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IN WARBURTON, HEALTH EMPHASIS YEAR, 1977, INVOLVES . . .

TRAINING WORKERS FOR HEALTH MINISTRY

HARLEY STANTON, Chaplain and Assistant Public Relations Officer, Warburton Health Care Centre, Victoria



Dale Holmes.

Photos: courtesy H. Stanton.

ONE OF THE MANY changing features of Warburton Health Care Centre's programme during 1977 has been the addition of the Health Ministry Training Scholarship. This broad training programme is aimed at giving practical training in the field of health education. In 1977 two ministerial students are participating in this programme. Dale Holmes, who graduated with a ministerial degree from Avondale College last year,

writes: "I see the Health Ministry Training Scholarship as helping me to learn to relate to a broad spectrum of people, and to feel comfortable with them. It gives me an opportunity to share my faith with a class of people that I wouldn't normally meet. I have opportunity for lecturing, physical activity, counselling and study in different areas. It's also interesting to see how an institution 'ticks.' I hope to learn something about the behavioural sciences, counselling, group dynamics, chaplaincy, public relations and how the subject of health relates to a theology of mission. Not the least of this learning process is the ability to organise and oversee health-related programmes for the needs of the community. For me it is proving to be a valuable year, and I'm sure it will be useful in the area of work into which God leads me."

Another ministerial student, Wayne Crabtree, feels that the programme at Warburton "... has certainly made me realise a new horizon of expectations. Health education is a growing need. Exposure over the past few months to people of different vocations and social backgrounds has helped illustrate the truth that more and more the medicine of the future will deal primarily with prevention. Heart disease, cancer, stroke and accidents, our major killers, respond only to the measures of prevention.

"This being the case, the role at Warburton in health education and primary care is well synchronised with the challenges of the modern medical machine. From the physiotherapy and treatment rooms to the doctors' and

chaplain's interviews or lecture presentation, the effect is for the total man—mental, spiritual, physical. There are no 'easy' options to be capitalised upon, but rather the constant reminder that an educated life-style is an investment, however short-lived the returns."

The Health Ministry Training Scholarship is a contribution that Warburton Health Care Centre feels will meet the needs of the church in the present and the future. The Great Physician showed us that teaching and healing were inseparable units of the practice to which we are commissioned. ##



Wayne Crabtree

HALL OPENED AT ALBANY

W. H. DOBLE, Church Pastor, Albany, Western Australia



Senior Elder Arthur Blower congratulates Sister Lillian Shields at the official opening of Shields Hall, Albany, Western Australia.

Photo: B. H. Wood.

THE OFFICIAL OPENING of the long-awaited Adventist Youth Hall and Community Services Centre at Albany, Western Australia, was held on July 17, 1977. The spacious hall is situated at the rear of the modern church on the main entrance to the town, and has already proved to be most beneficial to the total church complex.

The president of the Western Australian Conference, Pastor R. V. Moe, and secretary-treasurer, Pastor H. G. Halliday, were special guests at the ceremony, with Pastor Moe delivering the address and Pastor Halliday offering the dedicatory prayer.

The large double-brick hall includes a kitchen, storeroom, with a Welfare centre for storage of supplies to help in emergencies, and was the result of much work and generous giving by church members.

Local church pastor, W. H. Doble, paid a special tribute to the builder, Mr. Norm Greenway, who gave such outstanding co-

operation and excellent workmanship in undertaking our particular project. He was presented with a set of the Seventh-day Adventist Bible Commentary as a token of appreciation from church members. As a Christian gentleman, though not of our faith, he was most appreciative of this gift as an aid to his study of the Word.

The Deputy Mayor, Councillor W. J. Pettit, from the Albany Town Council, performed the official opening and unveiled a plaque naming the hall Shields Hall, as a mark of special regard and affection for a long-standing member of the church, Sister Lillian Shields. This announcement came as a complete surprise to Sister Shields, who was also presented with a beautiful potted plant.

A Thanksgiving Offering was received to go towards our next project—a new brick primary school planned for the district—and almost \$4,000 was given toward this project in this one offering. The Lord is richly blessing plans in this area, and it is hoped that this new two-classroom school will be a reality in the near future. ##

four years; Ralph and Ruby Farrar served no less than fourteen years, having previously worked in Papua New Guinea. A long period of service in the New Hebrides did not deter Pastor and Mrs. W. D. Smith from accepting a two-year term.

The church and mission home being used today are a standing tribute to Pastor Albert Watts, who, with his first wife Marion, spent four long years of constant toil to bring the project to a successful conclusion.

Pastor and Mrs. Alf Parker prepared for their sojourn on Pitcairn by playing a large part in construction of the church hall, which is proving a great blessing to the church.

Wondering and Waiting

When "home missionary" H. G. Bryant greeted the church with the news that he was to be relieved by Pastor and Mrs. S. Stocken, then at Forster, New South Wales, Pastor Stocken being a veteran missionary from the Solomon Islands and Papua New Guinea, as with any group and a new appointment, we wondered, What will they be like? How much of a veteran? How close to the pension? Farewells to the Bryants over, we waited.

While waiting, we had not time for inactivity, as twenty-five young folk from South New South Wales were to arrive on April 8, just two days after the Stockens were scheduled to arrive.

As I write, the date is July 15, just over three months since the Stockens "hit" the Island, and here's how the record reads:

April 8-11, Young People's Visit. Memorable.

Daily Radio Programmes: fifteen minutes Lord Howe Island Radio. One Hundred per cent.

Pathfinder and Youth programmes—Swinging: included hobby classes, films, lessons in mechanics, welding, painting, woodwork, sewing, etc., EVERY Saturday night.

Twenty to twenty-five youngsters and young folk, including at least eight from non-church homes.

Conference car from unregistrable, to A1, to say nothing of the repainting of the Lord Howe Island tour bus.

The Mission-home garden is probably at its best ever, with promise of better to come.

The church projector, a sixteen-year-old Bell and Howell, replaced with an as-new Eiki.

Plans are afoot for a foyer to be added to the church, and hopefully also this to be used as a reading-room for visitors. Lord Howe has almost 5,000 tourists per year.

Pastor Stocken also supports a diligent wife in running Health and Nutrition Classes each Wednesday afternoon. Attendance at these meetings is from fifteen to eighteen, with the group including eight non-Adventists. The permanent population of the Island is fewer than 300.

In so writing I am certainly not detracting from the work of previous workers in years gone by, but if the present pace is maintained church members will need new tyres to keep up with the "retired missionary."

In conclusion: Is Christianity theory or practice?

We on Lord Howe believe we have been shown the answer. But judge ye. ##

RETYRED MISSIONARIES STILL WHEELING ON

CLIVE M. WILSON, Elder, Lord Howe Island Church

EVER SINCE Pastor E. S. Butz formed the Lord Howe Island Company into a church on May 11, 1913, the proportion of prospective missionaries, current missionaries, and "retired" missionaries to serve as ministers to this church has been very high, and in so saying we would not

want to detract from the "home" missionaries who have served the church here.

The late Norman Ferris and his brother David spent many of their younger days here, while their father and mother played their leading roles. Captain G. F. Jones and his wife spent

HEALTH- WISE

MARYLOU BLOSSER

ALLERGY

MILLIONS of people in all parts of the world suffer from some allergy, and allergy is mostly brought on by the ordinary things of our environment. Offending agents such as dust, pollen, food, and clothing have always been a part of man's environment, and some people have demonstrated allergic reactions to certain of these agents.

"Allergy" is a common word, whether used conversationally in jest or in earnest. For many millions of people there is nothing comical about it. Their health, in fact their very lives, may be affected by it. People have found it necessary even to change their occupations or where they live, in order to avoid becoming invalidated by allergy. There is a growing conviction among allergists that allergic reactions are common to all people and differ only in degree.

An allergic person who is sneezing or itching is one of the most miserable persons in the world. The reaction is not merely a temporary annoying condition. It may be a chronic condition causing impaired efficiency in mild cases and serious disability or even death in severe cases.

This is an intensely complicated subject. The offending agent can affect almost any part of the body and can simulate a wide variety of organic diseases. It has been called the "great imitator." Some of the common allergies are asthma, hay fever, eczema, and rhinitis.

Detecting an allergy is not a simple matter, even for the physician, and self-diagnosis is likely to result in error. The family physician or allergist has the means for determining whether or not an allergy is present, what is responsible for the allergy, and, in most cases, ways to relieve the condition. ##

HOW TO TELL A WINNER FROM A LOSER

1. A winner says, "Let's find out"; a loser says "Nobody knows."
2. When a winner makes a mistake, he says, "I was wrong." When a loser makes a mistake, he says, "It wasn't my fault."
3. A winner goes through a problem; a loser goes around it, and never gets past it.
4. A winner makes commitments; a loser makes promises.
5. A winner says, "I'm good, but not as good as I ought to be." A loser says, "I'm not as bad as a lot of other people are."
6. A winner tries to learn from those who are superior to him. A loser tries to tear down those who are superior to him.
7. A winner says, "There ought to be a better way to do it." A loser says, "That's the way it's always been done here."

