of some building still standing. And then, as dawn came on, the storm water flowed out to sea again.

As the survivors came down, they faced scenes of utter destruction. Their flimsy homes now non-existent, cattle dead or carried away, and human bodies strewn everywhere. Each family began to assemble at the site of its home, and then they became painfully aware of the fact that many of their own family members were missing. In all of my visitation during a week spent in the area, I came across only one family unit which retained all of its members. The one notable exception to this was a village community of some 150 Baptist and Anglican Christians, in the centre of the cyclone-devastated area. These Christians lost not one of their people in the huge disaster.

One woman pointed up to a body caught in a tree, and wailed, "Give me my son." One man counting the corpses suddenly came upon the body of his small daughter. Another man searched among several hundred bodies, but could not find his son.

Stories of Preservation

Remarkable stories of life preservation have come to light. One grandfather put



Island woman, Ambia Khatoon, with the child found floating on debris during the height of the tidal bore.

four of his grandchildren into a wooden case, and then climbed into the box himself. This box bobbing on the waters of the Bay of Bengal, was picked up several days later. Grandfather had perished, but the children were still alive.

A twelve-year-old girl spent eight days in a tree before she was brought down, unconscious but alive. Five men, all from different islands, were swept together out to sea. They saw an overturned boat moving by, caught hold of it, righted the craft, and then got in. They were rescued by a ship some days later. Others saved themselves by holding onto the tails of floating buffaloes. In the water for five hours, they were carried sometimes twenty-five miles or thirty miles from their home area.



Brother L. N. Powrie, Nursing Supervisor at the Gopalganj Seventh-day Adventist Hospital, is examining an elderly patient on the island of Lota Chapli, in the East Pakistan disaster area.

(All photos: A. M. Peterson.)



Some authorities estimate that one million people died in the East Pakistan disaster.

A small group of men in half a boat were picked up unconscious, 250 miles out to sea, almost three weeks after the disaster. Another group of survivors, according to a newspaper report, were rescued at the island of Mauritius.

Two men placed a wooden plank over the carcasses of two buffaloes, and remained on this half-submerged platform for some days. A passing ship in the Bay of Bengal refused to pick them up. Next day, another ship sighted them and picked them up. They were given food and clothing. When placed on shore at a large nearby port, the clothing was taken from them, but they were given some other clothing and supplies by a welfare agency. While travelling by train, back towards their home area, they fell asleep and were robbed of almost all that had been given to them. They were back on their island again by the time our relief workers met them.

Some members of one family, clinging onto the fronds of a palm tree, saw a baby floating face upwards on the debris. As the debris came closer, they picked the baby off, rescuing it from an otherwise certain death. After the tidal bore had receded, they also assembled at the site of their home. Some members of their family were missing—gone for ever. Inquiries were made in surrounding villages and islands, but no one could be found to claim this child as his own. Perhaps he came from an area further away. Perhaps all the other members of his family were dead anyway. SAWS relief workers gave this child, and the remaining members of the family, food and clothing.

Delivery Expedited

International relief was flown into Dacca or shipped into Chalna and Chittagong. These supplies were quickly transhipped to the disaster area, receiving a blanket customs clearance and no inspection, to expedite delivery. This aid was coming in from all parts of the globe, and from countries Western, Eastern, and Communist.

At the same time as these huge grants were being made by the large and small nations of the world, Seventh-day Adventists were actively planning and preparing for a relief expedition into the disaster area.

First news of the \$20,000 General Conference grant was conveyed to our East Pakistan office through the American Embassy in Dacca. Telegrams and letters brought news of further aid, such as \$5,000 from Australia; 25,000 Kroner from

Norway; \$5,000 from the Southern Asia Division in Poona; and several other amounts from Inter-America and denominational units in the U.S.A. The Trans-Mediterranean Division forwarded 181 cartons and bales of clothing and food in four relief consignments sent by plane.

In addition to the \$5,000 donated by the Australasian Division, the Greater Sydney Conference organized a "Walkathon" to raise money for East Pakistan relief. The newly appointed division Lay Activities secretary, Pastor G. W. Maywald, states in a letter that the latest figure for the "Walkathon" project stands at \$1,600. Pastor Maywald was previously Lay Activities secretary for the Southern Asia Division, and has visited East Pakistan several times.

The total relief figure given by Seventh-day Adventists in many parts of the world is at present \$45,000.

The two union departmental men, Pastor E. E. Wheeler and Pastor A. M. Peterson, flew from Lahore to join the East Pakistan president, Pastor J. Jacobs, in Dacca for the final preparations of the relief expedition. Pastor Peterson served in the South Australian, Tasmanian and West Australian Conferences before leaving for Pakistan three years ago.

The fifteen tons of welfare items from Switzerland, together with thousands of additional items such as Loongis, saris, lanterns, cups and plates, as well as many bags of rice and dahl (lentils) were loaded onto a hired river launch.

Eight Days of Rough Living

At about this time, East Pakistan Lay Activities secretary, Pastor N. D. Roy, and his associate team arrived back in Dacca from a survey trip into the disaster area. They also gave out hundreds of welfare items in this preliminary distribution trip.

Fourteen relief workers boarded the launch, ready to spend eight days in rough living to help their fellow human beings in the isolated and almost communicationless Ganges Delta areas.

One day out from Dacca, the SAWS Relief Launch, "Biduth," meaning "Lightning," stopped to pick up an additional six medical personnel, including another Australian, Mr. L. N. Powrie. Brother



M.V. "Biduth," used as welfare relief launch, tied up at Char Biswas Island in the Ganges Delta.



