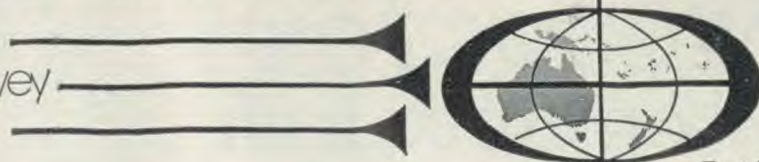


AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

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HAPPY
NEW
YEAR

ARE YOU WILLING to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things one day at a time? Then will your New Year be truly happy.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day?

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the eternal love? Then you can be assured of a New Year that is truly rewarding.

But you will constantly need the Saviour with you.

—adapted from HENRY VAN DYKE

and taken from the *British Advent Messenger*.

A PICTURE STORY

"CHINA DOCTOR" Active on Research

DR. MILLER LOOKS FOR NEW AND BETTER VEGETABLE PROTEINS



Pictured with Dr. Miller outside of the research laboratory is Myrl Duke, manager of Loma Linda Foods, Riverside, California, U.S.A.

DR. HARRY W. MILLER, ninety-six last summer and for seventy years a medical missionary to the Orient, continues to work even in his "retirement." Now living in Southern California, he routinely spends several hours a day at Loma Linda Foods' research laboratory.

Health foods and healthful living have been lifelong interests of this man, whose development of soy milk has saved countless thousands of lives around the world. It's not surprising that his inquiring mind continues to concoct recipes and experimental vegetarian products. Much of the machinery used in his testing is of his own design.

People in the Far East remember Dr. Miller in many roles. He first arrived in China in 1903, the year that pioneer missionary Abram LaRue died in Hong Kong. For seven decades he was a physician and surgeon ("altogether about 30,000 major and minor surgical cases, I guess," says the doctor), nutritionist, scientist, inven-

tor, educator, administrator, fund-raiser, and author.

"Retired" does not mean "tired" to this dauntless white-coated nonagenarian. "The Lord has been good to me through the years," he muses. "He is the only reason why I am still able to do this work. There is still a great deal of work yet to be done and I want to have a part in it." Doubtless he will.

—from "Far Eastern Division Outlook," October, 1975.



Dr. Miller spends many mornings in the research laboratories of Loma Linda Foods.



The photographer caught this unposed shot of Dr. Miller studying his Sabbath school lesson.



Hong Kong was as close as he could get to China, so Dr. Miller spent many years in that city, helping to build hospitals and care for those who needed this help. After a lifetime of service in Hong Kong, Dr. Miller left there to "retire" in the United States.

HEALTH- WISE



FIGHTING CANCER WITH KNOWLEDGE

THE AMERICAN Cancer Society performs a vital service in fighting fear with knowledge of how to combat the No. 2 cause of death in this part of the world.

The Society's war on cancer is being fought on two major fronts—elimination of causes, and early detection.

In 1972 an estimated 344,000 Americans died of cancer. Of every six deaths from all causes, one is from cancer.

But the survival rate has steadily improved since the early 1900s when few cancer patients had any hope of cure. Today one in three is cured (which means that he has completed five years since treatment without recurrence).

This improved survival rate is linked closely to earlier detection, because cancer is typically a "localized" disease. Science does not yet fully understand the mechanism by which cancer grows from a cell which becomes malignant and then divides and redivides. However, it is obvious that the sooner this process is detected and the cancer destroyed, the smaller the area involved and the greater the possibility of complete eradication.

Most cancers originate on the surface of some body tissue and for a time remain at the point of origin (in situ). If untreated, they invade underlying tissues and eventually some cells become detached and are spread through the body by the lymph or blood systems (metastasis).

It is significant that the in situ stage is almost always curable; the advanced stage metastasis, is almost never curable.

These facts point up the importance of destroying the shadow of cancer as an incurable disease. A tragic number of lives have been lost because fear postponed a medical check-up until cancer had grown beyond the point of successful treatment.

Hence the importance of heeding the American Cancer Society's "Seven Safeguards," five of which are listed below:

1. "Colon-Rectum: Proctoscopic exam as routine in annual check-up for those over forty.
2. "Breast: Self-examination as monthly female practice.
3. "Oral: Wider practice of early detection measures.
4. "Uterus: Pap test for all adult and high-risk women.
5. "Basic: Annual physical examination for all adults."

The other two will be included in next week's discussion of the second major front of the war against cancer—prevention.

Historic Picture Gallery

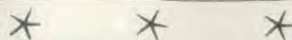


The Burnside Mission Team, Adelaide, 1950. Those pictured are: Front row (left to right): Pastors Russell Kranz, George Burnside and George Rollo. Back row; Miss F. Carver, Mrs. G. Burnside, Pastor A. Macauley, Miss P. Burnside, Pastor Sid Dunstan, Miss I. Pedrana, and Mrs. R. Kranz.



The audience in the Adelaide Town Hall stands in an act of consecration at the conclusion of one of Pastor Burnside's meetings in 1950. He is on the extreme left of the picture.

EDITORIAL



THE RETORT COURTEOUS

THE "BRITISH WEEKLY" of October 3 has a paragraph in its "Watchman" column which gives reason for hope and encouragement that there are still men of sterling worth about. Without further ado, editing or deletion, here is the entire paragraph:

"It's always heartening when someone admits they may have made a mistake. So full marks to the Rev. Joseph McCulloch of St. Mary le Bow in the City of London.

"Mr. McCulloch, well-known for his dialogue sermons with celebrities, had been taken to task by 'The Times' for being rude to Germaine Greer in the latest of his series.

"Rather than maintaining a dignified silence, or snapping back at the paper's diarist (and diarists do get snapped at!), Mr. McCulloch wrote: 'The criticism was entirely justified and could rightly have been more severe. This your diarist is probably right in attributing to the Devil, who, as I can vouch from experience, seems to devote much of his short time to clergymen.'

"Not only gracious, but a sense of humour too."

Not knowing all the details of this matter, we can take it only at face value, but what is noteworthy is that here is an excellent gentleman who acknowledges his mistakes and does not lash out when his sins and failings are pointed out to him. And moreover, this same man comes right out and says, "Yes, I deserved that. Sock it to me and more also, for I deserve it."

When most of us are caught out in our shortcomings, we tend to look about us for the escape-hatch, or bolster up our position by rationalizing our behaviour with all sorts of arguments and excuses. The Rev. McCulloch is apparently a man of better mettle than that. Frankly and publicly he comes to his point. Yes, I was wrong, was the gist of his reply.

The principle on which he is acting is quite Scriptural, of course. "Confess your faults one to another" (James 5:16), is sound advice. There is no suggestion of grabbing the nearest alibi or seizing the handiest lame-duck excuse or justifying yourself in spite of all the evidence against you.

The thing that most of us give lip-service to, but which our actions deny, is that we are fallible human beings. We hate above all things to admit that we have made a mistake, and that we are likely to make one in five minutes' time. Most of us are prepared to admit that we have made mistakes in the past, without going into specifics, but when you make some colossal blunder and are caught out in it, you then try to give the impression that you certainly did not make an error, and that there were good and sound reasons for acting the way you did.

We get this sort of thing in our natures from Mother Eve and Father Adam. When God charged Adam with having disobeyed Him, you will remember his reply: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3:12. Thus Adam off-loaded the blame in two ways—he didn't particularly care which one accepted it, just as long as he himself could get rid of the guilty feeling. "The woman whom Thou gavest . . . me" has the double-barrelled assertion that it was God's fault for giving him this woman who herself was guilty because she had led him into the evil. But did he stand like a man and admit, "I have sinned. I deserve whatever punishment is coming to me, and I guess I will deserve more"? Did he say anything like that? Never! And his degenerating descendants have been fumbling with excuses ever since. (Eve, of course, blamed the serpent, so we get it from both sides.)

When we kneel beside our beds at night and talk to the Lord about the doings of the day, most of us, throwing a sop of humility to the Lord, ask Him to forgive us our unspecified

sins. Seldom, however, do we lean to citing cases and pinpointing our errors. That is too uncomfortable; that would be tantamount to saying that here is something that I have to correct; here is a wrong to be righted; here is where I have to cut the pride from under me and ask someone for forgiveness.

It is in our homes that most of us run up against this problem. It is where we feel most freedom that we are, in reality, imposing the most severe restrictions upon ourselves. When things go wrong there, we immediately come out strongly on the defensive. We do not like to be caught out in a fault. To a perfect stranger we will apologize most profusely if we step on their toe in a crowded lift. But to a member of our own family, if we have trodden on their metaphorical corns, we will not come down off our high horse and beg their forgiveness. Strange, that, "Lord, what fools these mortals be!"