HISTORIC PICTURE GALLERY

THE CAMP AT BOLTE'S

In 1930 or 1931, on the property of Mr. David Bolte, West Wyalong, N.S.W., a few Adventists gathered for a "camp meeting." The idea appealed to folk at Temora, Young, Weethalle and Lake Cargelligo, and it became so popular that eventually, after seven years, the Conference took over and "the Young camp" came into being. From this grew the present S.N.S.W. Conference.



Delegates to the "Bolte's camp." Those pictured are, left to right, Pastors Harry Mitchell,* W. G. Turner, R. E. Hare,* Robert Hare* and G. Branster.

* = now deceased.



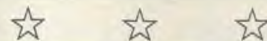
At the "Bolte's camp," Pastor R. E. Hare dedicated four children. The three ladies without hats are the daughters of Mr. and Mrs. Arthur Cleverdon of Lake Cargelligo.



The camp at Bolte's. The late Pastor Harry Mitchell is standing by the lake.

Pictures: courtesy Mrs. Clara Bolte, Turrumurra, N.S.W.

EDITORIAL



PEACE AT ANY PRICE?

A RECENT REPORT is that the former Primate of the Church of England, Bishop Michael Ramsey, has urged Anglicans to accept the Pope as the head of the reunified church. He envisages the Anglican Church as accepting the Pope, not as infallible, but as "presiding bishop." He does not want the Anglican Communion to be absorbed into the Roman Catholic Church, but to be in communion with it. Those are his reported words; there is a fine line of difference between the two; I hope everyone concerned can see (when this eventually happens) where communion ends and absorption begins.

The former Archbishop of Canterbury was pre-eminent, in his days as leader of the Church of England, in seeking audience with the Pope and indicating his interest in amalgamating their communions, at least in some loose way. He has, apparently, not dropped the idea, even though he has retired. Indeed, he looks upon his achievements in this area with a certain amount of satisfaction. "We have made remarkably great progress," he says, "in the last twenty years."

He went on to say, "It is wrong that Christendom should be divided into bodies which are sometimes competing and estranged." However, his branch of the Christian church has achieved more rapport with the Roman Catholic Church than has any other in the Protestant segment of it, for three major areas of agreement have been achieved—in the matters of the eucharist, in ministry and in authority. Baron Ramsey (as he now is) describes the documents on these three aspects of belief as "remarkable"—as indeed they are, for they indicate areas of agreement where there were formerly only separation and argument.

It is no secret that the former Archbishop is hoping that these three documents are the forerunners of more such documentary evidence of the two churches' continuing paths of merging, and he is quite prepared to have the Pope as the leader of such a united church. However, he knows that there will be what he describes as "an inevitable resistance in both camps," and he feels that there will be many who do not espouse such a philosophy which he regards as feasible.

But Bishop Ramsey has firmly in his sights a united Christendom. That, on the surface, is a worthy aim. However, it is, as he rightly predicts, likely to run into trouble.

Now there comes word of the Lutheran Church reaching out to the Roman Catholic Communion. The Melbourne Age of October 7 reports: "The Roman Catholic and Lutheran Churches yesterday issued an historic statement acknowledging each other's baptism. It is believed to be the first time the Catholic Church in Australia has formally recognised the authenticity of the baptism of a Protestant denomination. But there has been informal consensus of baptism between Catholic and Protestant denominations for a number of years."

The wording of the statement, according to the report, is: "Each church officially and formally recognises baptism administered by the other church as being the sacrament of the Gospel and instituted by Jesus Christ."

Lutheran State president, Pastor Weibusch, leader of the third largest Protestant communion in Australia, said, "This is a great step. It means we can now begin talks on the Eucharist towards fuller unity." (That whirring sound you can faintly hear is probably Martin Luther revolving in his grave in protest, but there is not a thing he can do about it.)

The question that ought to be asked is: "Where is all this leading the Protestant churches?" And the answer must surely be, "Right back into the arms of Mother Rome." According to her own statement, "Rome never changes." The attitude may be more genteel, the demeanour more conciliatory, the aspect more amiable, but the ultimate aim remains. Rome will never move a block or stir a pin (where did I get that phrase?) of its fundamentals of faith. More and more, however, the Protestant denominations will be forced to make concessions in order to be received back into full unity; the stated aim and the ultimate hope.

Protestant communions ought to look carefully at the direction they are taking. If they want peace with Rome at any price, that is their own affair. But they should be smarter than the aging Archbishop who does not want absorption, but merely the benign presiding presence of the Bishop of Rome in his church's affairs. But it ought to be spelled out that Rome will not be satisfied with any half-measures. It will eventually wrap its welcoming arms around its separated brethren in such a way that the encircling embrace becomes a life-crushing bear-hug.

This is no mere cynical pronouncement of a rabid Protestant anti-ecumenist. This is the admission of the Church of Rome itself through its leaders.

Notice:

"The Roman Catholic Church would be gravely misunderstood if it should be concluded that her present ecumenical adventuresomeness and openness meant that she was prepared to re-examine any of her fixed dogmatic positions. What the church is prepared to do is to take the responsibility for a more imaginative and contemporary presentation of these fixed positions." (*Church and State*, December 1963, and quoted in "*The Ecumenical Mirage*," by C. Stanley Lowell, page 134, Baker Book House, Chicago.)

Msgr. Andrew J. Pauley has gone on record with the same thought. He is the priest of St. Paul's Catholic Cathedral, Oakland, in Pittsburgh. His statement is that "there will be no surrender on the part of bishops insofar as the official doctrines of the Catholic Church are concerned."—"The Ecumenical Mirage," page 134.

And from the Catholic historian Dr. L. J. Rogier: [We must caution against] "leaving people of other beliefs under the false impression that we expect Christian union to be a matter of give and take. We mean by reunion the return to one church under one supreme pastor, a church drastically changed in its structure, but not in its teaching and doctrinal authority."—*Ibid*.

Now, one thing ought to be clearly pointed out to the Protestant churches who are thus reaching out to the Catholic Church in dialogue. Having regard to those statements, they ought to know full well that they will be the ones to change their beliefs; the Roman Catholic authorities quoted above are quite plain and honest in their avowals of the fact that they will never change their doctrines. Change must come from those who wish to join them. But mark some of the things that ultimate union will require: The acceptance of: the sacrifice of the mass; the supremacy of the pope; the infallibility of the pope; the exaltation of Mary (including her immaculate conception and her bodily assumption and her mediatorial work); the worship of saints; the confession of sins to a human priest and forgiveness of sins from him, thus discounting that basic Protestant belief, the priesthood of the believers; the authority of the Catholic Church over Scripture; the doctrine of purgatory; penance and indulgences; the veneration of images and relics; that salvation is the result of faith plus works—and that does not exhaust the list.

Now here is something that Protestant leaders—and their followers—might well consider. They can ring their church bells with joy when there are some areas of agreement reached; but they may well wring their hands in anguish later when they see themselves abdicating from some of their most fundamental beliefs in order to pay the price of unity to Rome and her leaders.

If Protestantism wishes to amalgamate with the papacy, that is the affair of each individual Protestant church. But if they expect to dialogue with Rome and achieve concessions from Rome, they had better understand most clearly that any such concessions will inevitably come from their side of the fence; Rome may change its methods, but never its dogmas; it may change its attitudes, but never its fundamentals. There will be a price to be paid for unity; and the Protestants will meet the charge in full.

Robert H. Parr.

A CROSSWORD FOR YOUNG READERS

A NEW DAY DAWNS

FOR nearly fifty years after the Babylonians had conquered the little country of Judah and destroyed Jerusalem, many of the Jews lived in exile in Babylonia. Only the poorest of the people were allowed to stay in their own country. The exiled Jews, hundreds of miles from their native land, used to gaze sadly in the direction of their beloved city, Jerusalem. Some despaired of ever returning, but others, like the prophet Ezekiel, believed that God would one day take them back to their own country. Ezekiel's words came true. The Persians conquered the Babylonians, and Cyrus, the Persian King, gave permission to the Jews to go back to Judah and rebuild the Temple. Some Jews did not wish to return. Instead they gave silver and gold to the others as they set out on their long journey.

On the day when the foundations of the Temple were laid, the priests blew their trumpets and the Levites clashed their cymbals together in thankfulness to God. They sang, "He is good, for His mercy endureth for ever toward Israel." All the people shouted in praise to God because the building had begun. But the old folk, who could remember the old Temple that had been broken down, could not refrain from weeping.

A new day had dawned for the Jews, and twenty years later there was more rejoicing when at last the Temple was finished.

Read: Ezra 1: 1-6; 3: 8-13; 6: 14-16.

A text to learn: "Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Haggai 2:4.

Adapted from PILGRIM CROSSWORD PUZZLE BOOKS, published by National Sunday School Union, 4 Blackfriars Lane, London, E.C.4. Used by permission.