Pastor E. E. Wheeler (left) and Pastor N. D. Roy (right) interview a family at the site of their makeshift dwelling.

Powrie is currently business manager and nursing supervisor at the Seventh-day Adventist hospital in Gopalganj, located in the Bhil Delta area. Brother Powrie and the medical superintendent, Dr. J. Vanblaricum, have their own fibreglass speedboats for use in East Pakistan's many waterways. In a day-long journey, these two launches were piloted to Barisal, to rendezvous with the large relief launch. One speedboat was loaded onto the launch, and the other was towed behind the launch for all the long-distance travelling during the relief itinerary.

On the second day out from Dacca, in the beautiful clear sunshine of the post-cyclone weather, the SAWS relief launch eased up to Char Viswas, one of the long, low islands in the disaster belt. In order to take a movie and still pictures, I disembarked first, and began to film the launch, with its large red SAWS sign, set against the nearby village and the green palm trees. The sea was calm and still, giving no evidence of its disastrous deeds the week before. I walked along the ledge-like narrow beach and saw close up what we had seen from the launch, a human body. I hesitated, and then did what I had been sent to do. As I photographed the dead child, a Bengali villager, Gado by name, came up to me. With tears in his eyes, he stood before me. With tears in my eyes, I put my hands on his shoulders. Sympathy communicated where language would fail.

Two by Two

The twenty SAWS relief workers went out two by two into the surrounding villages. In each small clump of houses, they invited the families to sit at the site of their home. Here they were interviewed for their needs, welfare and medical. Many splendid experiences were gained this way, and several villagers stated that their idol-gods had not saved them, and that they wanted to turn towards their Creator.

Interviews at the villages usually lasted a couple of hours, and then the teams all returned to the launch for the distribution sessions. By the time the villagers

arrived, a bamboo barricade had been erected, and hundreds of items stacked in heaps ready for distribution. Person by person they filed past and received their share. This system was followed throughout the entire journey, and several thousand families thus received basic necessities for home and life.

On one particular island, people representing four major religions received assistance. East Pakistan is generally thought of as having a Moslem majority and a Hindu minority with a sprinkling of Christians. But it is also true that there is a scattered colony of Buddhists. These Buddhists originally migrated from Burma generations ago, and are known as the Mog people. On the island of Shadapur Union, four long lines of people waited for the distribution: Moslems, Hindus, Christians and Buddhists.

At each locality of distribution, Pastor E. E. Wheeler, who is also union MV secretary, gathered the children in a huge circle. As they were seated, sometimes two or three hundred of them, they received all types of clothing to suit their needs. The supplies for the children's distribution sessions were in the consignment flown in by the Trans-Mediterranean Division from Switzerland.

As the food, clothing and other items were being distributed, Dr. Vanblaricum and Mr. Powrie examined many patients waiting in long rows. Medicines, purchased in Dacca or obtained from the Red Cross, were given to each patient by the associated medical workers, accord-

ing to the prescription. One or two severe cases of infection were treated, and altogether several hundred people received medical assistance.

Smell of Death Lingers

While performing their humanitarian deeds SAWS workers saw the evidence of others involved in similar activity. In the distance could be seen an army helicopter buzzing about its business of dropping food and clothing to villagers nearby. A Swiss relief plane was seen over another island, with packages falling like confetti. One evening our launch was followed for several miles by another launch, which turned out to be a hospital ship. Surely, the East Pakistan disaster has given opportunity for multitudes of people to demonstrate the humanitarian side of their nature.

On the Sabbath, the M.V. "Biduth" was anchored in the estuary off the village of Shonatala. Sabbath services were conducted in the Baptist church which was damaged but still standing. Some 120 neighbourhood Christians, neatly attired, attended the services. Pastor Jacobs and Pastor N. D. Roy spoke to them about the end of the world, as it was in Noah's day, and as it will happen soon, using the cyclone as the basic illustration to amplify that which is stated in Holy Writ. The offering was returned to the elder of the church to assist in repairing the building. A further gift of matting for the floor of the church was given when our expedition had concluded its work.

Almost the entire fifteen tons of goods were distributed to the needy islanders during the eight-day expedition. This was really the second such expedition, and another major distribution expedition is planned. The fourth trip into the area will probably be involved in rehabilitation work, granting to certain areas additional basic needs in the way of water supply, housing and farming equipment, so that they can again become self-supporting.

The smell of death lingers long over these low islands. A million people perished, and the bereaved survivors are now beginning to rehabilitate themselves and re-vamp their lives. God's people, the people of the great Advent movement, are doing their share in helping these people. And already, many are closer to the kingdom than when we first began.



Long queues of adults and children awaiting relief distribution, on the island of Lota Chapli Union in the Ganges Delta area of East Pakistan.

BORN in Christchurch, New Zealand, on May 6, 1908, and falling asleep in Jesus, Wairoa, January 7, 1971, Wilfred Lawrence Kilroy touched the age of sixty-two years. Rich had been his life and invaluable his contribution to the cause of God. In him were blended industry and thoroughness, together with the graces of a Christian gentleman. It takes but dim eyesight to see clearly that Wilfred Kilroy was an outstanding and a good man. He was great in intellect, great in deep convictions. All that was great about him he dedicated to the work of his church.