Yet when a man acknowledges his fault, what a difference it makes! David did just that, you will remember. After his adultery with Bath-sheba, David was visited by Nathan the prophet, who told him a parable, the meaning of which quite escaped David at first. Yet when Nathan pointed the accusing finger at him and said "Thou art the man," and delivered God's message to David the king, David replied, "I have sinned against the Lord." There were no excuses; there was no attempt at justification. "I have sinned," a simple and direct admission, was enough to bring forth the reply from the prophet, "The Lord also hath put away thy sin." 2 Sam. 12:13.

Oh, that we could all learn this lesson! Swift and unequivocal confession brings swift and unequivocal forgiveness from God. He is not anxious to hold grudges against us. True, David paid dearly for what he had done; the murder of Uriah was not dismissed so easily in a word of forgiveness that nothing in the way of a penalty was exacted from him. But he at least had the satisfaction of knowing that when he admitted his fault and spoke up and pleaded guilty, the mercy of God was even swifter than the inevitable punishment. At least he knew that his record in heaven was clear.

When Pharaoh cried out in his misery amid the plague of locusts, "I have sinned against the Lord your God, and against you" (Ex. 10:16), we read, "And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt." When we admit our fault, God is quick with His mercy. He does not utter threats of vengeance; He does not hammer us with bitter recriminations; rather, He binds up our wounds with mercy and opens the floodgates of His compassion. Instead of a vindictive diatribe of scorn and vituperation, He gives us the retort courteous: "I will forgive [your] iniquity, and I will remember [your] sin no more." Jer. 31:34.

It is easy, comparatively, to ask forgiveness of God. You do not have to look Him in the eye. But your wife, your husband, your brother, your sister, that is something else! How can you say, "I have done wrong to you; I ask you to forgive me"? How can you bow yourself in the dust before those near and dear to you? They would probably pour upon your humiliated head all the derision and anger that is pent up within them. The strange thing is that you are most likely to be wrong about that, too. Most people, when another asks their forgiveness, humbly and earnestly, make the retort courteous. And even if things don't work out that way, the load of guilt has rolled off your shoulders. And in that, there is great relief and comfort. Try it.

Robert H. Parr

Youth Witnessing in the Western Solomons

ALPHAUS RORE, Youth Director, Western Solomon Islands Mission

MARANATHA! Greetings from Kukudu! Our Adventist island youth are on the march with other youth of our church, in witnessing for the One who said, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea . . . and unto the uttermost part of the earth." Acts 1:8.

Pathfinder Work

September 24, 1975, was the day set aside for all the Pathfinder clubs of Gatokae, Marovo South and North New Georgia Island groups to meet at Seghe. Seghe is located at the western end of the beautiful Marovo Lagoon. Geographically it is the centre of the groups mentioned, and it is also the sub-district government centre. At Seghe there is an old wartime air strip built by Americans, suitable for activities such as Pathfinder parades, etc. The air strip is still in good condition, and is occasionally used by Solomons International Airways and private planes. We had to obtain permission from the government authorities for the use of a vacant piece of land between the air strip and the sea. The man in charge, being a kind person, invited us into his office and gave us permission to use this land. He also offered us the government rest-house if needed, and told us to pick green coconuts for fresh drinks for the Pathfinders.

Back in the villages everybody was excited as the dawn of September 24 appeared on the eastern horizon. Some who could afford to, travelled by motor. One club travelled in an old war-canoe during the night, by the light of the moon. All travelled to Seghe to enjoy the activities assigned for the day. However, the morning turned out to be a dull morning. Somebody cried out, "Ubata!" In the local language that means "raining soon."

Would all the members be discouraged? There were approximately 300 non-Adventists to come as spectators for the day. Would they be disappointed? These questions ran in the minds of the people.

Soon the rain fell in torrents, as often happens in tropical weather. All tried to get under the roof of the rest-house offered to us by the District Officer, but soon it was packed full. Pathfinders were to experience Pathfinding in the rain!

Silently one of the Pathfinders prayed in his heart for fine weather. True, he was not a prophet, but he predicted: At 12 o'clock the weather will be clear. It happened, you know, exactly at the suggested time; the weather cleared, and the official opening of our 1975 Pathfinder Fair took place!

The District Officer had gladly accepted our invitation to open the Fair. He made a short speech and presented pennants to each of the club directors. In his speech he spoke well of the Pathfinder organization, and challenged the seven clubs to improve village co-operation and work hard for the improvement of their community.

The programme had to be cut short, as half of the day had already gone. We gave the District Officer the honour of taking the salute at the march past, and I heard him say, "Everybody looks smart!"

Then there was the grand march of all the seven clubs. The young people looked smart, dressed in their Pathfinder uniforms, Western Pacific style. Each club then displayed their crafts—carvings, baskets, artificial flowers, hats, mats and drawings. The rest of the afternoon was devoted to games. At 5.30, as the colour guard lowered the two flags, all the Pathfinders sang, "Day Is Done."

Yes, another day of Pathfinding has gone into history and into eternity. I

thank God for the blessings of the Pathfinder organization.

Youth Witness

Many of our youth, realizing the nearness of the time of our Lord's coming, want to take part and help finish the work by using some of their God-given talents, such as singing with guitars. We have many groups now around the Mission who are organizing themselves to witness for the Lord in United Church villages, towns, hospitals and in prison houses.

At the Kukudu Vocational School we have three singing groups, and a number of times now they have taken an active part in singing at public places in Gizo, Ringo Cove, Munda and Bilua. I had the privilege of travelling with one of these groups last year and was happy to see what these young people can do when God's Spirit is in their hearts. During this trip we were invited to hold programmes on Sunday in one of the United Church villages at the island of Vella. There were about 400 members of this church who came to see and hear our youth programme. This programme depicted the life of Christ. The songs fitted the story and it was very nice. After the meeting the minister said that he was very pleased with the programme and invited the young people to come back again. Another of his comments was, "The church was very quiet—not as usual; everybody listened and enjoyed the blessing of worship."

Recently, Mr. Jedis Hivae (assistant Youth director) accompanied two groups of youth to run a concert-type programme at Munda. Munda is the place where the early Methodist Church first established its work, and all the people there belong to the United Church or the Christian Fellowship Church of the Solomon Islands. This being the headquarters of the United Church, it is not an easy place to witness for the Lord. However, when our young people arrived they were invited to sing in the hospital and in the Council Chamber.

As they sang in the hospital, "Sweet Jesus, What a Wonder You Are," the sick patients opened their eyes to see the faces of those singing. In the afternoon at the Council Chamber there were more than 300 people who came to listen to the beauty of modern music accompanied by guitars. All the items proclaimed the love of Jesus to this sin-sick world. Unfortunately it was raining heavily and the Council Chamber was not large enough to hold everyone. Many stood in the rain looking and listening to the witnessing groups.

Many invitations have come to these young people from villages around these islands. The barriers which have long existed between Adventist members and other church members in the Solomons are disappearing. Many times the travel expenses that would be involved for these young people prohibit them going where they want to go. Please pray for our youth to keep this vision of witnessing to others until Jesus comes.



On Kukudu air strip (left to right): J. Hivae (assistant Youth director, Western Solomon Islands Mission), Pastor W. Patovaki (assistant Youth director, Western Pacific Union Mission), Pastor C. Winch (Youth director, W.P.U.M.), Pastor A. Rore (Youth director, W.S.I.M.), and by the aeroplane, Chris Winch.

Photo: A. Rore.

Camp Meeting - Sydney Style 1975

LAURENCE GILMORE, Communication Director, Greater Sydney Conference

ONE WAS A MINISTER, the other an assistant Publishing director. Both men had proved themselves as soul winners and both had been evangelists and church pastors. Now, on Sabbath, September 27, 1975, they were kneeling before their brethren for the sacred laying on of hands. Veteran minister Pastor George Burnside asked that the mighty unction of the Holy Spirit and the benediction of Heaven might be on Pastor Desmond R. Dunn and Pastor Graham W. White, in the Prayer of Ordination.

From Mackay in Queensland comes Pastor Dunn, who has known the rigors of work in the cane industry, but through the ministry of Adventist publications and faithful laymen, he was baptized in 1966. Selling out his interests in sugar-cane farming, our brother headed for Sydney and colporteur work before commencing theological studies at Avondale College in 1968. He graduated in 1971.

Along with his wife Phyllis (Kennedy) and four children, Pastor Dunn has worked as an evangelist and church pastor in the Greater Sydney Conference. Currently he is associated with the mountain churches of Katoomba and Warrimoo.