Clues Across

1. Given by Jews who stayed in Babylon.
5. King who allowed the Jews to go home.
8. "Law of Medes and . . . sians."
9. Part of ship (Eze. 27:5).
13. "They shall . . . as lions' whelps." Jer. 51:38.
14. "Children, . . . ye any meat?" John 21:5.
15. One of the trees mentioned in Isa. 44:14.
16. First three letters of priest of Baal, in 2 Kings 11:18.
18. Christ is compared to the . . . of the valley.
20. French coin.
21. "Man shall not live by . . . alone."
22. "In the . . . of Jesus Christ of Nazareth."
24. Sound of bee.
25. Part of body (Dan. 11:6).
27. ". . . me in the way everlasting." Ps. 139:24.
29. A word from Job 18:10, jumbled.
30. A flower.
32. Departs.
33. First three letters of a part of the body (Gen. 49:12).
34. The image of Daniel 2 had breasts and arms of . . .
37. Some Jews . . . in captivity.
38. "Every . . . shall bow." Isa. 45:23.
39. The Book of Revelation speaks of animals, or . . .
40. The memory of the first Temple made people do this.

Clues Down

2. Precious stone of many colours.
3. Solomon raised a . . . (1 Kings 5:13).
4. "Your old men shall . . . dreams." Joel 2:28.
5. Levites sounded these when the Temple foundations were laid.
6. "Each day for a . . ." Eze. 4:6.
7. See 1 Chron. 7:39.
10. Donkey.
11. People did this when the building of the Temple began.
12. Priests blew these when the foundations were laid.
14. "Though he . . . it under his tongue." Job 20:12.
17. Cyrus allowed the Jews to rebuild this.
19. Modern nation of Iran was once known as . . .
22. First three letters of last name in Luke 3:25.
23. "Why make ye this . . .?" Mark 5:39.
24. Verb in Prov. 6:16—add S.
26. The Babylonians left the Temple at Jerusalem a . . .
27. "O King, . . . for ever."
28. Give up.
31. Boy's name, short.
35. Kind of grain.
36. Short for Abraham.

Solution on page 13.

SENIOR CITIZEN
CELEBRATES

PAULA CHESTNUT, Communication
Secretary, Dundas Church, Greater Sydney
Conference

THE OLDEST MEMBER of the Dundas Church, Mr. Clifton Moulds, celebrated his ninetieth birthday on July 9. He was guest of honour at a party held in the church complex, which was attended by 300 relatives and friends from far and near, together with church members. Among the many relatives were his two sons, Messrs. Sydney and Ray Moulds, and daughter Mrs. Percy Best.

During the birthday celebration, Mr. Eddy Long compered the segment, "This Is Your Life," and then made a presentation to Mr. Moulds of a tape recorder and cassette.

Clifton Moulds was born into a Christian home of Methodists George Moulds and his wife Harriet (nee Radley) at Dural, New South Wales. His grandfather Simon Moulds was the second settler in Dural to commence farming on a grant of Crown land.

Clifton's mother was a sister to John Radley whose wife was Mary. Later, John Radley and his wife were among the very first group to form the Seventh-day Adventist Church in Australia, and it is reported that the first Adventist church service was held in their home. Some time after the death of his mother and her brother John, Mary Radley became step-mother to Clifton.

In September 1908, Clifton married Edith Watkins, and they settled on a portion of the original Crown land granted to his grandfather. He then worked hard to establish a successful citrus orchard and market garden. In 1922 he branched out into the motor transport industry, acquiring a T-model Ford with jolting solid-rubber tyres, to be used for fruit carrying. In 1932 Clifton brought further progress into the Dural district, becoming the first orchardist to engage in mechanical cultivation with the use of a Howard tractor and rotary hoe. He continued to drive motor vehicles until the age of eighty-four when he relinquished his driver's license.

In 1944 Clifton sold his orchard property and retired to Parramatta, where he still lives. Many neighbours and friends have benefited from his "green fingers." As a matter of interest, Mr. Moulds' Parramatta property was once the site of the home of the Rev. Samuel Marsden. The original kitchen of Marsden's residence still stands, and is used as a storage shed by Mr. Moulds.

In 1968 Mr. and Mrs. Moulds celebrated their Diamond Wedding anniversary. The following year his beloved partner was laid to rest.

We would like to pay tribute to Mr. Moulds for his godly life and quiet influence. Up until a couple of years ago he was still holding church office, and up until a year ago he always walked the two miles from his home to attend church. Following an accident over twelve months ago he has had indifferent health, but still attends church fairly regularly. May God continue to bless him in the eventide of his life. ##



Mr. Clifton Moulds
on his ninetieth
birthday.

Photo: P. Chestnut.

WORDS FROM SCRIPTURE CONDEMN ...

"GAY LIBERATION"

GORDON A. LEE, Director, Stewardship and Development, Australasian Division

SOME LITTLE TIME ago the phone in my office rang late in the afternoon. A young man whom I had never met spoke to me hesitantly at first, questioning as to who I was and what work I did. When I assured him I was an ordained minister, he opened up immediately and said, "I'm a self-confessed homosexual."

He went on to tell of his childhood, school years and success in studies at the university, where he graduated with a science degree. All his life he had been a homosexual. His early years, being spent in rather strict religious circumstances, were a time of fear and shame. Now he had discovered a "new freedom." Others, many others, shared the same desires and openly admitted their preference for this "peculiar" fulfilment of sexual urges.

"What is your church's stand on this issue?" he challenged me. "Why don't you people put your case in writing? Why should those who desire such sexual fulfilment be ostracised? It's only natural. We are made this way. God who made us could not condemn us for reacting as we do. We homosexuals are physically different from others. The medical profession will tell you we were born different!"

I had little time to speak or answer the challenges he flung at me over the phone. I did note, however, that in the early part of his conversation he had denied belief in the Creation story of Genesis, and spoke strongly in support of the theory of evolution. Now he was blaming God because he was made as he was—a homosexual.

Not So Sure

We talked for almost one and a half hours. It became more and more evident that this young man had a very troubled mind. He was not so sure of himself as he had first indicated when the conversation began.

"Why did you ring me, a minister, to discuss this issue if you are so positive of your liberty to carry on such a sex life?" I inquired.

"I want to know your church's stand on this issue. Why don't you come out and declare yourself? Other churches are accepting us [homosexuals]."

By this time I sensed a real uncertainty in the young man. "You're afraid, aren't you?" I queried.

"You bet I am. We're all afraid."

Some weeks have passed since that conversation, but I cannot put from me the challenge he flung in my face. What does my church believe regarding the issue of homosexuality, and for that matter all the related sex perversions we have suddenly unveiled in this modern, increasingly permissive society?

Quite frankly, it is not a matter of what a church teaches or what an individual rises up to say. The only genuine and soul-satisfying standard is that which the Maker of man lays down in His Word.

The Old Testament stand is clear-cut and states the standard without fuss or ado. "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them." Lev. 20:13.

Abominations

This entire section of Leviticus 20 clearly defines the sexual perversions which God says are an abomination to Him. It was for these evil practices that the inhabitants of the land were cast out before the Israelites. God says He abhors such things (see verse 23).

In early Christian times Paul had to face such problems. He spoke out strongly in his epistles against the sins of sexual abuse.

There are several texts which we can look at carefully and discover God's standard established in His early Christian church.

The city of Corinth was renowned for its perverted sexual practices. Some who had been caught in the web of sodomy became members of the Christian church. There were evidences that after becoming members some returned to or continued in their forbidden habits, and Paul spoke out strongly against such.

"Now the body is not for fornication, . . ." he says in 1 Cor. 6:13.

"That is why I say to run from sex sin. No other sin affects the body as this one does," he continues (1 Cor. 6:18, The Living Bible).

In verse 9 of this same chapter Paul states the case for God. "Don't you know that those doing such things have no share in the kingdom of God? Don't fool yourselves. Those who live immoral lives—who are idol worshippers, adulterers or homosexuals—will have no share in His kingdom."

A closer study of the original text of this verse is very enlightening. Paul uses the following terms as he lists the abominations:

oute pornoi—neither fornicators
oute moichoi—nor adulterers
oute malakoi—nor abusers of themselves as women
oute arsenokoitai—nor abusers of themselves with men

There can be no question but that Paul is condemning outright the sexual abuses of homosexuality and lesbianism and all other forms of sexual perversion.

In his letter to Timothy, Paul again warns that the evil habits of sexual abuse have no place in the kingdom of Christ, either in this world or the next.

"Yes, these laws are made to identify as sinners all who are immoral and impure: homosexuals, kidnappers, liars, and all others who do things that contradict the glorious Good News of our blessed God, whose messenger I am." 1 Tim. 1:10, 11, The Living Bible (see also Eph. 5:5).

Prevailing Permissiveness

Adultery, fornication, homosexuality, lesbianism and any other form of sexual perversion are condemned by the Word of God. God calls such aberrations an abomination. There is no place for them in His kingdom on

this earth or in heaven. The standards of the world, of society, may change, but God never changes. His church on earth therefore has no authority to change or lower the standards. In this permissive society of today the human mind and body are subjected to tremendous pressures of lowering moral standards. The conditions that existed in the days of Sodom and Gomorrah prevail today. It is an omen of the last days of the reign of sin. Soon Jesus, the Judge of all mankind, is to appear.

Many today are openly deficient of the standards of moral behaviour God, our Creator, has set for man. In His love for His created beings He has given freedom of choice, but in so doing He has warned what will be the inevitable harvest of rebellion against the universal laws of behaviour and life.