The late Brother Kilroy received his education in Christchurch, and in February, 1922, began his employment with the Sanitarium Health Food Company at the Christchurch factory. When he reached journey's end and stood at the border where time fades into eternity, Wilfred Kilroy was carrying the responsibility of general manager of the company, having moved from factory hand to senior executive of the organization.

Brother Kilroy's early service to the Company reads as follows:

- 1922-1925 Christchurch Factory.
- 1926 Christchurch Retail
- 1927-1932 Christchurch Factory—
Despatch Clerk
- 1932-1938 Auckland Factory—Pro-
cess Worker Foreman

In 1938, W. L. Kilroy was appointed manager of the Auckland factory, and three years later moved into the wider responsibility of New Zealand. Then in 1944 he was transferred to Head Office in Wairoa, where for fourteen years he was Australasian production manager. The year 1958 saw Brother Kilroy promoted to assistant general manager, and in 1962 to the company's highest office, that of general manager.

In between 1922 and 1971 lay forty-eight years of outstanding service, marked by consecrated talents and dedicated labour. His work was to him nothing less than God's specific call that demanded his best and rightly deserved his all. He served without reservation. Today the Sanitarium Health Food Company is an efficient and progressive organization. It is buoyant and financially sound, respected in a highly competitive commercial world.

Major Transition

During the late Brother Kilroy's term at Head Office the company made many advances. Under his direction in the early post-war years, there was a major transition from manual to mechanized production, which has laid the foundation for the use of advanced technology in processes and methods. He recognized the role of science in the manufacture of food products, and under his guidance the technical services of the company were greatly strengthened, particularly in the academic levels.

The many associates of W. L. Kilroy had a warm appreciation for his skilful leadership and capabilities. Blessed with such a clear mind, he was a very wise counsellor in many fields of endeavour. Brother Kilroy was a lucid speaker with



W. L. Kilroy

Life Sketch of WILFRED LAWRENCE KILROY

R. R. FRAME

an eloquence that was admired and desired by many.

In 1922, Wilfred Kilroy was baptized a member of the Seventh-day Adventist Church, and despite the endless flow of work he always gave freely of his time to his church. One church member has stated, "Of the many memories we will cherish, more outstanding than others will be those of Sabbath school classes and division worship talks. These were always a delight and an inspiration when Wilfred was in charge." His gifts enabled him to discuss the broadest theological subjects with members of the ministry.

For twenty-six years W. L. Kilroy was a member of the Australasian Division Executive Committee, which is a record equalled by few, if any, of his contemporaries. His counsel at committee level meant much, and his abundant wisdom was always apparent.

Not a few will feel keenly the loss of a sympathetic friend. He was always kind and helpful. He listened willingly and kept secret any confidences entrusted to him. His influence always told for good.

Marriage

The record of the life of the deceased would not be complete without reference to his wife and home. On October 31, 1929, he married Thelma Dulcie Bates. She has always been a source of great strength and encouragement to him and has loyally supported him during his many years of service. Hospitality has always been the keynote of the Kilroy home. From the home there flowed a humble and cheerful Christian witness that brought blessing to many.

When writing to Sister Kilroy last week, the deceased's brother, Les, recalled Wilfred's life in the terms of the tennis battles the brothers undertook through the years. He wrote as follows:

"He played the game straight, and even though he had many battles, some up front face to face, and others from the baseline, he never gave in. He served excellently, and the advantage is with the server. The Great Umpire has given him the victory, and the prize-winning will soon take place."

A few days ago there was found in one of Brother Kilroy's books the following lines in his own handwriting:

"This is not I . . .

Retouched and smoothed and prettified to please;

Put back the wrinkles and the lines I know;

I have spent blood and brain achieving these.

Out of the pain, the struggle and the work,

These are my scars of battle . . .

Put them back!"

And thus a warrior goes to his rest. He like a forest giant has fallen, and there is a rift in the sky above. Below, lesser trees stand shaken, lonely, bereft, and he has gone.

Only in eternity shall we know why this brilliant man was taken from us. While he sleeps we shall ever have the challenge and example of his dedicated life.

Bismarck-Solomons Union Mission Fifth Quadrennial Session—December, 1970

EXCERPTS FROM THE SECRETARY-TREASURER'S REPORT

A. E. JONES

IT IS NOW just over fifty-six years since the gospel first began to shed its light through the islands of the Bismarck-Solomons Union Mission. Since Captain G. F. Jones first raised the banner of the Seventh-day Adventist Church in the Solomon Islands, the work has brought hope, happiness and health to thousands.

The Bismarck-Solomons Union Mission is now composed of eight local missions with 14,442 church members and 165 organized churches. Surely we may accept the counsel of Isaiah and "sing unto the Lord a new song."

The following comparative figures will indicate the distribution and growth of organized churches and church membership during the quadrennium, 1966-1969:

	1965	1969	Increase
Organized churches	150	163	13
Church membership	11,059	14,289	3,230 29.2%

The latest government census would indicate that our church membership ratio in December, 1969, was one in thirty-two as compared with one in thirty-five in 1965.

Baptisms

Each local mission had the satisfaction of seeing many take their stand for Christ and His saving message, and the baptism figures for the period 1966-1969 stand at 3,859, an increase of 1,608 on the period 1962-1965.