Called in New Zealand

"My son, never forget the words of John 3:16," said the dying father of Pastor Graham White over in South New Zealand. A faithful Adventist aunt was instrumental in this young man's being baptized in the Timaru church in 1956, and three weeks later he was a student at Avondale College.

Back in his homeland of New Zealand, Pastor White canvassed in the North Conference for six years, later being called

to serve as an assistant leader there for another five years. "Come south," they said in Christchurch, "as leader of the literature evangelists, and be the pastor of the Oxford and St. Albans churches." MISSION '72 was a fruitful year of souls for this dedicated man of God.

Pastor White's love for people and his skill as a Christian book salesman was known across the Tasman; and since 1972 he has been assistant Publishing director of the Greater Sydney Conference. Along with his leader, he has been responsible for building a mighty team of book people who now lead the Division.

Strongly supporting her man has been Sylvia (Pearce) and two children, all of whom have combined to make another fine Christian home.

To the capacity congregation in the packed Big Tent, Pastor W. H. Simmonds, Conference secretary, gave the life-sketch information; the Ordination Service was preached by Pastor C. D. Judd, Trans-Tasman Union Conference president; the Charge to the Ministers came from Ministerial Association secretary, Pastor C. R. Stanley, and the Welcome to the Ministry

was given by Pastor F. T. Maberly, Greater Sydney Conference president.

Veteran Minister Lends Support

Present to support the new ministers was veteran ninety-one-year-old missionary, Pastor G. L. Sterling, who had just celebrated his sixty-first anniversary as an ordained minister one week previously. Pastor Sterling brought with him, for the interest of the congregation, his original Certificate of Ordination signed by Pastors A. G. Daniells, J. E. Fulton and C. H. Watson on September 23, 1914, at the Gore Hill Park (Sydney) Union Conference Session.

It may seem strange to other Conferences around our Division to learn that in Sydney, camp time comprises just two week-ends. There are many reasons for this; one has to be realistic to life in the city Conference. The bi-annual camp meeting met on September 25 and 26 and October 3 and 4, 1975, out at the old convention ground of Blacktown.

The Conference administrators endeavoured to set a strong spiritual tone for the brief time of meetings by listing Dr. D. Ford of Avondale College to speak in both of the Saturday evening programmes. Sacred concerts, Pathfinder - cum - youth activities, laymen in action—all these (fine and great as they are) were left till another day. We believe here in Sydney that Adventists need less entertaining in public meetings and more soul-stirring preaching from the Book of all books.

Field secretary of the Division, Pastor A. S. Jorgensen, in his Sabbath divine service, invited the congregation of 2,300 people to join him in reading aloud the Scripture reading for the day. This was indeed a moving experience. God help us all to read our Bibles more.

Literature Evangelists to the Fore

Every ear and eye was riveted on the large group of "Front Liners," the literature evangelists, when they presented a programme of action and results. Publishing Department director Bruce C. Campbell became song leader to his valiants as we heard "The Bookman Rally Song" to the tune of "The Battle Hymn of the Republic." Note some of the lines: "Just like the leaves of autumn we will sell the printed page" and "We canvass in the winter time, we're not afraid to go."

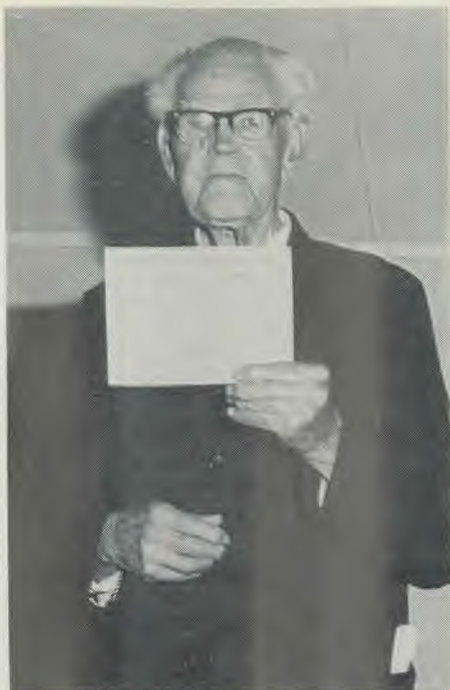
Beside hearing of the amazing progress in sales and that they had already passed their year's goal of \$100,000, it was even better to see the jewels won for the Lord through their literature ministry.

The old Book and Bible House building does not do justice to the new (in name) Adventist Book Centre on the campground, but in just two nights, Manager W. W. Fletcher and his staff sold \$8,900 worth of books. Currently, the future of the campground is uncertain, and the plan for re-building must wait for another day.

Are young people "grooved" to their church? At the first Sabbath afternoon meeting, Sydney's youth gave over \$5,500 to the special Mission Offering, and we



The Ordination party (left to right): Pastors W. H. Simmonds, G. Burnside, D. Dunn, G. W. White, C. D. Judd, C. R. Stanley, F. T. Maberly.



Pastor G. L. Sterling proudly exhibits his Certificate of Ordination dated 1914.
Photo: L. A. Gilmore.

rate this as great. Some 1,000 or more young people on the last Sabbath afternoon enjoyed a lively and challenging panel discussion headed up by Dr. D. Ford.

The large afternoon congregation heard the ever-thrilling stories of gospel progress to the underprivileged in different parts of the world. The adults gave in cash and pledges—the children tossed coins into the big blanket. President F. T. Maberly revealed a glow of inner happiness when he was able to announce that his Conference members had chalked up a total of \$30,969 for just two Sabbaths' offerings.

Something New!

The close observer would have noticed something new at the very front of the Big Tent. An enthusiastic group of laymen operated their TV camera! Selected meetings were being recorded on video tape for the use of those senior citizens who were unable to enjoy the personal camp fellowship. Later we heard that retired hospital chaplain Pastor A. W. Knight was thrilled with what he and other residents of "Camellia Court" saw when the programme was re-played on their television set.

To date, Wollongong church operates its own video tape system; Avondale Memorial Church has closed-circuit TV, and the camp meetings are being covered. Truly a new day!

By 11 a.m. Sunday morning, the big top lay on the ground, and hard-working men of the ministry were storing gear away for another time. Large or small, camps are a way of life with Adventists, and no doubt will be planned around this Division until the days of trouble write "Finis" for this unique segment of church business.

[This dramatic experience is recounted as a tribute of gratitude to God and as an expression of appreciation to those RECORD readers who continually pray for their brothers and sisters.]

"I WILL SAY OF THE LORD, HE IS MY REFUGE"

PETER E. ROENNFELDT, District Director and Evangelist, Central Papuan Mission, P.N.G.U.M.

IT WAS A VISIBLE DISPLAY of the power of Satan and the power of God. As the Sabbath approached, we knew that it was going to be a "high day." But, let me tell you about the baptism!

At 2:30 p.m. my wife, Judy, and our two little boys, David and Troy, and I assembled with about 100 people on the banks of the river at Merigeda. There were five candidates, and Pastor Morimai was conducting the service. After singing, prayer, a message and the baptismal vow, Pastor Morimai entered the water. It happened while he was praying before baptizing the second candidate. There was a crack—people were shouting, running, falling! Looking behind to see the cause of the excitement, I saw a great tree crashing down on to us all. Judy ran forward with Troy, and I saw her falling as a branch struck her on the head. I didn't have time to run; all I could do was fall forward into the sand. We looked back—all the people except one little girl had escaped injury! Judy was unhurt! But, where was little David? The Lord had kept him. He was still sitting on a small stool in the midst of the broken tree. On his left, across the seat where his mother had been sitting, was a branch six inches through; on his right, the upper trunk of the tree lay where I had been sitting. Judy said afterwards that she had been impressed to leave David when she ran. He was unhurt, sitting in the fork of the tree with just enough space for himself between two heavy limbs.

The little girl was rushed to Port Moresby General Hospital where she recovered from the ordeal.

"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." Psalm 91:2.



The tree that fell. Mrs. Judy Roennfeldt (holding Troy), together with some national believers, views the scene the day after the accident. Already by then the tree had been partly burnt. The seat in the centre foreground is the one on which Judy was sitting. David's was in the fork of the tree.

Photo: P. Roennfeldt.

"But What Went Ye Out for to See?"

J. R. GODFREY

"AND AS THEY DEPARTED, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee." Matthew 11: 7-10.