"So God let them go ahead into every sort of sex sin, and do whatever they wanted to—yes, vile and sinful things with each other's bodies. Instead of believing what they knew was the truth about God, they deliberately chose to believe lies. So they prayed to the things God made, but wouldn't obey the blessed God who made these things."

"That is why God let go of them and let them do all these evil things, so that even their women turned against God's natural plan for them and indulged in sex sin with each other. And the men, instead of having a normal sex relationship with women, burned with lust for each other, men doing shameful things with other men and, as a result, getting paid within their own souls with the penalty they so richly deserved." Rom. 1:24-27, The Living Bible.

There is cause, yes, real cause, for men and women everywhere to fear, particularly if they have become ensnared in these habits of sexual perversion. But there is good news for you, too. All is not lost. The Christ who came was to be called "Jesus" because He would save His people from their sins. Did you get the message? From their sins, not in their sins.

No Condemnation

The woman discovered in her sins, in the very act, was brought to Christ. He saved her from her sins and with words of comfort and hope He gave assurance of forgiveness: "Neither do I condemn thee." But notice closely, He didn't leave it there. He continued, "Go, and sin no more." John 8:11.

Christ not only has the power to forgive our terrible mistakes of sexual abuse and immorality, but He has the power to provide victory over those defiling habits. Take your Bible and discover the power available to live above the degradation and moral corruption of our present world. Start with the gospel promise given back in the days of the prophet Ezekiel.

"Then it will be as though I have sprinkled clean water on you, for you will be clean—your

filthiness will be washed away, your idol worship gone. And I will give you a new heart—I will give you new and right desires—and put a new spirit within you. I will take out your stony hearts of sin and give you new hearts of love. And I will put My Spirit within you so that you will obey My laws and do whatever I command." Ezek. 36:25-27, The Living Bible.

The Way of Sanctification

It is for real. The men and women of the corrupt city of Corinth discovered the way. Paul wrote of them, saying: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

On the outside you may have a bold front and declare that it is an acceptable practice. You are reassured by many people, certain media, perhaps even a church group, that your sexual perversions are normal. But deep inside you there is a law written on every fibre of your being that condemns you. You find no rest, no peace and no security. You are afraid—desperately fearful.

The answer is in Jesus Christ, the Son of God. He came to save you from your sin. He demonstrated the power required to overcome sin and live victoriously. Why not turn to Him today?

##

CAMP MEETING, CALIFORNIA STYLE

ROY BRANDSTATER, Retired Minister



Part of Soquel Camp, Central California. The large auditorium divides the camp, which houses more than 5,000 people.

Photos: R. Brandstater.

LOOKING OVER the vast Camp congregation that Sabbath morning, and hearing the grand volume of voices blended in a familiar hymn I felt to be "In the Spirit on the Lord's Day," and the revelator's words came fittingly to mind, "And I heard as it were the voice of a great multitude, and as the voice of many waters . . . saying . . . the Lord God Omnipotent reigneth."

We were attending the Soquel Camp Meeting in Central California. While awaiting the arrival of H. M. S. Richards Senior, the main speaker for the day, my wife spoke to the gentleman by her side; "Do you come from near or far in this big Conference?" "Oh no, we come from Wahroonga, Australia," was his startling reply. That did it! We were strangers no longer, not Australian oddities. We were sitting beside Rex and Lorine Duance, with

Meryl Sprengel, both daughters of our esteemed Harold Sprengel of New South Wales.

It was the ninety-ninth camp meeting of Central California. Our history records, however, that when James and Ellen White came West in 1872, Pastor Loughborough hurriedly arranged a camp meeting at Windsor, Northern California. Tents of a motley variety were hastily set up, twenty in all. Apart from a few regular tents, there were sheets fastened to frames, rag carpets thrown over sticks of wood, even posts and rails placed close together for shelter. But it was a GREAT CAMP, and the Whites revelled in it.

The Soquel Camp is one of the largest gatherings of God's people in the United States, and I, as a seasoned Australian, naturally compared both plant and programme with what I have known through long past years. Here were 450 tents, gable-shaped minus flies, more than 800 large motor homes and caravans, and

about 100 cabins, housing in all more than 5,000 people. As in Australasia, the attendance doubles at the week-ends. No electricity is provided in the tents, nor are any open-flame lamps or stoves permitted because of the fire hazard. Small kitchen buildings are arranged at intervals with cooking rings. All tents have plywood floors, and naturally no straw or hessian is required.

A modern-style supermarket serves the needs of all shoppers, and take-away food is available, and of excellent quality. A cafeteria serving three meals daily serves the needs of over one thousand people, at prices of \$1.75 to \$2. The dining-room is large and the queues move fast. Perhaps we in Australia can learn something here.

Well patronised was the Adventist Book Centre. The Pacific Press, not far distant, reduced their prices drastically, and some \$27,000 worth of books were sold on one special day. I observed that there was no special Mission Offering Appeal as we have it always in Australasia; instead, \$34,000 was given for Evangelism on the first Sabbath.

An Australian who made a powerful impact at the camp meeting was Dr. Erwin Gane, visiting from the Pacific Union College. He presented a twice-daily series on the Book of Revelation, ninety minutes in the morning and one hour in the afternoon over a nine-day period. He approached the subject in depth, supporting our basic interpretation, and his hearers were refreshed and confident. The early morning meetings were always given by young interns, and the evening programmes allotted to visiting speakers, some from the General Conference.

In retrospect, it seems Adventists follow the same pattern whenever and wherever they meet, be it at Nunawading in Victoria, or in New Zealand, Africa or America. Soquel, California, is no exception, and no itinerant Australian need be a stranger anywhere. He can be assured of gaining new inspiration and a thrill to witness Adventists in action. ##



Dr. Erwin Gane, an Australian delegate to the camp, made a tremendous impact with his studies in the Book of Revelation.



The Ringwood Church Dedication Service. From left: Mr. G. Rappell (standing); Mr. P. S. McArthur, M.L.A.; Pastor D. Giles, church pastor; Pastor S. M. Uttley, president, T.A.U.C.; Pastor H. C. Barritt, president, Victorian Conference; Councillor G. R. E. Smart, Mayor of Ringwood.

Dedication of Ringwood Church

SYLVIA RAYMOND, Communication Secretary, Ringwood Church, Victoria

SABBATH, August 13, 1977, was a special day at Ringwood church, Victoria, when members and friends gathered together for the dedication of our new church. The weather was not too promising at first, but we were happy to see the sun break through as we arrived for Sabbath school, bringing us a nice fine day. Following Sabbath school our Conference president, Pastor H. C. Barritt, preached the sermon on "Faith and Love."

At 3 p.m. we gathered for the dedication service. Seated on the rostrum were Pastors S. M. Uttley, Union Conference president; H. C. Barritt; D. Giles, church pastor; Brother G.

Rappell, former pastor; elders M. Scharley, W. Imrie, F. Caldwell and distinguished guests, Mr. P. S. McArthur, M.L.A., and the Mayor of Ringwood, Councillor G. R. E. Smart. We

were pleased to welcome many visitors, including Pastors E. H. Clark and L. Coombe and Brother J. Binning who were lads together in the early days of the church. After some delightful preliminaries, Mr. W. Imrie presented the history of the church, of which some highlights appear on the opposite page.

The local member for the State Government, Mr. P. S. McArthur, M.L.A., addressed us, and commended the church members for their drive and determination in completing the building despite obstacles and setbacks. The mayor spoke of his pleasant association with Seventh-day Adventists and the Ringwood church, and mentioned the esteem and respect accorded our late Pastor T. L. House, both as the church's representative and as chaplain of the Ringwood City Council.

Dedication and Memorial

Pastor Uttley presented the dedicatory address, pointing out that the church is to be the voice of God, a fortress and a city of refuge, and challenged us to the needs of our community, to touch the lives of others in Ringwood and everywhere, spiritually and socially. Pastor Giles read the Act of Dedication, after which Pastor Barritt dedicated the baptismal font to the memory of the late Pastor House and the



Worshippers in the crowded church join in praising God as part of the dedicatory service.



After a bleak start the sun shone for the dedication service of the new Ringwood church.

Photos: J. Delaney.

pulpit to the memory of the late Brother Jim Delaney; Pastor Barritt then offered the dedicatory prayer.

After a thanksgiving offering was received, musical selections were rendered by the Warburton Ladies Ensemble, and our thanks go to them and their conductor, Mr. L. Robinson. As well as rendering lovely music they presented a pleasing picture as they stood across the church, their yellow robes blending with a backdrop of daffodils and beautiful spring flowers; and so an enjoyable service came to a close to the sound of their Dismissal Anthem.

Highlights from Ringwood Church History

In the early 1920s there was no Seventh-day Adventist church between Mont Albert and Warburton. There were a few small groups of Adventist believers meeting in homes and halls in Croydon, Bayswater, Ringwood, Vermont and Warrandyte. In 1925 the late Pastor F. A. Allum, the Conference president at the time, formed these groups into one company at Ringwood. In 1926 the church was organised, and the Bond Street church was built in 1939. In 1950 several families living in the Nunawading/Blackburn area left us to commence meetings at Nunawading, forming the nucleus of the Nunawading church. A church school operated at the rear of the church from 1952 to 1962, when it was transferred to Nunawading, where it became the Nunawading Primary Church School. In 1959 others left us to help raise a church in Croydon, and again in 1972 more families moved out to form the Vermont church. Though our numbers have been depleted several times, Ringwood is happy to have been the mother church in the outer eastern suburbs of Melbourne.

