



AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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HER 800th BABY

H. A. DICKINS, President, Eastern Highlands Mission, New Guinea

THE 800TH BABY delivered by Mrs. Joyce Pascoe while in Papua-New Guinea was the second of twins born last week at the maternity clinic at the mission station at Moruma in the Eastern Highlands Mission. The mother and the babies—a boy and a girl—are all doing well. Mrs. Pascoe is the wife of Pastor Martin Pascoe, the district director of the Chimbu District of the Eastern Highlands Mission.

The Pascoes arrived at Moruma in April, 1967, and immediately set to work to build a maternity clinic. There was an aid post on the station cared for by Gendi, an Omaura-trained doctor boy, but a new clinic of European materials was erected near the house, and business began. Since coming to the Chimbu, Sister Pascoe had delivered 192 the last time I was there—two weeks ago. It will be over 200 by now. The numbers are rising very rapidly now that the place is so well known.

Expectant mothers sometimes walk two and three days to the clinic to have their babies from as far away as Minj, Banz, Kundiawa and Chuave, passing by other better equipped hospitals. The local people, the majority non-Adventists, have recently built a large addition in native materials to the maternity ward and yet all beds are generally occupied by women either waiting for their confinements or resting after they have had their babies.

All mothers are kept at least three days before being allowed to take their babies home. They are also given a small baby blanket and a set of baby clothes for the baby before they go. These clothes, as you have guessed, come from the Dorcas bags sent so generously by our good Welfare societies in Australia. Ladies, a big Thank You.

MIDWIFE EXTRAORDINARY

The Pascoes came to Papua in 1946 and served at Vailala, Korela and other Papuan stations before coming to the Western Highlands in 1956. Due to their isolation and the lack of government medical services in their areas in Papua, Mrs. Pascoe was called on to act as midwife. After their arrival at Rakamanda, a clinic was soon set up, and during the next eleven years she delivered over 500 babies in the Wabag area.

Four children of their own have been reared in the Pascoe home, and each one received his or her primary education through correspondence supervised by their mother, while at the same time she cared for the mothers and babies relying on her at the clinic.

Since the 800th baby was born Mrs. Pascoe has delivered six babies in one day and she expects to pass the 100 mark for 1969 well before the end of the year.

With the increasing influence of the clinic, has grown the influence of the mission in the area and we are beginning to see signs of a reawakening among the self-satisfied, business-orientated people of the surrounding district. May God bless the Pascoes in their medical missionary outreach in the Chimbu.



Numbers 799 and 800. Mrs. Pascoe holds the twins who arrived with her help to mark "her" 800th baby.

(Photo: H. A. Dickins.)

DECEMBER IS YOUTH CONGRESS MONTH

T.T.U.C., December 25 - 29—Avondale

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T.C.U.C., December 30 - January 4—Canberra

APPLICATIONS CLOSE NOVEMBER 10

APPLICATIONS CLOSE OCTOBER 31

Sowing and Reaping in Western Australia

P. H. G. STARR, Publishing Secretary, Trans-Commonwealth Union Conference

"AS THEY [literature evangelists] plead with the Lord to help them, He will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. . . . Angels of heaven will accompany you, preparing the way."—"Colporteur Ministry," page 22.

These promises are being abundantly fulfilled in the experience of the literature evangelists in Western Australia. During the recent institute held in Perth from September 30 to October 4, many outstanding and thrilling stories were told of souls being won from among their customers.

During the five-day institute, instruction in the art of Christian salesmanship was given by Pastor J. W. Nixon, the Australasian Division Publishing secretary, and the writer, assisted by the local leader, Pastor N. E. Bolst, and his newly appointed assistant, Brother Raymond Baird. Brother R. E. Eager of the Central Credit Office in Sydney gave valuable help on business procedures.

A highlight of the Sabbath programme was a symposium conducted in the afternoon at Gosnells church when all present were thrilled by the stories related.