The story has been told that around the turn of the century, a Sydney newspaper reporter travelled to Cooranbong to see Mrs. Ellen G. White. On arrival in Cooranbong, he inquired where she lived, and was directed to her home. As he approached Sunnyside, the reporter noticed an elderly woman in the garden on her knees weeding. He told his errand and asked, "Where could I find Mrs. White?" The lady, rising from her knees, replied, "You are speaking to her." The reporter exclaimed, "Are you the Adventist prophet?" She quietly replied, "What went ye out into the wilderness to see? . . . A man clothed in soft raiment?"

The church of God must ponder this same question in regard to the life and writings of Mrs. Ellen G. White. What have we expected to find revealed in the works and teachings of the servant of the Lord?

Prophecies Come True

Let us consider first the prophetic work of Ellen White. Rene Noorbergen, in his book, "Ellen G. White: Prophet of Destiny," shows that her remarkable pronouncements in the fields of history, medicine, nutrition and education, have come to be almost universally accepted one hundred years after she penned them. For example, in the 1860s, she spoke of cancer in a manner that foreshadowed today's research discoveries. This was ninety-three years preceding the pronouncement at the Third National Cancer Conference at Detroit by Doctor Wendell Stanley. In an age when smokers and non-smokers alike admit the health hazards associated with using tobacco, Adventists should realize that E. G. White warned in 1864 of its dangers—in an age when even medical men were prescribing it to aid in curing lung diseases. At a time when the ministerial strength of the young Seventh-day Adventist Church was almost depleted due to ill-health, the Lord revealed to Ellen White the basic principles of healthful living, at the home of Aaron Hilliard, about two miles out of Otsego in central Michigan. In the 1850s and 1880s, she spoke of events in the religious world that are taking place now before our very eyes.

"What went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." In all, this godly woman received more than 2,000 visions, many concerning the tremendous themes of eter-

nity, salvation and sinfulness, which could have overwhelmed her mentally if it had not been for her complete faith and firm hold on her compassionate heavenly Father.

Powerful Public Speaker

The servant of the Lord excelled as a public speaker. In 1877, a circus came to Battle Creek, and the local temperance people thought there was a need to combat the intemperance which would accompany the event. One part of their plan was to ask Mrs. White to speak on the Sunday evening. She held 5,000 people in almost breathless silence for ninety minutes with the topic of Christian temperance.

The largest audience to hear the Lord's servant was in 1876 at the Groveland campground in Massachusetts. In those days, Adventist camp meetings were evangelistic outreaches. Even a temporary railway siding was installed. On the Sunday, the people came by boat, carriage, and train from the surrounding cities. The 20,500 people all heard the principal speaker clearly as she looked over a "living sea of humanity." This woman, who commenced her public speaking by whispering to a group gathered for a prayer meeting, used her talent to hold the interest of over 20,000, all hearing her clearly!

In 1912, while preaching before 5,000 at the Boulder camp meeting in Colorado, it rained on a tin roof, yet all heard the eighty-four-year-old Mrs. White. Her



Mrs. E. G. White.

voice, like a silver bell, rang out distinctly over the din.

It is little wonder that she became one of the most successful of the few ladies who became noteworthy as lecturers in the U.S.A. during the 1860s and 1870s. She drew some of the largest congregations recorded in the U.S.A. during these years.

"What went ye out for to see? a prophet? yea, . . . and more than a prophet." She was a talented speaker who was used of God!

The speeches of Ellen White cannot be fully appreciated by posterity, for the words have not been recorded. Therefore it is imperative that we listen and be obedient to her written counsel, instruction, and comfort. These writings are available to all. As we read, we should remember that "this remarkable woman, though almost entirely self-educated, has



"Sunnyside," Mrs. White's Cooranbong home, as it is today, restored to its original condition. This is where the reporter found Mrs. White weeding in the garden.

written and published more books and in more languages, which circulate to a greater extent, than the written works of any woman of history." (George Wharton James, California, "Romantic and Beautiful," pages 319, 320.) This she accomplished with only a grade-three education. She was a tireless writer, writing almost every day. At seventy-two years of age, she wrote, "It is a little past two o'clock. I continue to be an early riser, and I write every day." (E. G. White, Letter 105, 1900.) Up at 2 a.m. writing at seventy-two years of age in the middle of a southern Australian winter!

Writer of Destiny

Her principal contribution to the field of literature was as a religious writer. Her books, "Steps to Christ," "The Desire of Ages," and possibly the most neglected of her works, "Thoughts from the Mount of Blessing," are gems of spiritual penmanship. Can anyone remain a Seventh-day Adventist and not read these books?

The upper room of the old home of Ellen and James White in Wood Street, Battle Creek, still appears to be alive with the tremendous significance of "The Great Controversy," for there it was mainly written. This book reveals that Ellen G. White was more than a religious writer. "The Great Controversy" is God's unfolding of the destiny of this world and its inhabitants. It reveals Ellen White as a writer of destiny! Here the curtain is removed on the great issues of the very universe. She explains the central problem of the government of our God; she unfolds the mysteries of the apocalyptic books of Scripture, surpassing the mystics and psychics in all dimensions as she reveals the climactic end of this age.

"What went ye out for to see? A prophet? yea, . . . and more than a prophet"—a writer of destiny!

Her speaking and literary ability, together with the prophetic utterances of the servant of the Lord, would make little or no effect upon the thinking and lifestyle of Seventh-day Adventists if her writings did not show her genuine Christianity.

For example, only a fully committed, trusting Christian lady could write of the deaths of three loved ones in the following manner: "When I stood by my first-born, and closed his eyes in death, I could say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' I felt then that I had a comforter in Jesus. And when my latest born was torn from my arms, and I could no longer see its little head upon my pillow by my side, then I could say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' And when he upon whose large affections I had leaned, with whom I had laboured for thirty-five years, was taken away, I could lay my hands upon his eyes, and say, 'I commit my treasure to Thee until the morning of the resurrection.'"



James White at forty years of age. He was aged sixty when he died in 1881; Mrs. White survived her husband by thirty-four years.

Christian Courage

A brief mention must be made of her Christian courage at the Minneapolis Conference of 1888. Here, though she faced a very difficult situation, she did not turn from her duty, and spoke at times with a bluntness that was awesome. At one time during the conference, she answered one General Conference executive's question of "What is truth?" with the reply, "Sitting at the feet of Jesus, brother, and you are not there!"

Pastor H. M. S. Richards Sr., tells of her appearance at the Boulder camp meeting in 1912. She was eighty-four years old, only three years before her death, and Willie White had to help her to the speaker's desk. She was dressed in a black silk dress with a little cap on her head. After she had preached for forty-five minutes, Willie told her she was getting tired and had better stop her preaching. She replied, "No, not yet, Willie. I haven't prayed yet." When she prayed, the 5,000 people, most of whom were not Adventists, but had come to see the Adventist prophet, dared not lift their heads lest they come face to face with God, standing at her side. She was God's prophet, and God honoured her while she prayed.

Pastor Richards testifies that he accepts the proofs for a prophet as applied to E. G. White, but he would believe, even if none existed, for he heard her pray. When she rose from her knees, she was just a dear old lady again in a black silk dress, and Willie helped her to the carriage.

Is not a sense of humour a necessity for a Christian? On one occasion, while his mother was speaking, Willie fell asleep behind her on the rostrum. Mrs. White noticed this, and without stopping her train of thought added, "When Willie was a baby, James and I would bring Willie to meetings in a basket, and he would sleep as we led out—and he has never gotten over the habit."

"What went ye out into the wilderness to see? A prophet? yea, I say unto you,

and more than a prophet." Here was a Christian who possessed trust, courage, power in prayer, and a sense of humour.

Ellen G. White closed her life at Elmhaven in the Napa Valley in Southern California. In this valley many southern European migrants grew grapes to produce wine. A temperance worker would not be popular among these people. Yet she came to know and love these neighbours. Some years after her death, she was still remembered as the little old lady with the white hair, who always spoke so lovingly of Jesus.

Until Seventh-day Adventists rediscover, through her life and writings, Ellen White as a messenger of the Lord, who spoke and wrote primarily for and of Jesus, they will not appreciate her truly or be ready for the kingdom of the One of whom she wrote.

"And what went ye out for to see? A reed shaken in the wind?" This was one who rebuked openly even the General Conference president.

A woman clothed in soft raiment? This was one who led 5,000 people in prayer, people who dared not lift their heads lest they see God standing beside her.

"What went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." For this was she of whom it has been said, "She always spoke so lovingly of Jesus."

Beirut Workers Remain at Post

"Our workers in Beirut are of good courage and willing to carry on their respective assignments in spite of difficulties and uncertainties," reports M. E. Kemmerer, General Conference under-treasurer. He and C. D. Watson, Afro-Mideast Division president, and C. E. Schmidt, division treasurer, visited S.D.A. workers remaining in Beirut, Lebanon, on November 12, 1975. The three had come from Cyprus, where a temporary branch of the Afro-Mideast Division office, with headquarters in Beirut, has been set up.