The working force of the union in 1965 totalled 659. At the end of 1969, the number employed was 667—617 nationals and fifty Europeans. Our lay people give strong support to our work force. Each year many of the lay members give volunteer service to the mission. In one year there were eighty volunteers (mostly from Mussau) giving three months, six months, and one year of full-time voluntary ser-



The Bismarck-Solomons Union Mission territory. It consists of: Admiralty Islands, St. Matthias Group, New Hanover, New Ireland and adjacent islands, New Britain and adjacent islands, and the British Solomon Islands Protectorate.



A. E. Jones, secretary-treasurer of the Bismarck-Solomons Union Mission.

vice in evangelistic teaching and building projects.

Another point of work force interest is that over 100 nationals from the Bismarck-Solomons Union Mission are serving as missionaries in the neighbouring Coral Sea Union Mission.

At Rest

We reflect with sadness and sympathy that, during the quadrennium, many members and several workers were called to rest to await the coming of the Lord. All of these are missed from our ranks. Some of the well-remembered names are Pastor Cornelius, Pastor Likaveke, Pastor Manovaki, and Pastor Tati. We honour those who have contributed devoted service and we believe the Lord has marked their resting-place.

We have gained many blessings and helpful guidance from the visits of several representatives of the General Conference, our own division officers, and also

representatives of our neighbour union. We look forward to the ministry and counsel of the visitors for our present quadrennial session.

In this union, with approximately 1,400 miles of water from one end to the other, ships are very necessary to our mission programme. There are twelve vessels flying the Seventh-day Adventist flag throughout the union. Maintaining this fleet of ships is our marine service unit at Rugen Harbour, near Rabaul. During the quadrennium each of our forty-five-foot boats was fitted with a 6LX Gardiner engine of 110 horse power, and this larger engine has proved more satisfactory and faster than the previous engines.

We greatly appreciate the efforts of Pastor J. L. Tucker in appealing for donations for a twin-engine Aztec aircraft for the mission. This plane is now giving helpful service under the skilful pilotage of Pastor Colin Winch.

National Development

Over the past four years our national brethren have undertaken more and more responsibility in the areas of mission administration, evangelism, teaching, medical work and maintenance. Three of our eight local missions have national presidents. All of our eight local missions have national secretary-treasurers. All assistant presidents and district directors, except at Batuna, are nationals. We have a national doctor, Dr. Haynes Posala, and two other medical personnel are preparing for mission service under union sponsorship. Through our own training institutions we are producing qualified and certificated ministers, evangelists, teachers, office workers, nurses, apprenticed and ticketed engineers, carpenters and agriculturalists. Five young men are at Fulton College for secondary teacher training.

Building Development

During the period under review, much progress is evidenced by new buildings completed and under construction. Apart from extensions to Atoifi hospital, Betikama high school, Kambubu high school and other centres, many entirely new units have been erected. Some of these new units are Sonoma Adventist College near Rabaul, Atitara central school,



At the B.S.U.M. offices, national workers are trained to handle the work.

ELEVATOR CHRISTIANS. An elevator goes a long way but never gets anywhere. All day long it has its ups and downs. At night it is in the same place where it started in the morning. Some Christians are like that.

Malaita, four hospital units, national workers' houses, new churches in centres and villages. We appreciate the assistance given by groups of Australian tradesmen volunteers and local church members on the Sonoma buildings.

Financial Report

We commence the financial report with a summary of the tithe response, because tithing is very much a pulse, not only of faithfulness, but also of the financial possibilities of a mission. On the basis of 1969 figures the tithe ratio averages \$6.20 per member per year, making a total for the quadrennium of \$307,993. The foreign missions offerings totalled \$74,413, and the home and local offerings, \$71,224.

We are grateful to the Australasian Division committee for increases in base and special appropriations over the quadrennium. Especially do we appreciate the 1967, 1968 and 1969 additional increases in base appropriations given specifically for lifting national workers' wages. Our work is growing so quickly that the demand for finance is ever ahead of the supply.

As at December 31, 1969, these totals are culled from our balance sheet and indicate our standing:

1969

Total current assets	\$156,377
Total fixed assets	\$444,522
Total assets	\$600,899
Total liabilities	\$126,783
Total net worth	\$474,116
Total income	\$84,508
Total expenses	\$89,842
Surplus (Deficit)	(\$5,334)

In conclusion we thank the Lord for evidence of His leading during the year. Much development and witness is shining forth in testimony of the consecrated efforts of our workers. There is a great work yet to be done. More and more calls are coming for workers. We wonder how we will meet these calls, yet we face the future with confidence, remembering the message of Joshua as he led the children of Israel into the Promised Land, "Ye have not passed this way heretofore. . . Sanctify yourselves; for tomorrow the Lord will do wonders among you."



Sonoma Adventist Training College, the senior college of the B.S.U.M.
(All photos: A. E. Jones.)



A baptism at Kambubu High School.



Kambubu High School boys preparing to plant young coconut palms.



The Rabaul Adventist Church where the B.S.U.M. session was held.

HILDA BARTLETT'S

Menu
Masterpieces

Entrees are primarily high protein dishes. Since the body requires a steady supply of proteins for growth and repair, it is desirable that at least some of our foods contain liberal amounts of high quality protein.