In 1972 one of our elders, the late Brother Jim Delaney, realising the great need of a new church in a more suitable location, accepted the challenge to launch out on a building programme, fully aware that it would be a mammoth task, as the church had no building fund. He, with the help of an advisory committee, laboured with many difficulties and problems during the next two years, and in January 1975 was glad to welcome the late Pastor T. L. House as church pastor, who enthusiastically and ably helped with details and negotiations, etc. Only three weeks after receiving the building permit, we were saddened at the sudden passing of Brother

Delaney, and then, three months later, the sudden death of our Pastor House.

Brother G. Rappell, the newly-appointed church pastor, and Brother M. Scharley, the newly-appointed leading elder, bravely accepted the tremendous load laid down by these two brethren. They, with the help of the building and finance committees and the willing co-operation of the members, have brought the plan to fruition.

In closing we wish to thank Dr. Bruce Judd, the architect, and Brother Ron Pahl and Associates, the builders, for erecting for us such a fine building.

##



The impressive interior of the new church, in which the baptismal font was dedicated to the memory of the late Pastor T. L. House, and the pulpit to the memory of the late Brother Jim Delaney, two men who gave much to make this structure a reality.

PART ONE OF A TWO-PART ARTICLE

JOHN CHRISTIAN ON THE NEW EARTH

RITCHIE WAY, President, Western Highlands Mission, P.N.G.U.M.

IN MY DREAM I was interviewing John Christian on the New Earth, in the first year of the Restoration.

Way: John, I must ask you first about your clothing, or whatever it is that covers you. It is astoundingly beautiful—far more glorious than anything I have ever seen before, or even imagined.¹ Are the garments of all the redeemed similar to yours?

John: My covering is similar to Adam's prior to his fall. It is the visible evidence of the covering of Christ's righteousness—the Shekinah of His indwelling presence. Not all "robes" are the same in appearance. There are variations in design; for instance, the "robes" of the martyrs have red hems.²

Way: What is the significance of your halo?

John: What you refer to as my halo is my crown of life. Those who have appropriated more of Christ's life than others have brighter crowns, and the number of stars in each crown indicate the number of souls won by the wearer.³

Way: John, I was surprised, just then, to see a number of Chinese and South Pacific Islanders walking by. It's not that I thought that other races wouldn't be redeemed, but, just . . . well . . . I sort of had the idea that we'd all look the same after we were translated.

John: God did not make a mistake when He implanted within Adam's genes the possibility of infinite variety within prescribed limits. God loves variety—and so do we. It is the spice of life. Heaven forbid that we should all look and think alike in the New Earth. All that is beautiful and noble in our ethnic and cultural heritages will be preserved and enhanced. There is not *one* nation here in the New Earth, but *many*, and each of these many nations counts it a great privilege to bring its own special ethnic and cultural glory into the New City to honour God and the Lamb.⁴

Way: I'm keen to see the New Jerusalem. What's it like?

John: Much different from what I expected myself. I had the idea it would be something like a medieval fortress. But it's not. The city itself is an expansion and a renovation of the original Edenic Paradise.⁵ A great fountain, beneath the Royal throne, bubbles its crystal-clear water out of earth's reservoir in one huge spring to feed the river of life and the many other sparkling streams that water the New City.⁶ (The New Earth's water cycle is not atmospheric, but terrrainial.) The tree of life is there,⁷ but not the tree of the knowledge of good and evil.⁸ The city is God's dwelling-place.⁹ It is the religious centre of the New Earth. There we have open communion with God and the Lamb who reign supreme.¹⁰ The city is the seat of government and command centre for the universe. It is the precious privilege of the redeemed to host the delegates from the other worlds when they visit earth for the All-Galactic Conventions.¹¹

Way: I find it hard to understand why the Godhead has chosen this insignificant planet, far from the geographic centre of the universe for Their headquarters and very own dwelling-place.

John: It is because there are greater values in God's world than physical size and location.

Way: To what values do you refer?

John: You and me.

Way: How can that be?

John: The Creator is of much more value than His creation, and the Creator died for us.

Way: How little value we place upon ourselves in comparison! How often we sell ourselves cheaply to do wrong! Tell me, what are these beings from the other worlds like?

John: They are not human beings like us here on earth,¹² but they are all strikingly beautiful and noble in appearance,¹³ and very intelligent. They are now sharing with us the treasures they have gained through millenniums of research both in the fields of physical and redemptive science.¹⁴

Way: You call the City the command centre of all the universe. Can you tell me something about its form of government, and what part we humans shall have in that government?

John: Yes. Life in the New Earth is not casual and unorganised. On the contrary, it is highly and efficiently organised.¹⁵ God requires order and system. There is a chain of command originating in the City from the Throne of Christ, extending through His right-hand man, down to the least of all saints. It is here in the New Earth that we achieve complete, harmonious self-rule. Oppressive rule is unknown here.

Generally speaking, the faithful leaders of the old world are the leaders here in the New. Patriarchs, prophets, reformers, pioneers, leaders, all have received office commensurate with their experience and faithfulness. Also, much talent that was buried in the old world has come to light here. Remember Jesus' saying, "He who is faithful over little shall be given authority over much"? It is true.

"The envious man shuts his eyes to the good qualities and noble deeds of others. He is always ready to disparage and misrepresent that which is excellent. Men often confess and forsake other faults, but there is little to be hoped for from the envious man. Since to envy a person is to admit that he is superior, pride will not permit any concession. If an attempt be made to convince the envious person of his sin, he becomes even more bitter against the object of his passion, and too often he remains incurable."

—E. G. White.

Way: Who was chosen to stand next to Christ in His government?

John: I am not permitted to answer that question except to say that the one who stands nearest to Christ is he who on earth drank most deeply of the spirit of self-sacrificing love.¹⁶

Way: What position do the 144,000 have in Christ's government?

John: They are continually in Christ's presence because they have shared in His experience of choosing death rather than sin. They stand with Him on Mount Zion, and follow Him wherever He goes.¹⁷ As His ambassadors they travel to distant worlds with the gospel of reconciliation.

Way: I don't understand. Why would the unfallen worlds need the gospel of reconciliation?

John: All created intelligences, as does man, have freedom of choice. They have not fallen, but the possibility exists until they are sealed.¹⁸ Should ever a doubt arise as to God's motives, in the future infinity of time, then the 144,000 will be His guarantee that rebellion shall not arise the second time. Their testimony shall settle for ever any doubts that may arise.

Way: What is the significance of the special temple erected to the honour of the 144,000?

John: This temple is on Mount Zion, outside the New City. It is supported by seven pillars, and is surrounded by seven mountains. The significance of the number seven is that the seventh-day Sabbath was the sign of righteousness by faith in Jesus during the supercrisis. It is for that reason that it is attested to for eternity in these monuments. Inside the temple, which only the 144,000 may enter, is a register containing their names.¹⁹

(To be concluded)

REFERENCES:

1. "The Great Controversy," page 650.
2. "Early Writings," pages 18, 19.
3. "Testimonies," Vol. 1, page 61; Dan. 12:3.
4. Rev. 21:24-26.
5. "Patriarchs and Prophets," page 62; "The Great Controversy," pages 646, 648.
6. Rev. 22:1; Ps. 46:4.
7. Rev. 22:2.
8. Rev. 22:3; "Education," page 303.
9. Rev. 21:3.
10. "The Great Controversy," pages 676, 677.
11. See Job 1:6; 2:1.
12. "Sons and Daughters of God," page 7, or The Seventh-day Adventist Bible Commentary, Vol. 1, page 1081.
13. "Early Writings," page 40.
14. "Education," pages 307, 126.
15. "Patriarchs and Prophets," page 376.
16. "The Desire of Ages," pages 548, 549.
17. Rev. 14:1-5.
18. "Early Writings," page 19, or "Testimonies," Vol. 1, page 69.



Leaders in the triple 5-Day Plan at Invercargill, from left: David Campbell, Local Government Health Officer; John Polglase, minister, Invercargill church; and Pastor Eric White, Health director, South New Zealand Conference.

Photo: courtesy E. White.



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.

SIXTY PARTICIPANTS PROVE THE VALUE OF A...

TRIPLE 5-DAY PLAN

D. CAMPBELL, Invercargill Church, South New Zealand

RECENTLY a 5-Day Stop Smoking Plan with a difference was conducted in Invercargill, the southernmost city of the South New Zealand Conference. It all started early in the year when a local soft-drink manufacturing company, being concerned about the high incidence of smoking among its staff, approached the local Government Health Department for advice and help. The senior officer, Mr. David Campbell, knew that our church was active in this sphere of outreach and contacted our minister, Brother John Polglase.

After quiet consultation, not only were arrangements made to conduct a plan on the company's premises, but the health officer also offered to organise a class of public servants in a room in the local government building. The Conference Health and Temperance director, Pastor Eric White, was called in to assist, and these two classes were tied in with the public 5-Day Plan scheduled for June 12-16.