He continues, "R. L. Kooreny and his staff at the Middle East College continue to carry on courageously, even though some students were unable to arrive and some calls for teachers have not been filled.

"An evening meeting was arranged for our workers and their families in the college chapel, where we tried to bring a helpful message and respond to some questions. A. H. Brandt, Lay Activities director for the Division, also outlined plans for assisting those in need in the area, indicating that funds totalling some U.S.\$25,000 had already been committed to the programme through various sources, including the General Conference SAWS organization. Shipments of blankets, tents, and clothing will arrive in Beirut soon."

—*"Review and Herald."*

Wahroonga's Historic Day

LAURENCE GILMORE
Communication Director, Greater Sydney
Conference

PICTURE if you will, some eighty Pathfinders, all resplendent in their uniforms, marching down the long central aisle of the large Wahroonga church and taking their seats for the divine service. Leading were fifteen people who had reason to be a little proud as all kept in good step to that martial hymn, "Onward, Christian Soldiers." The great pipe-organ would encourage any amateur marcher to be in step!

This fine group represented the two clubs of Wahroonga, viz., senior and junior. So keen are the youth as well as the boys and girls to fit themselves better for useful service to their church and community, that it is necessary to have separate clubs. Before they placed the Australian National Flag and their Pathfinder Flag in the right places at the front of the church, the guests of the day declared their Pledge of Allegiance before the congregation.

"Any church or organization that fails to recognize its youth, is dying," said Conference assistant Youth director J. T. J. Banks in the sermon hour. "Christians play too well the game of 'Judging Others.' I give a plea for tolerance by the older, stronger Christian for the younger and weaker Christian."

There is much work and study to be completed before anyone receives the coveted Master Guide award, and that Sabbath morning, August 23, 1975, fifteen



The RECORD salutes the fifteen new Master Guides.

people were invested. Some ninety-six awards were made to the two clubs. On this historic day, supporting the Conference leader in presenting certificates were Brethren G. D. Cowell, Northern Districts director, and R. A. Forbes.

Many a church worship day might be highlighted with the public investiture of its precious young people during the divine service hour when most members are present; the members in turn are able to become more knowledgeable as to what happens in the church hall week by week. Here in this Division we should take a leaf out of our American brethren's books and have our national flag placed to the fore in church-worship time. Of all people, surely we must be seen as citizens who respect their country's flag.

It is our conviction that when a church membership takes a concerned look at itself and sets out to provide proper church halls and other facilities, and interests itself in the boys and girls, then the tragic loss of too large a percentage of them to the world will be arrested. The Pathfinder Clubs are a vital, dynamic part of our Adventist way of life and we need them as they need us. Congratulations to the Wahroonga group! Well done!



Brethren G. D. Cowell, R. A. Forbes and J. T. J. Banks welcome successful Pathfinders.

Below: The pride and joy of Wahroonga. Photos: R. S. Gibbs.



MISSIONARY TO CHILE

JOHN OAKLANDS, Chilean Adventist College

"I DOUBT that you would have heard what I am about to tell you, Pastor Oaklands." The speaker was Pastor Henry Becerra, newly appointed Chilean Union president. I had just arrived in from Santiago, Chile's throbbing capital, and Pastor Becerra was taking us from the Chillan station to the college. "Last Sunday," he continued, "in our staff meeting, we all prayed together and asked the Lord to send you to us please." [I well knew their urgent need of a Biblical Languages teacher, but due to various circumstances I had written to state that I would not be coming. But I'm interrupting Pastor Becerra!]

"As we walked out of that staff meeting, I was handed a telegram from Pastor Maxson to tell of your visit to the college! That the Lord should have answered our prayer so quickly was almost unbelievable to us, but we returned to thank Him."

Things I had not previously understood now began to take shape. I also recalled how Pastor Maxson had told me of his unsuccessful attempts during several days to contact the college by phone, and how he had finally sent the telegram. I have since contacted him by phone from the college and have made immediate connection.

When we accepted the call to Chile in June, 1974, the Peruvian college administrators were reluctant to let us go; but, in spite of certain problems, the call appealed to us and we decided to accept it. As we made further inquiries, the problems began to multiply and other difficulties arose. Finally, I talked things over with the Peruvian administrators and the result was my letter to Chile, requesting to be released from the obligations of the call.

Hectic Days

In early January, 1975, however, I met with the South American Division president, Pastor R. A. Wilcox, and talked the matter out with him at length. Later that same day he also spoke with us as a family. We decided to continue with the call, and the following day the Division leaders offered me a return air fare to Santiago to help sort out problems related to the shift. Within twenty-four hours I was being farewelled by my wife and the children from the modern Lima airport, and in less than three hours our jet had touched down at the Pudahuel airport, which was surrounded by tall snow-capped mountain peaks glistening under the summer sun.

But there was no time to waste. For hours and days I wandered around the busy city streets noting prices and observing the quiet, peaceful conditions. Backed up by the Union treasurer, Pastor Maxson made the generous offer to advance me the finance to make purchases while summer sales prices were available. I was also able to speak with my wife in Lima on ham radio and suggested that she go ahead and sell up. I also told her

that due to a request to attend a college staff meeting I would be arriving back in Lima a few days later than expected.

Back home in Lima, after a beautiful flight by Lufthansa via La Paz, Bolivia, I opened up a bag of surprises for the family, of gifts not available in Peru, but some of them common in Australia! Hectic days followed, selling up, documentation, and preparing for the flight. The documentation was not easy, but the Lord gave us favour with certain key men, and at 7 p.m. the night before the scheduled flight—also the night of the college send-off!—I was handed my residential visa papers. The following morning, February 4, we bade final farewell to our many friends and to the land which for seven fascinating years had been our home.

Chile was not altogether new to us. We had visited the country, and especially Santiago, on three previous occasions. One summer we had entered from the Argentinian city of Barriloche, a quaint little city on the breath-taking southern lakes, and had crossed to Port Montt. From this southern German settlement we had taken the train to Chillan to visit the college, had continued on up to Santiago in the electric flyer, and on north through the great Chilean desert to the border town of Arica. It had been an exciting trip, but that's another story!

After a few days in Santiago, where my wife obtained a few extras with which to set up home again, Pastor Becerra brought us down to the college. Our home, like many here, is made of wood, because not only is it cheaper, but also safer in the event of earthquakes. Ours presented a pleasing, modern aspect with the furniture I had already purchased in January. Our yard has several fruit trees, grape vines—and even blackberries!

Reminders of Australia

The drive to the college was picturesque and took us through much grape-growing country. Chile is a great wine-producing country. Here wine is locally known as "train juice," since the people think it makes them strong, like a train! The college itself is beautifully situated some eight miles inland from Chillan, a town of about 114,000 inhabitants. The road to the college is unpaved, but there is a good bus service. Some thirty miles fur-

ther inland there rises a great smoking, snow-covered volcano.

We have already come to appreciate many aspects of the new land we have adopted. We are back to four seasons again, something akin to weather conditions in the southern regions of Australia—rain, winds, frost and sun. The rains are torrential at times, and the winds reach gale force. The cold is humid and penetrating, but we are well equipped. Contributing to the colourful landscape are the stately poplars, wattle—which is already blooming in many areas—and Australian eucalypts. Even now there are many shrubs and bushes in flower, and in the springtime the whole countryside is carpeted with varying wild-flower hues. Beautifully coloured birds fill the crisp air with their joyful songs. The people are a country type and more European than we have been used to. It is surprising the number who speak English reasonably well.

The students are a little different from our Peruvian friends (with whom we still maintain contact), but wonderful young people. How they love to sing! Every day, before commencing classes, we sing two or three choruses or hymns. They also have their own interesting folk music. Then, too, the king's Spanish is used a little differently—new words for the same thing (good Peruvian Spanish words turn out to be bad Chilean words!), a different way of saying things and a distinct pronunciation. But we're learning.

At the moment of writing, the first semester is over and many have left for their homes up and down the length—hardly breadth—of Chile. Within a few days I will be joining some of them in Linares, between Chillan and Santiago, on a voluntary evangelistic outreach with their church.

College Activities

The college itself boasts of quite a large property, including the orchard, with its plum, peach, nectarine, apricot, apple, orange and other trees, cared for by student labour. There are vineyards, a huge market garden, and the dairy which supplies the college with milk. The students sell college eggs in Chillan to help gain their fees. We also have a bakery and college store, and a small fruit-canning industry. Across from our home there is a huge new fruit-canning factory which, in spite of grave financial difficulties, should soon be in production and will provide work for many students and finances for the college itself.