CASHEW NUT LOAF

- | | |
|--|------------------------------|
| 1 1/4 cups salted cashew nuts | 3 eggs |
| 1 large onion | 1/2 cup milk |
| 2 cups cooked minced gluten | 1 teaspoon Marmite |
| 1 teaspoon Paprika (gives pretty colour) | 2 tablespoons oil |
| 1/2 cup whole-wheat crumbs (Slice bread, dry out and grind. Be careful of seasoned crumbs, they make it too strong.) | 2 tablespoons minced parsley |
| | 1/2 teaspoon celery salt |
| | 1/4 teaspoon sage |
| | Pinch of thyme |

METHOD: Put gluten, onions, and nuts through a medium food chopper. Combine all ingredients. Pour into loaf pan which has been lined with aluminium foil (so loaf will lift out easily). Bake 45-60 minutes at 350°. To serve, unmould on platter. Slice. Garnish with parsley and orange slices. Serve with mushroom gravy. (Mrs. A. LeBards)



WEDDINGS

ADAMS—DURBRIDGE. It was a happy conclusion to the old year, in the evening of December 31, 1970, when Kay Patricia, second daughter of Sister D. Durbridge of Como, Western Australia, and the late Brother C. D. Durbridge, was joined in wedlock with Robert Nolan, only son of Pastor and Sister C. S. Adams. It is a pleasure for a parent to be able to conduct a son's wedding, and this was a very pleasant occasion in the tastefully decorated Perth church. A goodly number of relatives and friends met to wish them well, and messages from various parts of Australasia were received. May God's blessing rest on Kay and Robert as they establish their home and continue to serve in the South Perth church. C. S. Adams.

BIGGS—STONHAM. During the late afternoon of December 30, 1970, Esther Ruth Stonham, a radiant bride, came down the aisle of the Midland church, Western Australia, on the arm of her father, to stand beside a very happy young man, Laurie Aubrey Biggs. Ruth is the daughter of Brother and Sister J. Stonham, of Midland, and has been an employee of the Sanitarium Health Food retail in Perth, while Laurie comes from England and has been a resident of Western Australia for about three years. Many friends and relatives gathered at the church to witness the exchange of sacred vows, and later gathered around the breakfast table. We wish Ruth and Laurie much of the Lord's blessing and guidance as they establish their home in Perth. Charles O. Lowe.

CARR—DOUGLASS. Many friends and relatives gathered in the Stirling church, situated in the Adelaide hills of South Australia, on December 27, 1970, at 5 p.m., to witness the marriage of Kelvin Arthur George Carr to Daphne Kaye Douglass. Kelvin is the only son of Brother and Sister Arthur Carr of the Sanitarium Health Food Company, and Daphne is the eldest daughter of Brother and Sister Howard Douglass of our Stirling church. Kelvin, for

the past two years, has been Book and Bible House supervisor in the South Australian Conference and is currently under transfer to Carmel College in Western Australia, where he will take up the duties of accountant and business teacher. We are confident that the Lord's blessing will be upon this young couple as they establish a Christian home in Western Australia. D. J. Silver.

COYTE—MURRAY. On December 6, 1970, in the Dundas church, New South Wales, Geoffrey David Coyte and Robyn Faye Murray united their lives in the Lord. Geoff's mother, Sister L. Coyte of the Wahroonga church, and Brother and Sister C. Murray of Guildford are highly respected church workers. These good folk with many other relatives and friends joined in praying that everything that can bring true happiness would come to these young folk who are dedicating their lives to their Master's service. All those who came, from Sydney to Adelaide, to witness the marriage are confident that the Lord has set His seal upon this marriage. P. C. Bamford.

GODDEN—JONES. The Glenhuntly church, Victoria, so recently re-built and re-dedicated, provided the perfect setting for the wedding of Richard Charles Godden and Rhonda Elizabeth Jones, both of Melbourne, on December 20, 1970. Rhonda is the youngest daughter of Brother and Sister A. L. Jones of Wantirna, and Richard, the son of Mr. and Mrs. C. A. Godden of Parkdale. The restrained elegance of the occasion served to display the consecration of these two splendid young people. The large congregation of friends and relations were given further evidence of the real wealth the Seventh-day Adventist Church has in its youth. Richard and Rhonda will establish their home in an eastern suburb of Melbourne, where it is their desire to live for Christ and maintain the standards of His church. They well deserved the prayers, congratulations, and best wishes showered upon them at the church and reception. Donald J. Self.

HIGGINS—EDWARDS. The afternoon of January 3, 1971, was chosen by Linda Edwards as the day for her marriage to Robert (Bobby) Higgins, and it was before the altar of the Murrumbidgee Seventh-day Adventist church, New South Wales, that this young couple exchanged their marriage vows. In the Anglican parish

hall a large number of relatives and friends were guests of the bride's parents to wish the young and radiantly happy couple God's rich and unstinted blessings for their future married life.

E. S. House.

JONES—CUMMINGS. On December 2, 1970, Donald Jones and Elizabeth (Betty) Cummings met before the marriage altar in the very tastefully decorated Mullumbimby Seventh-day Adventist church, New South Wales, to declare publicly their desire to live together as husband and wife. At a lovely after-wedding function held in the Presbyterian hall, a large gathering of relatives and friends assembled to wish the devoted couple God's richest blessing. E. S. House.

KING—CARRUTHERS. Readers from both Sydney and Brisbane will be pleased to read of the marriage on December 28, 1970, at South Brisbane, of Brian King and Barbara Carruthers, who are well known in both capital cities. Barbara is the daughter of Brother and Sister L. Carruthers of Brisbane, and Brian the son of Mr. and Mrs. C. King of Sydney. The bridegroom is serving the Sanitarium Health Food Company in Brisbane, while his wife, as a trained nurse, will lend her talents to bring blessing to the community. This young couple have already proved a real strength in the Central church where their enthusiasm and dedication has endeared them to the whole church family. W. F. Taylor.