And so it eventuated on Monday, June 13, at 8 a.m. that a class of twelve employees met in Lane Thomson's factory, and at 3:15 p.m. a class of thirty-six public servants met in their conference room, while a regular public class of twelve started the previous night in a local hall.

The factory class consisted mostly of a younger age group and started off as a very subdued group while the ice was being broken and the seriousness of their habit was revealed

to them. However, they all stuck to their daily attendance and finished up on a happy note.

The evening class was comparatively small, but nonetheless resolute, and we have every hope for some lasting decisions. The main interest, of course, was centred on the public servants' class held in the afternoon, with the added assistance from their spokesman, David Campbell, himself an ardent non-smoker. Just about every department in the public service was represented, including police, postal, labour, taxation, health, electricity, insurance, social and forestry, to name a few. Questions were frequent and responses were warm from this lively class, and, apart from two ladies who withdrew on the second day, the class was fully attended, except for an occasional apology through work priority. There was not much time for the social talk over the glass of fruit juice after each session, which ended at 4:30 p.m., but they were united in their resolution not to smoke again.

David Campbell is following up his part by compiling statistics of the three classes during the next twelve months, and we are now praying for ultimate success, as these testing results come to hand. Maybe this new venture in presentation of our 5-Day Plan could be a forerunner of many more to come. ##

"This house-to-house labour, searching for souls, hunting for the lost sheep, is the most essential work that can be done."
"Evangelism," page 431.

REQUIRED READING

Dear Editor,

The RECORD 28/9/77 contained a most valuable and terribly true publication of a talk given by Dr. Des Ford, "The Valley of Desperation."

Every one of us, I believe, should read it several times.

He dealt with the deep-seated problem of every true Adventist who realises his responsibility toward God and his fellow men at this awful time of world history.

Why hasn't the earth been lightened with the sweetest music that human ears can hear—the everlasting gospel?

Dr. Ford gave what he considered to be the real reason: "People in our own churches are not enthusiastic, overflowing, witnessing with the gospel because they are not sure in themselves that they are right with God. How can they invite other people to be sure?" "We are like a person with a limp going from door to door selling something for rheumatism." "Most of our people have no assurance of salvation."

This was illustrated to us at a recent Sabbath school when the wife of an elder who was questioned on this point by the teacher said she didn't feel it was possible to be sure of salvation because of the presence of the sinful nature (and all that it makes us feel and know we are in ourselves).

Does not this underline what Dr. Ford has written, and reveal a shallow understanding of acceptance with God, who, "justifies the ungodly" (Rom. 4:5)?

The Roman Catholic Church pronounces a curse on anyone who claims assurance of salvation:

Canon 14—"Council of Trent" . . . "If anyone says that man is absolved from his sins and justified because he firmly believes that he is absolved and justified, or that no one is truly justified except him who believes himself justified, and that by this faith alone absolution and justification are effected (made effective), let him be anathema (cursed of God and the church)."

(That the kind of faith they are disputing is not a groundless faith, but a true faith is shown by the preceding Canons which deal with the Protestant definition of Justification through the imputed merits of Christ.)

Dr. Ford pointed out that unbelief may be accompanied by many "programmes" and "busy activities," but not by true religion, and therefore with no true conversions.

"Then said . . . [the Jews] unto Him, 'What shall we do, that we might work the works of God?'"

Jesus said unto them, "This is the work of God, that ye believe on Him whom He hath sent." John 6:28, 29.

Ellen White points out in her *"Thoughts from the Mount of Blessing"* that a personal genuine faith in Christ as Substitute and Saviour makes us the "salt of the earth" (as it would have the Jews).

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom . . . but he that doeth the will of My Father." "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." Matt. 7:21; John 6:40.

What wonderful, gracious words!

There is one point I would humbly add. It is because of our acquaintance with Moses (law) that we appreciate the gospel. Therefore our duty in bringing this gift to others must be preceded by a beating from "this same Moses."

Otherwise it is like selling refrigerators to Eskimos.

First the law must treat them cruelly, then the Physician will be truly precious, and His balm very sweet.

May all who believe in Him labour to make His suffering worth while, in a great harvest of all for whom He gave Himself.

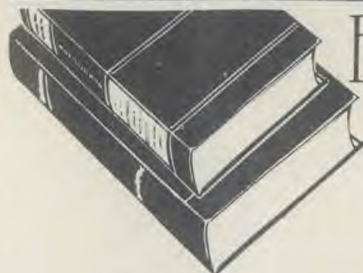
"A Fellow Laodicean,"
South New South Wales.

QUERY

Dear Editor,

I always enjoy reading the "Health-wise" column in the RECORD each week. It is certainly helpful and interesting. However, after reading the article, "Breakfast, the Neglected Meal" (29/8/77), I felt motivated to write to you.

The column included an example of a good breakfast, and I was surprised to note that it included a glass of juice along with other food. (It also included a glass of milk—I took that to be classed as food.)



BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

JESUS CHRIST TODAY

by N. R. Lightfoot, Baker, \$8.95.

Author Lightfoot has given us an excellent commentary on the New Testament book of Hebrews, embodying many of the best insights of previous commentators such as F. F. Bruce, James Moffatt and others. For Seventh-day Adventists such expositions are always of great interest, as one grand theme of Hebrews is the ministry of our Lord in the heavenly sanctuary.

While the Book of Romans shows the necessity of the Christian religion, Hebrews shows its superiority. We read of eight "better" things in this epistle, showing how believers in Christ have greater privileges than all their predecessors. This "fifth Gospel" also lays considerable stress upon the term *today* which Lightfoot says "is a word of fulfilment and a word of opportunity. It corresponds to the 'now' of the Gospel of John (John 4:23, 5:25), and explains the urgency of Paul's 'now' in his exhortations to Christian living (Col. 3:8; Rom. 6:19)." —"Jesus Christ Today," preface.

The authorship of this anonymous epistle is discussed at length, and many of the points made in the S.D.A. Commentary are to be found here. But while our own Commentary suggests that Hebrews may have been a Pauline sermon written up by somebody else, Lightfoot refuses to speculate and leaves the case with a vote for retained anonymity of the original writer.

On page 37 of this commentary we read: "In the first and larger section of his work, the one grand truth that the author sets out to prove is the priesthood of Christ and its eternal consequences. For the author this subject—and this is the only book in the New Testament that presents it—is crucial."

Lightfoot points out that Hebrews contrasts our Lord's ministry with that of the Aaronic priesthood and shows it to be superior as regards the sacrifice, the sanctuary, and the service. The better sacrifice, of course, is that of the divine-human offering on Calvary. As regards the service, while the Aaronic high priest ministered to secure a short-term forgiveness till the remembrance at the Day of Atonement, our Lord at the cross secured eternal redemption from sin and "having completed the one perfect sacrifice, sits at

God's right hand and always lives to make intercession for men." Page 41. On the better sanctuary the author says: "... the one in which Christ officiates is described as 'the greater and more perfect tent, not made with hands' (9:11). It does not belong to the physical creation, to the world of sense and sight; it is not constructed of material things, of gold or wood or cloth, which, no matter how precious, are destined to vanish away."—*Ibid.*

The puzzling passage on apostasy in Hebrews 6 is seen by Lightfoot as teaching that "there is a line drawn beyond which, if the individual crosses over, he cannot be retrieved." Why not? "Because . . . for him the whole matter is a trifle. His heart has turned cold, his life listless, and his condition is such that he can no longer turn from sin. . . . He has lost his repenting-apparatus." Page 126. It is noteworthy that our author does not try to dodge the force of this Scripture as do those who maintain the "once saved always saved" theory. Neither does he copy the error of most Calvinists who contend that the persons discussed had never been converted.

The comments on the Day of Atonement are worthy of note in the discussion of Heb. 9. As with E. G. White on the last page of the Calvary chapter in *"The Desire of Ages,"* this author applies the ancient ritual as a mere shadow of the true Atonement which enables our High Priest to enter heaven on our behalf to minister the benefits of His sacrifice.

On Hebrews 10:20, another exegetical crux, Lightfoot says: "As entrance into the inner shrine could only be gained through the veil, so for Christ entrance before God could not be had except through the veil of His flesh. His own death, so to speak, stood between Him and His way of approach to God. The cross, then, was a matter of divine necessity, and the access thus gained cost much." Page 189.

This is reminiscent of the remarks of E. G. White. "A new and living Way, before which there hangs no veil, is offered to all. No longer need sinful, sorrowing humanity await the coming of the high priest. Type had met antitype in the death of God's Son."—Seventh-day Adventist Bible Commentary, Vol. 5, page 1109.

For all who desire richer insights into our Lord's priestly ministry in the sanctuary above, we commend this most recent commentary on Hebrews by a devout evangelical author.

D. Ford.

I was brought up to believe that drinking with meals was not the best way to treat a stomach. Although I don't know if Mrs. E. G. White ever said anything about juice with meals, she does say in *"Counsels on Diet and Foods,"* page 420: "Many make a mistake in drinking cold water with their meals. Taken with meals, water diminishes the flow of the salivary

glands. . . ." In this same paragraph she also mentions lemonade. Could someone please tell me if she means that only cold water shouldn't be taken with meals, or are we expected to include any drinks, hot or cold, in this instance?