Five Baptized

Brother Ray Giblett expressed his joy in seeing five souls baptized in his first eighteen months of work. He told a remarkable experience of calling on a lady just a few weeks before coming to the institute, and just in time to save her from becoming involved in Spiritualism. She bought "The Bible Story," "Your Bible and You" and "Tiny Tots Library" and then went on to ask him many questions regarding the Bible. He enrolled her in the Gift Bible Course. She has almost finished and is already enquiring about baptism.

Brother and Sister Hooper told of five of their customers being baptized in the last two years and of four more who will be going forward in the next few weeks.

Brother Brian Foster was thrilled to see an eighty-three-year-old lady baptized by Pastor W. A. Coates at Busselton the Sabbath before the institute. Brother Foster found this dear soul about eighteen months ago when she bought a number of books from him.

Fifty-three Attending Church

In five years of work Brother Len McDonald has seen thirty-one of his customers baptized and, with their families, over fifty-three are now attending church as a result of his labours. Pastors and laymen are currently studying in thirty-five homes of Brother McDonald's contacts. Before this "Record" reaches you another two of these souls will be baptized (on October 18).

He told a remarkable story of an Aboriginal man who was a visitor at another home he called on, and who listened in to



Pastor P. H. G. Starr

the canvass and afterwards paid cash for "Your Bible and You." This man, although a Christian, could not read or write and it aroused Brother McDonald's curiosity. He asked him why he bought a book he could not read. The man explained that when people visited his camp he would ask them to read a chapter to him. He has since bought the ten-volume set of "The Bible Story." No doubt he is another one of God's gems who will be called out before Jesus comes.

We all regretted that Brother and Sister Bastian could not be with us. They are working over a thousand miles north of Perth, where new towns are springing up in the wake of tremendous mineral development. This is the third year Brother and Sister Bastian have visited the northwest. Already this year they have delivered over \$8,000 worth of literature.

But this is only half the story, for everywhere they visit in this great area where there is practically no other Adventist witness, they are sowing seeds of truth which will bear fruit later. In fact, they have already seen the first-fruits in one fine family joining the church.

Pioneer Work

Once again literature evangelism is doing the pioneer work, preparing the way for a minister to be sent in a little later.

Time and space do not permit the retelling of all the stories told. Brother George Watson, Brother Dennis Wilson and Brother Ivan Manners all witnessed to God's leading in their work.

I wish I could pass on to my readers some of the inspiration we leaders received from fellowshiping with these men and

women of the printed page. To the end of September they had already delivered over \$561,000 worth of God's literature.

It is little wonder that the servant of the Lord wrote, "This is the very work the Lord would have His people do at this time."—"Testimonies," Vol. 6, page 313 (1900).

In most conferences there are large districts where we need literature evangelists—it is a real challenge to dedicated laymen who believe the promises of God and who want to have a part in winning souls and helping to finish the work of God.

Dear reader, if the Lord is speaking to your heart, send back the answer, "Here am I, Lord, send me." Talk it over with your president or Publishing secretary. These men will be pleased to give you further particulars.

☆ ☆ ☆

Victoria

DANDENONG RESPONDS AT LAST

AUSTIN P. COOKE

IN SPITE of insistent warnings of unsuccessful evangelistic efforts in this Victorian city, we determined by the grace of God to try. Now after seven months of meetings we praise God for the very satisfying results that are evident. With me are Pastor Ross Miller and Brethren Arthur Ferch, Ray Lucas and Eoin Giller.

Meetings have been well attended throughout and we are now continuing in the local Adventist church, with Tuesday, Sunday and Sabbath afternoon meetings. Every aspect of the message is being presented publicly.

The work here has not been easy and we can now understand why this area has been difficult in the past. Our difficulties have driven us to our knees, however, and God has worked for us. So far fifty-five people have taken their stand. Some of these have already been baptized. Other people are on the verge of decision. We expect at least sixty additions for the year.