MARSHALL—COBBIN. It was a sunny tropical afternoon for a radiantly lovely bride on December 23, 1970, as Darleen Joy Cobbin walked down the aisle of our church in Suva, Fiji, to stand beside a very happy young man, Robert John Marshall. Robert is the elder son of Mr. and Mrs. Lionel Marshall of Taree, New South Wales, and Darleen the elder daughter of Pastor and Mrs. Rex Cobbin of Fiji. As their lives were united in holy wedlock, the ties of Christian love were also evident in the bridal party which included a bridesmaid from Pitcairn Island and two delightful little Fijian flower-girls. A happy multi-racial family assembled together after the ceremony to wish Darleen and Robert well as they set out on life's journey together. As they set up their home in Melbourne where Robert is doing teaching work, it is the prayer of all their friends that they will ever radiate the love of Jesus and the light of His truth to others. R. E. Cobbin.

SINCLAIR—LOWE. On January 3, 1971, Christina Lowe, daughter of Mr. and Mrs. H. Wilson of Bathurst, New South Wales, married Lawrence, youngest son of Mr. and Mrs. W. J. Sinclair of The Lagoon via Bathurst. The Bathurst church will miss Laurie and Chris, for they will be living in Katoomba. May they receive constantly the Lord's abundant blessing as they unitedly serve Him.

C. A. J. Ogg.

ZAHMEL—KENNY. The sun smiled upon a radiant bride to suggest that Heaven looked down in favour upon the marriage service in the Mackay central church, on Sunday, December 20, 1970. In the first wedding service held in the new church, Stanley Zahmel and Barbara Kenny expressed love to the Lord and to each other. Stanley is the elder son of Brother and Sister S. Zahmel of Mackay, Queensland, and Barbara is the youngest daughter of Brother and Sister S. Kenny of Pinnacle, via Mackay, church, and as they establish their home in both these young people have been active in the Mackay, we believe it will be a light in the community, revealing God's love to all mankind. May the peace and abiding happiness that Christ offers be theirs. Edwin I. Totenhofer.

TILL HE COMES

BARKER. Born in Lancashire, England, on September 17, 1880, Stanley Barker passed to his rest January 11, 1971, aged ninety years. Brother Barker, a physiotherapist of Turramurra, accepted present truth at Ashfield many years ago, and of late was a faithful member of our Waitara, New South Wales, church. To his widow and two married daughters we extend sincere sympathy. Interment took place at the Northern Suburbs lawn cemetery on January 15, the writer officiating. E. R. Gane.

BLOKHAM. On January 18, at Northcote, Victoria, Barbara Helen (Nell) Bloxham quietly fell asleep in Jesus, at eighty-eight years of age. She lived her full life in Melbourne, and was a greatly loved member of the Glenhuntingly church, Victoria. A service was held at the Caulfield chapel and later at the Necropolis crematorium, where friends and relatives gathered to pay love's last tribute to a faithful follower of the Lord Jesus Christ. It was most satisfying to encourage all with the sure and certain hope of the resurrection to eternal life, as outlined in the Word of God. "She was a pet," said one who knew her from childhood. Certainly she was lovely in her Christian way of life. Her works do follow her, and her faith secures her. Donald J. Self.

CAMPBELL. Sister Emily M. Campbell, widow of the late Pastor A. J. Campbell, quietly passed to rest at the Charles Harrison Home on January 23, 1971, in her sixty-ninth year, and was buried at Cooranbong. With her late husband she served for more than thirty years in the South Sea Islands, and recently has resided at Cooranbong, partly invalided of late as the result of a serious fall, followed by a stroke. She leaves to mourn eight sisters and brothers, two sons, Dr. G. Campbell and Brother A. Campbell of Cooranbong, and a daughter, Sister Beadon of Brisbane, together with eight grandchildren. The high regard in which she was held was noted in the beautiful flowers over the grave, and the many friends who attended the service, a number of former island workers being present. The sincere sympathy of all was extended to the members of the family, but her faithful service is an assurance of a glorious resurrection to life when the Lord returns to claim His own. The service was conducted by Pastor S. A. Stocken, assisted by Pastor W. N. Lock and the writer. W. G. Turner.

ELIAS. Following a three-month illness Eva Maude Elias, aged eighty-two, passed peacefully to her rest in the Middlemore Hospital, New Zealand, on January 8, 1971. Sister Elias was a dedicated Christian, who quietly went about doing good. She accepted this glorious advent message about sixteen years ago, and since that time Christ had been her joy and song. We tenderly laid our sister to rest in the Wakemete cemetery, Auckland, to await the call of the One she loved. R. Faithfull.

FOX. Laurence Edwin Arnold Fox was born in Sumatra in 1893, and the end came quite suddenly on December 29, 1970, in his seventy-eighth year, even though for the last several years he had been in indifferent health. He had spent the morning of his decease visiting some of our own people and passed quietly to his rest shortly after returning home. Pastor Fox was ordained to the Adventist ministry shortly after the end of World War II. During those difficult years of conflict after all our overseas workers had left the field or been interned, and while working full time in the Japanese-controlled hospital, he did yeoman service caring for our multi-racial English-speaking church in Singapore on a purely voluntary basis.