"Reader,"
North New South Wales.

HURRY! HURRY! HURRY!



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FOURTH MUSIC FESTIVAL

NEWS RELEASE, AUSTRALASIAN DIVISION

ALL STATES of Australia, the dominion of New Zealand and several Pacific Islands countries will be represented at the Festival of Music to be staged by the Seventh-day Adventist Church on the campus of Avondale College, New South Wales, commencing December 26, 1977.

The Festival will conclude on January 2, 1978.

The Festival is being held this year in response to a flood of requests for a fourth festival from those who have attended the past Festivals.

Lecturers, instructors and professional performers have been selected for this year's Festival from Australia's top music-makers, including Pearl Berridge (soprano), Romola Constantino (piano) and Toni Bonetti of the Sydney Symphony Orchestra, Dr. Clive Pascoe of the Sydney Conservatorium, and trumpeter Ken Smith.

Accomplished performers, both vocal and instrumental, will be catered for in all areas of vocal and instrumental music, and

those who have an interest in music but have had little or no experience, can also fully participate in the total programme of the Festival.

School-teachers who are interested in expanding and improving music facilities and activities in their schools will be particularly interested in a special series of Music Education lectures and demonstrations to be given each day at the Festival.

Accommodation for out-of-town, interstate and international participants is being provided in the residence halls of Avondale College.

A spokesman for the Festival Committee said that fees were being kept to a minimum for this year's Festival in view of the fact that the committee was hopeful of receiving some financial assistance from the Australia Council.

As with past Festivals of Music, participation is not limited to members of the Seventh-day Adventist Church.

##

Write to:

**4th AUSTRALASIAN MUSIC CAMP AND FESTIVAL
AVONDALE COLLEGE, COORANBONG, N.S.W.**

MONDAY, DECEMBER 26, '77— MONDAY, JANUARY 2, '78

GOOD FOOD

with SALLY HAMMOND



School lunches are often a problem—particularly if the young fry want sweet fare and Mum does not want to have them eat too much of it. How do you get around that sticky problem? Give them something healthful as well as sweet. The cake which appears below keeps well and even one slice is chock-full of nuts and dried fruit. It is very chewy and will keep them going longer than a melt-in-the-mouth piece of ordinary cake. Slice very thinly (wafer thin if you can) and keep wrapped in the fridge for maximum keeping time. Will stay good for months. Actually it is so good-looking, each slice with all the colour of a stained glass window, that I think you will be sneaking some out for visitors too!

TROPICAL FRUIT CAKE

3 cups Brazil nuts (approx. 1 lb)	¾ cup wholemeal S.R. flour
12 pitted dates	½ teaspoon salt
1 cup glace cherries	¾ cup castor sugar
(red, green or mixed)	1 teaspoon vanilla
3 eggs	

Grease a loaf tin or orange cake tin and line base and sides with greased greaseproof paper. Set oven temperature at slow (300°F). Put dates, nuts and cherries in bowl, sift flour and salt over them. Add sugar, beat eggs till frothy, and add vanilla. Pour over mixture and mix well. Pour into tin. Bake for about 1½ hours. Remove from tin, peel off paper and cool. Decorate top with extra cherries, dates and nuts.

SOLUTION TO CROSSWORD



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.

STAHL—BATES. A happy group of friends and relatives gathered at the Brighton church, South Australia, on Sunday, September 18, 1977, to witness the marriage of Manfred, son of Mr. and Mrs. E. Stahl, and Lynette, daughter of Mr. and Mrs. L. Bates. The Stahl family migrated from Germany in 1973, and Manfred commenced work with the S.H.F. Company, where he met Lynette. A beautiful spring day added its blessing to the proud groom and his radiant bride, and we look for God's blessing upon this dedicated young couple.

A. D. Campbell.

VICKERS—TUCKER. Brother Harold Vickers and Sister Marjorie Tucker were united in marriage in the New Plymouth church, North New Zealand, on Monday,

September 19, 1977. Brother Vickers was baptised the previous Sabbath, September 17, and enthusiastically embraced this wonderful message. Sister Tucker has been a very faithful member of the New Plymouth church for many years. The wedding was followed by a very pleasant gathering in the home of Brother and Sister Vickers, where delicious food and good friends blended to make this occasion a happy one in the memory of all present.

G. W. Oaklands.



TILL HE COMES

NEWMAN. Alois Newman passed away in the Dandenong Hospital, Victoria, on August 28, 1977, in his seventy-third year. Our brother was born in Czechoslovakia, but travelled widely on business. Eight months were spent in Belsen Concentration Camp and a similar period in a Communist political prison. Emigrating to Australia in 1948, he settled in Melbourne, and was eventually baptised by Pastor Lyn Uttley. After a service in the Dandenong church, we laid him to rest in the Springvale Cemetery. To his sorrowing wife, his step-daughter and her husband, Mr. and Mrs. Ray Williams, and his loved step-grandchildren we express our deepest sympathy, fully confident that soon he will live again at the return of the Lord, the Life-giver.

J. A. Mitchell.

PRINGLE. Matthew Pringle, after a long illness, was called to rest on July 11, 1977, at Kurri Kurri, New South Wales. He was born at Martinsville, New South Wales, in 1910, being one of three sons Matthew, Mark and Alan, and two daughters Isabel (deceased) and Eleanor. He was employed by the Sanitarium Health Food Company, Cooranbong, New South Wales, for some fifteen years. On November 14, 1935, he married Clare Sternbeck, and there was born to that union three children, one son, Matthew, and two daughters, Ruth (Mrs. Charles Hamilton) of Kurri Kurri and Esther of Sydney. He was laid to rest at the Avondale Cemetery alongside the bushland he loved so much. To his sorrowing wife, his son, and daughters, brothers, sister, relatives and friends we commend the One who is both strength and tender sympathy.

A. G. Probert.

RICHARDSON. On August 31, 1977, Robert John Richardson died while preparing to work in the cane field. Robert was born forty-two years ago in New Guinea where his parents, Dick and Jessie Richardson of Mona Mona, were serving as missionaries. He married Florence Bobongie, and they had nine children. It was Robert, the eldest son, who found his father lying beside his tractor. A large group of Kuranda friends and relatives travelled to Mackay to be with Florence and the family as we laid our brother to rest in the Mount Bassett Cemetery, Mackay, Queensland. Pastor John Kosmeier assisted the writer in bringing comfort from the Word of God to those who mourned the loss of a husband, father and friend.

F. G. Pearce.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13. "Perilous times are before us. Everyone who has a knowledge of the truth should awaken and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armour of God."—"Testimonies," Vol. 8, page 298.

RUSHTON. Mrs. Grace E. M. Rushton of Pendle Hill, New South Wales, passed to her rest on September 8, 1977, aged eighty-six years. Baptised in 1933, our late sister was a devoted member in our churches at Stanmore, North Sydney and Waitara during the long span that followed. Sister Rushton had a great burden for elderly and needy people, and, in her more active years, worked tirelessly in their interests. The writer was privileged to minister God's unfailing promises to the group of relatives and friends gathered at the Pine Grove Memorial Park Crematorium as we committed this trusting child to God's care to await our Lords' call to life and immortality.

R. Tudor.

RUSSELL. Kathleen Fanny Russell closed her eyes in her last earthly sleep at the Coronella Homes, Nunawading, Victoria, on August 20, 1977, at the age of eighty-four years. Until she came to reside at Coronella, Sister Russell was an active member of the Coronella Auxiliary, and did much to help the Homes. Her only daughter, Jan, predeceased her nearly three years ago. The writer conducted the services at the funeral parlour and the Springvale Crematorium. W. J. Cole.

SMITH. Ruby Rosalie Smith, a well-known identity of Putaruru, New Zealand, for forty-five years, passed to her rest on September 3, 1977, at the Tokoroa Hospital. This sweet little lady of eighty-five years was well loved by all with whom she came in contact. She leaves two sons and two daughters, several grandchildren, two great-grandchildren, and a host of friends to mourn her passing. Ten years ago the writer conducted her husband's funeral, and it was her wish for the same with hers. Pastor Gordon Botting very ably helped at the church and the graveside as we tenderly laid "Nana" Smith to rest in the Putaruru Cemetery, awaiting the resurrection morning. K. D. L. Brook.

TALLENTYRE. On August 23, 1977, George William Tallentyre of Warrnambool, Victoria, passed to his rest, aged seventy-nine years. He leaves a wife Ivy, a son and three daughters to look forward to the great resurrection day when we shall see our loved ones again. The Warrnambool church was filled to capacity for the funeral on August 25, by the family, church members and friends. Brother Tallentyre was well respected by the farming community as he had been one of the district's original settlers, carving a prosperous dairy farm out of virgin bush in the thirties. We laid him to rest in the Warrnambool Cemetery to await the Saviour's resurrection call, for we sorrow not as those who have no hope. D. J. Dabson.