Before the semester got under way, we enjoyed a staff retreat for a few days in a scenic national park under the shadow of that smoking volcano I mentioned earlier. It was a wonderful time of fellowship and spiritual unity, and set the school year off to a good start. During the semester we had an inspiring Week of Prayer under the direction of Dr. Mario Veloso, a Chilean now employed in the Austral Union educational department in Argentina. Recently he obtained his

doctorate from the Roman Catholic university of Buenos Aires. Pastor Veloso gave us some interesting "inside" information. He told us of special circumstances which led to his discovery under lock and key of a huge metal bookcase which contained a complete set of Adventist books in Spanish, including those of Ellen White, dating back to out-of-print books from the beginnings of our work in South America. His doctoral thesis, of which our college library now has a copy, was presented on the theme of Mission in John's Gospel, with a strong Sabbath emphasis, and was defended amid applause. It was an unforgettable week. On the final Friday night we all joined hands and sang reverently the beautiful Spanish words of our theme song, "Lado a Lado Estoy" (Side by Side We Stand). Many made lasting decisions for Christ.

Chile, of course, has serious financial problems. When I arrived here in January, the Australian dollar would have been valued at approximately E2,700 ("escudos" is the name for the Chilean monetary unit). I well remember when it was about E10. Right now the \$A1 would be worth E6,750. And devaluation continues. Not even the Division treasury department can keep up with it! The buying power of the escudo also varies, and prices rise overnight at jumps of anything up to 100 per cent, and sometimes more! Here you can easily be a millionaire. Even so, there is great poverty, too. People often pay in kind—a fish, a book, a piece of furniture; others eat but three times a week. The rich put their money into goods like TV sets, radios, etc., which do not devalue.

Meanwhile the Lord continues to bless us in amazing ways, and over and over again we have seen His promises fulfilled on our behalf. Pray for us as we pray for you. Chile has its share of Philistines, but God has His Davids for the hour!

21,000 ATTEND "BIG SABBATH"

More than 21,000 people attended a "Big Sabbath" (actually a long week-end of special services) planned for members in the Matebeleland-Midlands Field recently at Solusi College in Rhodesia.

H. C. Currie, Union president, spoke during the Sabbath worship service about getting ready for the second coming of Christ. He spoke about spiritualism and witchcraft, and when he made a call at the end of the service almost all the people stood, determined to trust in God only and to shun the worship of ancestral spirits and the practice of consulting witch-doctors.

The sermon for the closing service on Sunday was about confidence in Christ. After this service many mothers took the charms from their children's necks and waists. They gave their children to God and decided to trust in God only, because He is more powerful than all the forces of the devil. Prayers were offered to seal these decisions.

—“Review and Herald.”



Mr. Price is pictured illustrating a point during the recent Stop Smoking Plan in Narrogin.

Photo: courtesy The Narrogin Observer.

Course 100 per cent Successful

WARREN G. PRICE, Church Pastor, Narrogin, Western Australia

"OF the fourteen people who started last week on the 5-Day Plan to Stop Smoking, all have adhered to the plan and are no longer smoking. The 100 per cent success of the Plan here in Narrogin says much for both the originators of the programme and the participants themselves.

"Mr. Warren Price, the local director of the Plan, says he believes all the participants are over the worst of their struggle with the habit. However, he warned that they were not necessarily free of the tobacco habit, even though they had not smoked for several days.

"Mr. Price further explained that the habit pattern is still there, but that these fourteen people had proved what could be done with the right use of will-power.

"On the last evening, the participants were urged to continue contacting each other even though the formal course was completed. They were reminded that the next two months can be critical, as there is a tendency to relax the vigil and almost without thinking they can fall into the habit again.

"The many enthusiastic comments expressed by the participants are best summed up in the words of Mrs. Hartly, of Ensign Street: 'I think the 5-Day Plan is the best thing yet for people who wish to give up smoking. I feel I will never look back.'

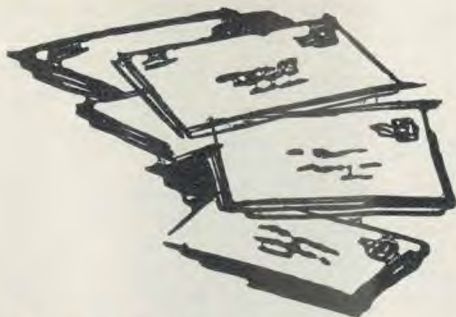
"The Seventh-day Adventist Church, which sponsors the 5-Day Plan, recently released figures showing that on the average around the world, there are sixty Plans conducted every week to give aid to those desirous of breaking the smoking habit."

The foregoing article and picture were published in the "Narrogin Observer," Western Australia, on November 6, 1975. This was the last of a series of four articles the paper published on the 5-Day Plan. In this way they provided us with a total of forty-four column-inches of free advertising.

On coming to Narrogin I was told that the local editor wouldn't print anything for the church, and that he was prejudiced against Adventists. It is wonderful, though, what prayer can do! The church had no money for advertising, and so we made it a matter of prayer, and this was the result.

When I asked the editor if he minded if his article was printed in our church paper, he not only gave his permission, but also generously gave me the original photo from which their block was made.

Narrogin church members are encouraged and enthusiastic, and we praise the Lord for His manifold blessings to us.



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.

Raising the Moral Tone

Dear Editor,

While I cannot but condemn any idea of marriage outside the guidelines set forth in the Bible, and regard as you do the trend among many theologians to pander to public opinion, there are a number of aspects of your editorial in the RECORD of 17/11/75 which shed a false light on the real situation.

The fact is that we as Christians are living in a post-Christian age. The vast majority of the population, while nominally Church of England, Presbyterian, Methodist or Catholic, are either agnostics or atheists. They do not believe in God, and run—or ruin—their lives accordingly. Surely they have the right to do this. Even the Lord Himself gives them that privilege; He Himself forces no one to become a Christian. It is true that in the past He has set limits on the iniquity and decadence of civilizations, and that the present age is one which is fast reaching such a limit, but it is not the work of the church to attempt to enforce Christian standards on the general public of today any more than it was the work of the early church to destroy the heathen temples of the Roman Empire.

Any such attempt is not only undemocratic but actually dangerous. As Seventh-day Adventists, we of all people should be aware of the tyranny that can ensue when one section of the populace tries to thrust their concept of morality on the rest of the country (e.g., Sunday laws). If we create a precedent—and any attempt to create one will lead to nothing but resentment—can we then complain if it is used against us?

I would urge that rather than trying to enforce righteousness (and remember that

no one has ever been saved through keeping the law), we double, treble, quadruple our efforts to PREACH the gospel. This is the only way any raising of the moral tone of society will come about.

Bruce Townsend,
Greater Sydney.

Let Us Love One Another

Dear Editor,

The editorial in the RECORD of August 18, 1975, quoting a letter from an ex-church member, has brought to my mind many sad thoughts. I know that many members might have felt sorry, too, as they read her letter. Jesus must feel the same way, but with deeper longings, as He has to reprove His people for many of the attitudes that she has mentioned. It was only when I felt my own need of a Saviour that I understood the inconsistencies that we often see in each other, or that I could appreciate that other members fall into the trap of having "zeal without knowl-

edge." But these faults are clearly set out in Revelation as belonging to the church in the last days, and it is not until Jesus sorts out His people that their faults will disappear. I feel sorry that this lady did face some difficulty in her experience that may not have been handled properly, or may have even been neglected or not recognized until it was too late. Yet somewhere in her letter there is a hope that things might have been different. At least she is not unduly critical or hard or rude.

I have someone very dear to me who resigned from this church after many years of struggling against discouragement. Our own relationship with our Saviour and a desire to share Him with others is the only motive that will give us true wisdom in helping others. There can be an emptiness in giving welfare help without giving the comfort of God's love;

(Concluded next page)

"Such a Shame You'll Grow Up to Be an S.D.A."

SANDRA ROBERTS, Missionary Wife, Papua New Guinea

"YOU'RE a beautiful baby, but it's such a shame you'll grow up to be an S.D.A." Her words saddened me. Not because my baby girl would grow up to be an Adventist—I hope she will. They made me sad because they reflected what she thought of Adventists.

She was a beautiful woman with eyes that compelled you to look again—lovely, clear, icy-blue eyes. It was so sad to hear her say it, and then to have her add, "If ever I became a Christian, I'd never be an S.D.A." When I first met her she'd been crying. Under heavy pressure at work and with two small girls, she was almost at breaking-point. She'd come to rest in the hospital where I was with my new baby.