Brother Fox spent some five years at Avondale early in the century, and so was well-known to many fellow students of those days, where he graduated from the teachers' course. With other members of his large family he was brought into the message by the late Pastor and Mrs. G. A. Wood, who were missionaries from the Australian field to the then Netherlands East Indies. During World War I he was married to Beryl Coombes, who loyally shared in his devoted service through the years.

Born to them were Roy (now a church school teacher in Brisbane) and Leslie, Ivy (a graduate of the Sydney Sanitarium and Hospital) and Moira. With their mother all four children together with a sister, Bella, mourn their sad loss. A younger son, Maurice, predeceased his father under very tragic circumstances twenty-four years ago, and he rests in the Singapore military cemetery.

Brother and Sister Fox migrated to Australia on their retirement about twelve years ago, where their four surviving children had already taken up residence.

Words of comfort were spoken at the services in the Campbelltown church, New South Wales, and then at the Leppington crematorium by the writer (who had known the family so intimately during their Singapore days and later) assisted by his son, Eric Johanson II, and Pastor W. H. Simmonds. And now our late brother and friend rests peacefully in the blessed hope, awaiting the call of the great Life-giver, after approximately thirty-two years of devoted and fruitful service in the Lord's work.

E. J. Johanson.

McBRYDE. Sister Isabella McBryde sleeps awaiting the call of the Master. For sixteen weeks she had been hospitalized, suffering a broken hip after a fall. Sister McBryde was born in Scotland in 1894 and migrated to Aus-

tralia where she was married to Thomas Henry McBryde in 1923. In 1936 they both accepted the saving truths of God's Word and joined the remnant church.

She leaves behind her two loving and devoted daughters, Betty and Pam, a grandson Barry, a brother William Muirhead, and a sister Nellie. We laid her to rest on December 31, 1970, at Mount Thompson after a service conducted at Gows Funeral Chapel, The Valley, Brisbane. Sister Isabella McBryde will always be remembered for her devotion to her family and the constant dedicated Christian life she lived before others. Gordon A. Lee.

MANAS. On Sunday morning, January 10, 1971, Joseph Manas fell asleep in Jesus. Only one month before, he had died to the world and sin and been buried with his Lord in baptism. Following a service in the Aitkenvale, Townsville (North Queensland), church, we laid our brother to rest in the beautiful Belgian Gardens cemetery. A unique and touching feature of this service was a song sung at the graveside by a large group of his fellow Torres Strait Islanders. Brother Graeme Olson assisted the writer in both services. R. H. Abbott.

MASAGA. Brother Galo Masaga in the strength of youth at the early age of twenty-four passed to his rest after a short illness. How true are the words of Job that "man's life is as a flower that is cut down." After a serious operation lasting some fifteen hours Brother Galo was called to rest to await the call of Jesus. Born in Fasitootai, Apia, Western Samoa, he came to live in Auckland, New Zealand, some five years ago. He leaves to mourn his passing his wife and two little boys. Words of comfort and hope were spoken to the bereaved by the writer assisted by Brother Tau Sauni of the Ponsonby church. J. L. Howse.

RICHARDSON. William Alexander Richardson, aged sixty-two years, peacefully fell asleep at the Byron Bay hospital on December 29, 1970. Although not baptized, Bill regarded himself as a church member, and we are confident he died in Christ. To mourn their loss, he leaves a loving and devoted wife, Sister Nellie Richardson, one daughter and four grandchildren, to whom we extend our heartfelt sympathy. At the Lismore crematorium, New South Wales, the sorrowing loved ones and friends were directed to the blessed hope as the sure source of comfort and anticipation of a glad re-union. C. H. Raphael.

SEALEY. At the advanced age of eighty-seven years, Sister Margaret Winifred Sealey of Windsor, Queensland, fell asleep in Jesus on January 1, 1971. She resided for almost thirty years at Murwillumbah, where her first husband, William Charles Reeves, was killed while working in the quarries. Three children from this union remain to mourn the loss of a loving mother. Her second husband, Charles Sealey, predeceased her by a number of years.

Our late sister was a loyal Adventist over a long period of years. Her zeal and faithful adherence to every principle of truth will be remembered by all who knew her. The final rites were conducted by the writer at the Mount Thompson crematorium, Mount Gravatt, where this saint was committed to the care of the One whom she loved and served. M. S. Ball.

WHITSED. On Wednesday, January 6, 1971, little Debbie Leanne Whitsed fell asleep in Princess Margaret Hospital, at the age of seven years, after a courageous battle against leukemia. Her parents, Brother and Sister Lloyd Whitsed, are respected members of the Ben-cubbin church, West Australia, and together with their surviving children, Colin, Terry Lee and Tania, look forward in hope to the resurrection morning when Debbie shall be restored to them and fulfil the promise of Isaiah 11:6. Pastor C. S. Adams assisted at the Karrakatta graveside. Graeme Loftus.

WRIGHT. At the age of seventy years, Sister Winnifred Wright passed to her rest on January 9, 1971. Brother C. Ward of the Ryde church, New South Wales, was instrumental in bringing the knowledge of the truth to our sister, and she was baptized by Pastor N. Palmer approximately three years ago. A patient sufferer for many years and also physically handicapped, she nevertheless made every effort to worship and associate with God's people at the Ryde and Drummoyne churches. We laid her to rest at the Botany Bay cemetery to await the call of the Life-giver whom she loved. To the remaining relatives we extend our deepest sympathies. C. H. Raphael.