THAITES. Richard Charles Thaites, thirty years, the husband of Morvath, and father of Grantly and Bradley, died after a short illness in the Mater Hospital, Rockhampton, Queensland, on July 12, 1977. Our brother died in the faith acknowledged at his anointing, and this confidence was presented to his loved ones, and his friends in the crowded Gladstone church. Graeme Olson.

THOMAS. After a long life of service for her family, her community and her church, Mrs. Tena Margaret Thomas fell asleep at the age of eighty-four, to await her Lord's return. For some years she had been ill, and she passed away in the Awapuni Hospital, Palmerston North, New Zealand, on August 6, 1977, and lies buried in the Kelvin Grove Cemetery. Her two sons, Norman and Ossie, and their families are left to mourn her passing. May the blessed hope comfort and sustain them at this time. Ken Low.

TINNISWOOD. Ellen Tinniswood passed away at the Freemasons' Home, Sandgate, Brisbane, Queensland, on July 24, 1977, at the age of eighty-eight years, and was committed into the hands of the Lord at the West Chapel, Mount Thompson Crematorium, Brisbane, on July 27, 1977. Sister Tinniswood was a member of the Red Hill church. In her younger days both she and her late husband had been active office-bearers in the Masonic Order, and their past friends, with those of her new-found faith, filled the chapel to its capacity. Sympathy was expressed to her two daughters, their husbands and families. P. A. Donaldson.



CARMEL COLLEGE. Past faculty members and students, and interested friends are invited to attend the official opening of the new college complex on November 6, 1977, at 2.30 p.m.

CORONELLA HOMES, CENTRAL ROAD, NUNAWADING
announces its
OPEN DAY AND CUP DAY FAIR . . . TUESDAY, NOVEMBER 1, 1977

WHERE? The lawns of Coronella Homes (beautiful at this time of the year).

WHEN? November 1, from 10 a.m. to 2 p.m.

WHAT? Stalls, stalls and more stalls. These include cakes, savouries, fruit and vegetables, ice-cream, drinks, fancy goods, plants, cut flowers, pottery, white elephants, antiques and old wares.

WHAT FOR? All proceeds go to Coronella Homes.

Anyone wishing to donate goods for this bumper day may contact Matron Hokin on 878 9004 (Melbourne).

All donations gratefully received!!!

ELEVATED waterfront building-block for sale. 3 miles from Avondale. 60' x 318'. Excellent situation at bend of river. Delightful view. Enquiries: Machin, Reserve Road, Dora Creek, N.S.W. 2264. Phone: 73 1206.

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TERYLENE/LINEN, TERYLENE/GABERDINE \$2.40 m.
Samples available. Remnant parcels \$10.

FOR SALE. 3-B/R fibro home, rural setting, close to school and P.O., shops, Hannam Vale (near Taree, N.S.W.). \$22,000. Contact Mrs. E. Partridge, 29 East Street, Macksville, N.S.W. 2447, (065) 68 1619.

FOR SALE. Flourishing Pest Control business in expanding growth centre area. Established fourteen years. Large annual maintenance income. For particulars apply P.O. Box 392, Albury, N.S.W. 2640.

For Sale
HEALTH CRANKS
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FABULOUS HEALTH FOODS CAFETERIA AND TAKE-AWAY
A prospering and growing business, established six years, Adventist staff (suitable family operation). Present owner desires to travel, and would like the business to remain in Adventist hands. An opportunity to witness. Accountants' statement available. Interested buyer phone (049) 24 789 or (065) 68 6765 Mrs. Audrey Ogg.

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AUSTRALASIAN RECORD and Advent World Survey

Official Organ of the
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Each additional 5 words 20 cents

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Call Stuart McDougall—231 5099 (business hours)
873 3525 (after hours) (S.T.D. 03)

FLASH POINT



☆ LET'S TAKE IN some important moves and transfers, and then see how much space we have left. Here is the list:

● Pastor D. L. Weslake from Youth and Communication, North New South Wales Conference, to Youth director, North New Zealand Conference.

● Pastor E. C. White from Youth Director, South New Zealand Conference, to Youth director, North New South Wales Conference.

● Pastor R. H. Baird from assistant Youth director, North New South Wales Conference, to Youth director, South New Zealand Conference.

● Pastor L. O'Neill from Publishing director, South New Zealand Conference, to Publishing director, North New South Wales Conference.

● Pastor A. D. Judd from Health and Temperance director, Greater Sydney Conference, to chaplain and Health educator, Auckland Adventist Hospital.

● Pastor D. I. Jenkins from Health, Temperance and Communication director, North New Zealand Conference, to Health and Temperance director, Greater Sydney Conference.

● Pastor L. N. Hawkes from president, Eastern Highlands Mission, to director, Health and Temperance Department, Papua New Guinea Union Mission.

● Pastor A. R. Craig from president, Northern Solomon Islands Mission (Bougainville), to president, Eastern Highlands Mission, Papua New Guinea Union Mission.

● Pastor R. B. Newman from district director/pilot, Wabag, to president, Northern Solomons Mission, Papua New Guinea Union Mission.

● Pastor F. J. Dyson from president, Sepik Mission, to president, New Britain New Ireland Mission, Papua New Guinea Union Mission.

● Pastor J. H. Gate from Sonoma College to president, Sepik Mission, Papua New Guinea Union Mission.

● Pastor P. E. Roennfeldt from district director, Port Moresby, to chairman, Bible Department, Sonoma College, Papua New Guinea Union Mission.

● R. C. W. Roennfeldt from pastor/evangelist, South New South Wales Conference, to district director, Kavieng, Papua New Guinea Union Mission.

● Pastor R. Holt from pastor/evangelist, South Australian Conference, to district director, Suva, Fiji, Central Pacific Union Mission.

● Pastor I. A. Watts from president, Western Solomon Islands Mission, to Health and Temperance director, South Australian Conference.

● Miss S. R. Gardner from secretarial work, Papua New Guinea Union Mission, to Longburn College office.

● B. F. Satchell from assistant Publishing director, Greater Sydney Conference, to Publishing director, South New Zealand Conference.

● G. S. Backhouse, assistant Publishing director, North New South Wales Conference, to assistant Publishing director, Greater Sydney Conference.

☆ Pastor Len Barnard is a dedicated sky pilot in both senses of the term. He has long shown his skills in the small specks that fly the skyways of Papua New Guinea and, more lately, North New South Wales. Now he is to go to Western Australia to assist in their aerial evangelism. Over in the West they are considering a second aeroplane for departmental visitation, and it is expected that Pastor Barnard will be organising teams of laymen on a basis to correspond with the programmes that operate out of Cooranbong and Brisbane. The flying pastor will be on loan to the W.A. Conference for twelve months. We wish Pastor Barnard godspeed and his programme a smooth take-off.

☆ Pastor R. H. H. Thomas is now the Communication man in Western Australia. Enjoying life over there, he tells me, and is still effervescing with enthusiasm and infecting others with it. A good thing. Well, his recent foray into the Perth Show was notable, and, being a Communication man, he had to tell me—and you. They ran a show exhibit on preventive medicine at the Perth Royal, and by the end of the nine days had tested 1,300 pairs of lungs. In addition, 950 had put on the earphones and viewed the Loma Linda Health Series (which meant 330 screenings)—each one taking seven minutes. In addition there were 140 screenings of "Waistlines and Lifelines"—a film much beloved by thin people who love to show it to overweight people. All in all, a most salubrious time, Pastor Thomas says.

☆ When you talk about effervescing people, the names of Thomas and Price are bound to come up. I have already mentioned the former, although the latter is no less enthusiastic. But Pastor Price is a promoter for Welfare, Lay Activities and Communication. He also has some stories to tell of his encounters with a certain sect which shall be nameless, but which frowns on blood transfusions and takes a poor view of the doctrine of the Trinity. Well, Pastor Price was in my office yesterday and he was full of the work done by the Conference Welfare Centre which is located on the Nunawading Convention Ground. The Good Fairy who presides over this has been/still is/soon will retire Mrs. Lily Cole. "Usually," says Pastor Price, "when you work closely with someone, you find a few faults and failings, but in all my association with Mrs. Cole, I haven't found one yet." What a testimonial!

☆ Actually, Sister Cole is almost a legend in Welfare in Victoria. And the refugee people who suddenly find themselves in the Land of the Blest (alias Victoria) take to her on sight, and this is a big factor in settling them into a new country. They have a friend, and when she retires in November, there will be a lot of sad faces around Melbourne. From July 1 to September 30, Mrs. Cole's Centre disbursed: 154 articles of furniture (e.g., washing machines, refrigerators, wardrobes, beds, etc.), 32 mattresses, 40 pillows, 30 blankets, 10 patchwork rugs, 7 quilts, 100 pieces of linen, 132 articles of kitchenware, 179 pieces of cutlery and 403 pieces of clothing (this apart from what the Nunawading church's Centre has given, where 4,000 garments were dispensed). Altogether 101 people were helped by Mrs. Cole and Co. When Mrs. Cole retires from the position of State Federation president in November, the new president will be Mrs. Betty McGregor. And a good, relaxed time to you and your husband, Mrs. Cole. (Pastor Cole has just laid down the managership of Coronella Homes. The Coles will live in the Cooranbong area.)

☆ "Finally, brethren . . .": Most footprints in the sands of time were left by work shoes.