I have greatly enjoyed the fellowship of the four team members. Their support has been all that could be desired. One team member, Brother Eoin Giller who is an intern, is a young worker whom I baptized in our Christchurch effort in 1962. He is having a very successful year.

While working in Dandenong I have had opportunity to have a good look at Melbourne, where we plan to conduct a city effort in 1970. We have secured a large, newly built auditorium, reckoned to be the best in the southern hemisphere, as the venue for the meetings. We are now carefully preparing. Having so much time to plan is giving me tremendous confidence. Later we will acquaint you with news of our Melbourne effort.

Is this idea worth trying?

The Doctors' Bookracks

WILLIAM A. BUTLER

Associate Manager, South-eastern California Book and Bible House

OUR PHYSICIANS and dentists are performing in a mighty way, witnessing for the truth. They are buying quantities of our literature and giving it to their patients. A large number of our doctors are participating with attractive wire racks in their waiting rooms. And, would you believe it, \$100,000 worth of our literature has been distributed in the South-eastern California Conference in the last two years! Business is so good that a full-time "detail man" is kept busy filling the demand.

That's not all. The baptismal report is simply amazing. There's that family of nine people in San Bernardino now ready for baptism. A certain Doctor Nelson is surely pleased with his rack. Conference Evangelism Co-ordinator, Don Gray, can trace two hundred baptisms to the rack. That's last year alone! The year 1967 was equally sensational. The conference now stands second in North America for yearly baptisms. And think of the thousands of other searching souls who have read our books and were moved to a better life. Will there be a larger reaping someday?

The doctors are happy and willing to finance the literature out of their operating income. The doctor pays \$15 for the rack and another \$60 for the initial stock. Replacements are delivered each two to four weeks. A typical replacement will run \$25 to \$55, depending on usage.

The racks hold twenty-four different titles: twelve of the Pocket Companion or Uplook series, and twelve of the Stories That Win or Back to God series. The total load is 240 books. A rich assortment of titles can be rotated from year to year. Most offices utilize the floor model rack, but a table model is available. A sign says "Compliments of Your Physician" (or dentist, etc.).

"The Detail Man"

Every week is a new thrill for Wilbur Simpson, the "detail man." When not actually servicing the racks, he is on the trail for new prospects. Older men are retiring, younger men are setting up practices.

The rack programme is not entirely limited to doctors' offices. We have a dry-goods store, a trailer sales, a veterinarian, some drug stores, a bakery, and a welfare centre. Our hospitals and convalescent homes are heavy users. Wherever there is sufficient foot traffic, we sense an opportunity. The proprietors in each case are Adventists.

Yet, strange and wonderful things do happen. There's the story of the Presbyterian minister who caught the inspiration of the rack while visiting his doctor. He wanted that very thing for his church.



W. A. BUTLER

And no, not in the church study or office, but right in the foyer. Some discrimination is being exercised in recommending initial stock and replacements. We wonder what will come of this location.

So far there are two books we haven't put into use—Fagal's "Three Hours to Live" and Maxwell's "This Is the End." Bear in mind some patients are waiting to "go under the knife."

One unique twist brought a dramatic increase in baptisms. We are now inserting a solicitation card in each book. This small postcard invites the folk to write for a free Bible and easy follow-up guide. Held in place with a spot of rubber cement the device caused a sudden upshot in response. It was a minor invention but it multiplied the response.

Enquiries Every Week

Each week a report of enquiries is sent to the respective doctors. Can you picture the doctor thumbing through the several photocopies, excitedly searching each name? The human spirit is fired to even greater accomplishments.

Subtle benefits are realized by the doctor beyond the surface:

(1) The literature adds new stature to his profession. The patient takes additional confidence in a man whom he thinks might have connections beyond this world, a man of principle. In no case has the patient count dropped off. In many cases it has actually increased.

(2) It gives the doctor an image to fulfil. There is the implication that he subscribes to the ideals as portrayed in the literature.