She found out from my husband that we were Adventists—and he certainly received abuse then. She called us capitalists, legalists, hypocrites and other unlovely names. She said we were inconsistent, and what's more some of the stories she told of her encounters with Adventists seemed to bear out what she said. How embarrassing to have the name of our church dragged up and down the wards! And she wasn't whispering, either. She kept apologizing for all the "rude" things she was saying about us, but she kept right on saying them.

It made me sad to think that a few unfortunate, isolated experiences with individual Adventists had been enough to give our church such poor standing in her eyes. It made me think hard. How do we appear to others? Do we give the wrong impression of our church AND, most important, of Christ? Do we seem "holier-than-thou"? Are we as friendly and helpful as we could be, and do we show the love of Christ to others?

As my husband spoke to her, he was able to clear up a few of the misapprehen-



Missionary wife Sandra Roberts with Shelly Anne.

Photo: B. Roberts.

sions she had. We wished we could stay longer and speak further with her. We heard that after a few weeks her attitude softened. She became a different person from the aggressive, accusing woman we had met in hospital. A friendly Adventist couple invited her and her husband and two children and the girls who were helping them, into their home. They gave them beds, fed them, talked with them, and listened sympathetically to their problems. It was a hectic week for all—but when considered, rather a simple, obvious thing for a Christian to do. It was enough, though, to change this lady's poor opinion of Adventists.

What a tremendous responsibility we have to our church and to God! Each of us can influence others either for or against Christ. It's a sobering thought, isn't it?

LETTERS

(Concluded from page 13)

but there can also be a vacuum if we give the law of God without a Saviour's love and human understanding.

There are many wonderful examples of Jesus' dealings with people who were in trouble. We are told that "in His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak, and who make their doubts prominent." —"The Desire of Ages," page 808.

If we do realize that we are all members of one body, of which Christ is the head, then we will not be indifferent to each others' needs because we will naturally feel the same needs as if they were our own. I hope your correspondent will continue to read the RECORD, and will see her Saviour working for His people, and be united with us again.

Mrs. P. V. Izzard,
New South Wales.



WEDDINGS

Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published. Correspondents are reminded that wedding details must be limited to ninety words and obituaries to one hundred and twenty words.—Editor.

LAWSON—FLEMMING. On Tuesday, April 3, 1975, at 3:30 p.m. in the Woollahra church, New South Wales, Genady Lawson and Anne Flemming exchanged their marriage vows. Genady, of Russian parentage, is the son of Eric and Constance Lawson, who attend the Sydney Russian church, and he won the hand of Anne, the daughter of Fred and Fredia Flemming of Berowra, New South Wales. The simple, reverent service, conducted by Pastor G. D. Box and the writer, was attended by the two families and close friends who later walked with Anne and Genady to an informal and joyous reception at Garry and Carol Bogard's (nee Flemming) home. (My personal apologies as the writer for omitting this courtesy until now.) Adrian J. Flemming.

[Marriage celebrants should know that notices are not usually considered if they are received more than six months after the ceremony. We insert the above notice in order to bring this matter to the attention of the few gentlemen who are habitually tardy with such notices, and will excuse the apologetic gentleman above as this is his first wedding notice and hence his first offence.]

LEWANDOWSKI—GOLYSZNY. On November 30, 1975, in the nicely decorated Glenhunting church, Victoria, Edward Lewandowski and Renata Golyszny of Oakleigh church were united in holy matrimony. Many relatives and church members wished the young couple much of God's blessing. The marriage ceremony was followed by a reception at Sans Souci, Moorabbin. As Edward and Renata establish another Christian home in Melbourne, we pray that their lives will be a constant witness to the love of God. J. A. Skrzypaszek.

MASTERS—GOUDIE. In the late afternoon of a delightful spring day, Thursday, November 27, 1975, Robert Masters and Eleanor Goudie were united in marriage in the Dundas Seventh-day Adventist church, New South Wales. Robert is the son of Mr. and Mrs. Reg Masters of Quakers Hill, New South Wales, and Eleanor is

the daughter of Mr. and Mrs. Keith Goudie of Merrylands, New South Wales. A large company of relatives and friends were present to witness the happy occasion, and to wish Rob and Eleanor God's richest blessing as they walk life's pathway together. H. W. Gunter.

SIKKING—JOHNSON. On Monday, September 1, 1975, at 5:30 p.m., Dorothy June Johnson came down the aisle of the Ferntree Gully church, Victoria, to be married to Leo Sicking from Holland. Brother Saunders, the very one who had first interested this couple in present truth, gave the bride away. After the wedding ceremony, the happy bridal couple joined their guests at the reception so ably arranged by the catering committee of the Ferntree Gully church. May God's richest blessing be theirs as they set up their Christian home in Cockatoo, Victoria. W. A. Stewart.

TOEPPER—PARKER. It was a happy day when Roger David Toepper and Deborah Faye Parker became one in marriage. The wedding vows were taken at Mooroolbark, Victoria, on November 20, 1975. Roger is the son of Mr. and Mrs. Harry Toepper of Port Moresby, Papua New Guinea, while Debbie is the daughter of Mrs. and Mrs. Trevor Parker of Melbourne. May Heaven's blessing be theirs as they set up their home together. J. P. Holmes.

TOOLEY—BRYANT. Two highly respected Timaru families were linked together on Sunday, November 2, 1975, as Eric John Tooley and Sandra Marion Bryant pledged their lives to each other in marriage. Eric is the son of Mr. and Mrs. Jim Tooley, and Sandra is the daughter of Mr. and Mrs. Ken Bryant. As this young couple set up another Christian home in Timaru, New Zealand, we pray that Jesus will always be a welcome guest, and that the Lord will richly bless them. J. W. C. Chambers.

WHITE—GRIME. On August 27, 1975, Adrian White and Rosalie Grime chose the quiet informality of their grandmother's country residence, Pukekopia, Huntly, North New Zealand, in which to exchange the vows that linked their lives together. Both being descendants of respected Adventist homes, much happiness was shared as relatives gathered to celebrate the occasion. May God's peace abide in the lives of these two young people. S. R. Goldstone.

WHITTAKER—PEERS. Amid beautiful garden surroundings reminiscent of Eden, Mevyn George Whittaker and Linda Mary Peers joined hands in sacred matrimony. The service was held at Mansfield, Victoria, on November 6, 1975. Mevyn is the accountant at the Warburton Hospital and is the second son of the late Ivan Whittaker, and of Mrs. Whittaker now of Epping, New South Wales. Linda is a nursing sister in the Warburton Hospital, and is the daughter of Brother and Sister Peers of Mansfield. Many friends joined in seeking God's blessing on this fine young couple, and prayed that the fragrance of the Saviour's love will fill their new home and that they will soon feast at the marriage supper of the Lamb. G. Burnside.



BOOTH. Harold Edward Booth laid down life's burdens on November 3, 1975, at the age of seventy-three years. In a service at the Manjimup Cemetery, Western Australia, loved ones were pointed to the Saviour, and were reminded that He has the keys of the grave. We extend sincere sympathy to his wife Brenda, sons Ron and Kevin and daughters Doreen and Pearl. R. M. Kingdon.

DAVIS. Brother Henry (Harry) Davis passed to his rest on October 4, 1975, at the age of seventy-three years, and was laid to rest the following Tuesday in the Bega Cemetery, New South Wales. His wife predeceased him by four months. Four sons, Noel, Don, Douglas, and Kevin, and one daughter, Lily Shearer, mourn the passing of their father. He regularly attended the services of the church. On the last Sabbath he walked to Sabbath school, but complained of being sick about commencing time. He was taken home, and quietly passed away during that hour. The blessed hope was the consolation offered his dear ones, who sorrow not as those without this assurance. A. J. Gilbett.

GESTRO. The earthly pilgrimage of Sister May Gestro (nee Holland) closed unexpectedly on May 19, 1975, in the Wellington Hospital, New Zealand. May will always be remembered as a wonderful woman: honest, kind, energetic, full of cheer and the love of God. Her sister Rene accepted the message from Pastor L. C. Naden years ago in Opunake, and immediately started praying for May. In due course May, too, became a Sabbath keeper. Her name became well known as cook in the vegetarian cafe on Willis Street. She served as its last matron. When Clem Gestro offered her a date at the cinema she declined with a proposal that he might meet her at prayer meeting. This led to his conversion and, of course, their eventual marriage. Sister Gestro was sixty-eight years of age, and no one doubts she was ready. "Now lettest Thou Thy servant depart in peace." R. E. Wainwright.