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LOST on campground at close of camp (Melbourne): a plastic bag containing 1 fur and 2 summer hats. Would finder please contact Mrs. E. L. Jackson, Walkerville, 3959

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There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good: myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy if I may.—R. L. Stevenson.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

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FLASH POINT . . .

- ✧ At the session of the South New South Wales Conference held recently, Pastor H. C. Barritt was elected president of that field. Presently Lay Activities, etc., secretary of the Trans-Tasman Union Conference, Pastor Barritt will replace Pastor H. B. Christian who has been elected president of the Victorian Conference.
- ✧ Miss Alveen Thoresen, a 1969 Avondale graduate, has joined the editorial staff of the Signs Publishing Company.
- ✧ Matron E. Mitchell, who has been at the Warburton Sanitarium for these many years, recently retired (there will be a full story in a subsequent issue), and Sister A. L. Phemister, formerly deputy-matron, now assumes the task and title of matron.
- ✧ Our man in Longburn College sends us a newsnote of which the New Zealanders especially can be modestly proud. Over in the Dominion, the Chamber of Commerce organizes a Junior National Speed Typewriting Championship each year (though 1970 saw the end of such hitherto annual contests). Longburn College has always done us proud in these championships, but, seeing that 1970 was the last of such championships, what a flourish they gave to their consistent performances! First place went to Miss Lilian Hayward, second to Miss Nadene Pullin, and third to Miss Rowena Alexander. Mrs. Jones (nee Whisker) is the teacher whose genius guided the girls to this splendid result. We praise God for this, and recognize the dedication of the teacher and the application of the students. Congratulations all round.
- ✧ Calling all New Zealanders, especially those living in the North Island, and particularly those living in the Wellington area. On March 21, Pastor A. N. Duffy commences his Wellington City mission, and all those folk who have interested friends or relatives living in that city would be doing Pastor Duffy and his team a great favour if they would send the evangelist the names and addresses of such folk. Write to Pastor A. N. Duffy, 38 Guthrie Street, Lower Hutt, New Zealand. Better do it now before it slips your mind.
- ✧ About a year ago, Pastor R. James from America was touring Australia and somewhere—he thinks it was South Australia, but he couldn't be sure—he borrowed someone's hymnbook. Since that time he has been distressed because he could not return the book to its rightful owner. The only identification in the book is the name "Reta" written in gold ink on the black fly-leaf. Now if "Reta" will reveal her name and address to the editor of this paper, she may have her book back with Pastor James's thanks and apologies.
- ✧ Pastor and Mrs. H. M. Pascoe arrived in Sydney on November 1 on six months' furlough. Pastor Pascoe is district director of Moruma Mission, and Mrs. Pascoe, a trained nurse, has delivered more than 1,000 babies at her many baby clinics in the mission field over the years. The Pascoes are now spending some time visiting their daughter and son-in-law, Brother and Sister Dennis Tame, at Fulton, Fiji.
- ✧ It just may be that you have never heard of Pastor W. L. Black, but you are hearing about him now. Pastor Black died on January 9, in North Carolina. The reason for our noting his passing is that, at the time of his death, he was the oldest superannuated worker in the denomination. He was 103 years of age.
- ✧ Owing to the death of Mr. W. L. Kilroy, the general manager of the Sanitarium Health Food Company, it has been necessary to appoint a temporary general manager until a firm appointment can be made. The division officers have called Brother R. W. Groom to fill the position pro tem. Mr. Groom retired from the position of marketing manager in December last year.
- ✧ Over in Perth, Brother A. R. Tinworth has been the accountant of the Sanitarium Health Food Company's retail branches. Recently he received a call to Nigeria to be the manager of a food manufacturing programme connected with the West African College there. The General Conference has advised the Tinworths now that their visas to enter Nigeria have come through, and the family will shortly be on the move. Mr. Tinworth is married to the former Miss Enid Hill, and they have two children, Graham and Karen.
- ✧ When Brother Tinworth leaves the Perth retail, his place will be taken by Lynray G. Wilson, formerly the purchasing officer of the Sydney Sanitarium and more recently working in the office of the Perth retail department.
- ✧ The Greater Sydney Conference MV secretary, Pastor David Weslake, accompanied by Doctors Phil and Noelene Cappe and thirty-five young people, enjoyed a vegetarian-style Christmas dinner by courtesy of QANTAS as they sped on their way to enjoy eleven days on Norfolk Island. Pastor Weslake comments: "It was fantastic! And we were overwhelmed when we got there by the hospitality of the island's church members."
- ✧ Time was spent visiting the historic spots on the island, and an evangelistic outreach programme was also a highlight of the visit. However, just prior to embarking for home, after many of the young people had spent their last five-cents on duty-free goods, it was announced that there would be a twenty-four-hour delay in take-off, owing to Cyclone "Rosie." This threw some of the trippers into temporary confusion because of their impecuniness, but the delay was financed by the benevolent QANTAS, so everything worked out well enough. A full report will appear later.
- ✧ Two charter flights, one from Brisbane and the other from Sydney, both organized by and in charge of Pastor Graham Miller, MV secretary of the T.T.U.C., recently flew the Tasman with cargoes of Pathfinders to join with Pastor C. V. Christian and the Pathfinders of New Zealand on tour. The flights returned to their respective bases on Sunday, January 17, with complements of happy, brown, smiling youngsters who had found New Zealand fascinating. Their first question on their return: "When is the next one?" A full report, later, no doubt.
- ✧ "Finally, brethren . . .": A perfectionist is a person who takes great pains, and gives them to other people.