(3) It causes fervent personal study. The patient asks questions about the literature. In searching for answers the mind is inspired to deeper thought. Articulate skill is developed in explaining the hope within. A greater man emerges.

We like to think of this literature programme as approaching the objectives of the original tract and missionary societies of the 1880s and 1890s. The early brethren circulated tracts and small booklets to thousands of people not of our faith. It looks as if we are getting back to the same plan and the success is good.

Would the rack programme work in your conference? It might. Where membership is scattered, the Book and Bible House manager could instal the rack during one of his regular tours. Replacement could be done by mail. You might give it some thought!—From "Adventist Book World."

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Sandpaper from a Tree

CEDRIC HESS

AT LAST the electrical fault had been traced. Pisik School on Lou Island had been in darkness for over three weeks. Night study had been given up. Nights were free for everybody. Discipline was much more difficult to enforce.

By process of elimination our president, Pastor Ferguson, eventually found that the trouble was in one phase. He checked thoroughly on that line but the voltmeter showed there was trouble elsewhere when the line was cut out.

So, he went to work on the alternator. In a matter of minutes it could be seen that one of the four slip rings was in a very bad way. The surface was not only dirty but very rough. We needed some fine sandpaper. Where were we to obtain this? Manus Island was twenty miles away and we had no boat. Would the Lord provide? He did.

Close by was a piece of pumice and in the bush the boys found a sandpaper leaf. In an hour we had a shiny slip ring again. We started the Southern Cross engine, threw the knife switch, and every light in the mission ran smoothly again.

This experience took our president back twenty years to when the Lord again provided in a time of need. He was taking Pastor Tutty around his old mission field when they ran into heavy weather and an oil pipe broke in the mission ship. All that was necessary to solder the copper pipe was on board except for spirits of salts. This time the juice of a lime was tried. It worked and the pipe held for many months.

Together with the psalmist I would say, "O taste and see that the Lord is good: blessed is the man that trusteth in Him."

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ENTER MY SOUL

Enter my soul and make me whole,
Jesus of mine.
Enter my heart and ne'er depart
Oh, Lord divine.
Make me like Thee, Lord of Calvary,
Jesus of mine.



THE PRESIDENT'S MESSAGE

The Week of Prayer

Dear Brethren and Sisters:

For as long as I can remember it has been our habit in the Australasian Division to observe the annual Week of Prayer early in the year. For 1969 we planned this special season of heart-searching and reaching out after God in prayer to coincide with the Week of Prayer in the other world divisions. There is something inspiring about the church of God praying simultaneously world-wide on these special occasions.

November 8-15 is the date of this year's special convocation. There is no need for me to emphasize the seriousness of the times in which we live. We are living, as the poet says, in a "grand and awful time." We are living on the eve of tremendous happenings in fulfilment of Bible prophecy. The crime wave sweeping the earth, the lawlessness and moral depravity that we witness everywhere, the racial and religious strife that has made the headlines in recent weeks, and other problems too numerous to mention are driving the nations into a period of perplexity unknown to former generations. "Time" magazine, in its September 19 issue, informed the world that things were on the brink in the Middle East. We who know and understand the times must realize that things are on the brink in many areas right now. We have surely come to the hour of fear and perplexity which the Lord declared would signal the nearness of His second advent. He says to us in the words of the gospel prophet, "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:20, 21.