HUTCHING. Ethel Maude Hutching, dearly loved wife of Reuben Hutching, died on July 6, 1975, at the age of ninety-two years. From girlhood days in England she was ever loyal to Christ. After migrating to New Zealand she accepted the Advent message and was baptized by Pastor L. R. Harvey about 1927 in Wellington. A member, with her husband, of the Lower Hutt church, she supported the Lord's work faithfully and well. Of special meaning to the bereaved and to friends from other communions were these words of the Christ: "I will raise him up at the last day." Meanwhile her resting-place is not far from their home in Paraparaumu. R. E. Wainwright.

KRINGLE. Brother John E. Kringle, aged seventy-seven years, passed peacefully to his rest on July 13, 1975. For his seventy-seven years of life he was a loyal member of the Seventh-day Adventist Church. He was a hard worker and very faithful to his Lord. Mr. Kringle's sister and brother, living on the mainland, were not able to be present as he was laid to rest in the Cornelian Bay Cemetery, Tasmania, but along with the church members of Glenorchy, look forward to meeting our brother when Jesus soon returns. R. C. Swendsen.

LITTLE. On November 4, 1975, our dear sister Nellie Ludlow Little was laid to rest at the Summertown Cemetery, South Australia. She was seventy-eight years of age, and now rests in the beautiful Adelaide Hills where she spent most of her life, and which she loved so well. Angels have marked the spot, and she peacefully sleeps awaiting the coming of her Lord. The writer pointed the many friends and relatives to the certainty of God's love and the peace that He alone can give. We offer sincere sympathy to Ron and Miriam (Mrs. Liebelt), her son and daughter, who especially miss a dear and loving mother. C. B. O'Neill.

NICHOLS. In her eighty-fifth year, Alice Gertrude Nichols fell asleep in Jesus on November 13, 1975, and was laid to rest on November 17, 1975, in the Cornelian Bay Cemetery, Tasmania, to await the glorious resurrection morning. Mrs. Nichols was truly a wonderful and loyal member of God's family. She is survived by two daughters, five grandchildren and nine great-grandchildren. She will be missed by her family and fellow church members of Glenorchy. "Yet a little while, and He that shall come will come." R. C. Swendsen.

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RETURN THANKS
Mr. Max Barham and his family thank their many kind friends for their floral tributes and messages of sympathy sent them in their recent bereavement occasioned by their sad loss of mother and grandmother, Mrs. Gretta Barham. In this they are joined by the sister of the deceased, Mrs. E. C. (Thelma) Rosendahl, and her two brothers, Eric J. and Bertram O. Johanson, and also her aunt, Mrs. E. O. Lewes. This thoughtfulness on the part of so many has proved of great comfort to all concerned.

RETURN THANKS
Sincere thanks and appreciation from Mrs. Alleyne James, Gregory and relatives, to all who have sent floral tributes, cards and letters since the loss of their loved one.

AUSTRALASIAN RECORD
and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

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FLASHPOINT

- ✧ **FOUR NEW DOCTORS** overnight! That's what happened to the Albion church, Brisbane, in December. Four of their young people completed the medical course at the University of Queensland and then went their separate ways to do their internships. But the fact remains: four of their members now get the right to dispense medications and even lay a scalpel on you if you are in such a need. Now just who these good people are is the subject of our next paragraph.
- ✧ Carolyn Knight, the second daughter of Drs. Ronald and Patricia Knight, is the first (though the order presented here has no significance whatever), and she is to go to the Mackay Hospital to do her internship. Then there is Rodney Catton who is connected to Dr. Carolyn (above) in that he married her sister Julie who is a physiotherapist. He is also a brother to Dr. Geoffrey Catton. Cairns will be the scene of his medical ministry. Next comes Dr. Graham Higgins. He left school before he should have, and while qualifying as a tradesman realized that medicine was the career he really wanted. So it was off to night school, and this is the culmination of several years of hard study. Wife Gloria and son Darren will breathe a sigh of relief, no doubt. Cairns will also be seeing this family. Finally there is Yeo Meng Yeu who comes from Malaysia, and with his teacher-wife Josephine was baptized in November, mainly, I'm told, through the influence of Dr. Carolyn Knight (above). He'll be interning at Townsville. Albion church is proud of their four new medicos, even though success takes them off from their midst. All are good church workers, so Townsville, Cairns and Mackay, you can anticipate strongly. And congratulations to Drs. Carolyn, Rodney, Graham and Meng Yeu. Happy operating or whatever!
- ✧ From the frozen north (Queensland) to the sun-baked south (Tasmania) in one jump is what happens in this paragraph and we home in on Pastor Vern Parmenter. Pastor Vern is the Communication director of the Tasmanian Conference, and he rings to say that they have been beavering away trying to counteract the proposed twenty-four-hour hotel trading bill, now having its uncertain passage through State Parliament. They took a survey of 10,000 people in Tasmania and found that 7,000 of these people were against the new law. They got up a petition with 2,000 signatures against the measure. When the going is tough, you bring up the Big Guns. Pastor Ron Taylor, ALERT as ever, went down to Tas. and spoke to the Upper House of Parliament and presented the petition. Watch for further details as to whether the bill is passed or not. If it is, it isn't because the Adventists have been having a siesta.
- ✧ Just in case you think that Queensland has stolen the show with its four new doctors, take a deep breath, shut your eyes and you're in Western Australia where they always do things in a big way. They have just graduated from the University of W.A. FIVE new doctors from among our church members. And this being International Women's Year, kindly notice the predominance of females in this list. Congratulations to Dr. Marie Dittmer, Dr. Denise Ellison, Dr. Ross Jose, Dr. Leonie Reading (Mrs. Lee Ellison) and Dr. Glen Wells. Congratulations to you, too, ladies and gentlemen of Hippocrates' profession.
- ✧ Other successes from the West in the academic field were: Mrs. Stephanie McDowell (nee Bailey) and Mrs. Janice Chapman (nee Adams) both B.A. in Physiotherapy; Miss Michelle Duffy, B.A. Occupational Therapy, and Mrs. Carolyn Rouse (nee Willis), B.A. Kindergarten Teaching. Then in the field of music we have Mrs. Louise Costello (nee Cochran), B.A. (Music), Dip.Ed. (University of W.A.), A.Mus.A., winning the Leckie Award in Music for highest grade in piano in W.A.; and Miss Jenny Cochran, L.Mus.A., winning the J. C. Vincent Memorial Prize for the highest grade in piano in W.A. Just as an extra, Jenny also completed her Diploma of Music at Avondale College this year.
- ✧ You'd think that that was enough for Western Australia for one day, wouldn't you? But we have more successes to announce. This has been a vintage year for intellectual achievement. Mr. (most people call him "Doctor," but he's one of THOSE Misters) Bruce Armstrong, B.Med.Sc. (First Class Hons.), M.B., B.S. (A.M.A. medal for final year), F.R.A.C.P., D.Phil. (Oxon.), has just returned from Oxford University to take up a post as senior lecturer in the Department of Medicine in the University of W.A. Congrats. to Dr. Bruce also. Then there are Lee Ellison, B.Sc. (First Class Hons.) in Anatomy; Roydon Leslie, B.E. (First Class Hons.) in Mechanical Engineering; Chris Mulroney, B.Sc. in Pathology and Biochemistry, and Ian Rouse (First Class Hons.) in Biochemistry. (They didn't say so, but I guess he should be B.Sc. too. How else can you get first-class hons.?) Well, what can we say but keep your feet on the ground and you young people will be a power for good in W.A. or wherever you go. God bless you.
- ✧ This is hardly hot news, but that is no fault of anyone, but rather that our columns are running a bit behind because of space problems. In Oct.-Nov., a SALT team of eight young people from the Greater Sydney Conference went on a five-day witnessing campaign to Norfolk Island. The young people were John Banks, the leader of the team, Charles Bobongie, Bev and Chris Till, Robyn and Bruce Judd, Brian Patterson and Karen Baldwin. The SALT members had a busy time doing everything from taking the Sabbath services, talking on radio, talking at Rotary and visiting primary and high schools. Splendid work, everybody!
- ✧ Melbourne refuses to be out of the New Medical Personnel list. And so we bring news of the fact that we have two brand-new doctors here. Salutations to Dr. Mark Lloyd (actually from Warburton where his dad is accountant at the Signs Pub. Co.) and Dr. Helen Driscoll (daughter of Mrs. and Mrs. Jim Driscoll of the Glenhunting church).
- ✧ "Finally, brethren . . .": Try to see yourself as others see you, but don't let it get you down.