Were Jesus here today and understanding the present world situation as He does, I am sure His call to the remnant would be, "Come, My people, enter into thy churches for this is the last hour!" Wouldn't it be wonderfully inspiring if God's people responded 100 per cent to an invitation like that during this special Week of Prayer—the congregation that assembles on Sabbath continuing right throughout the Week of Prayer? That is what God is waiting for. If we do it nation-wide then His Spirit will descend upon us in great showers of blessing. We all need the blessings that the 1969 Week of Prayer will afford. I recall the words of Luther's companion, Melancthon. He said, "Trouble and perplexity drive me to prayer, and prayer drives away trouble and perplexity." How true! God's Word declares in Psalm 91, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

We invite you, dear friends, to dwell for a whole week before God, November 8-15, in the prayer meetings of the Week of Prayer. We will surely need the shelter of the Almighty in the days that lie ahead. It will be a great comfort to us then to know that because of our seeking after Him in a special way during the Week of Prayer, He has placed His protective, everlasting arms about us and will shield and guide us on until we are safe home in the gloryland.

And please don't forget the Week of Sacrifice Offering which will be lifted on November 15. Many of us here at headquarters have pledged in advance to place a week's wages in the offering again on this important occasion. This we do in gratitude for the many blessings that God has bestowed upon us. And this we do because of the needs of His work. We want to make this investment again. It could be our last in this setting, who knows? The hour is late, the work will soon conclude, and then eternity with Jesus and our loved ones, and all those for whom we have laboured and prayed through the years, will be the reward. What an inspiring prospect is ours!

I sincerely hope and pray that the 1969 Week of Prayer will usher in that glorious period of witness that God has promised will be ours in time's last hour. May God bless you all.

President, Australasian Division.



LETTERS to the EDITOR

Tail, Not the Head?

Brother,

I agree with Brethren Standish and Johanson. Soon after I came into the message more than thirty-five years ago, I was told that we were the head and not the tail; it seems to me that that could now be reversed. Any new fashion that the fashion designers produce just can't be followed quickly enough, however ugly or unbecoming it may be. If we cannot actually lead, as Adventists, we could keep within the bounds of decency and modesty.

William Gladstone once said that a woman was the most perfect when she was the most womanly. I don't think he visualized a woman in men's suits or trousers or shorts. I think a daintily dressed female is a pleasure to look upon, and it doesn't need a new outfit every few weeks to accomplish a pleasing appearance. Some time ago I invited a friend to come to our church. Her answer was, "I couldn't keep up with the style there."

(Miss) G. M. Chivers, N.S.W.

"Salvation—How?": An Answer

Brother,

It is now more than three months since you published the very good question raised by Connie French in her letter entitled "Salvation—How?" I have been expectantly scanning your pages for those "theologians" you mention "who have the happy combination of time, knowledge and inclination" to come forward, but they have, with but two exceptions, been noticeably disinclined.

I must confess that, had the response been greater, I, too, would have been content to limit my interest to that of reader. However, while not disparaging the answers that have been offered, I feel your correspondent has a right to expect that so important a question would have aroused a more animated discussion.

Accordingly, while still remaining cautious myself, I submit the following abridged editorial taken from "The Ministry" of May, 1968, over the initials of E. E. Cleveland. I consider it to be the most satisfying answer I have found to your correspondent's query which, as she indicates, has an important bearing on our

missionary endeavour. Unfortunately it is not as brief as your indicated desire, but perhaps you will overlook this as there has been little space given to the matter.

G. Rogerson, W.A.

Below is the abridged editorial Brother Rogerson speaks of.

A QUESTION OF ESSENTIALITY

Is Adventism essential or is it just another variation of an old theme under a new label? . . . If Adventism is not absolutely essential, then it has no right to exist. If it is, then the world must know about it.

Be it understood at the outset that there will be heathen in the kingdom of God who never had total exposure to the gospel of Christ. Romans 2:14, 15 would indicate that God has manifested Himself in a measure to all men, even the heathen, and has implanted within the human conscience a limited revelation of Himself.

Second, it should be noted that within the various religious communions round the world there are honest hearted men and women who are sincere lovers of God and are living according to the light that is theirs. These also are candidates for the kingdom of God, and if faithful to what gospel knowledge they already have and will receive, they surely will be saved.

More than fifty years ago the messenger of the Lord wrote that the larger portion of the body of Christ was still outside the Adventist fold. This being true, then it is obvious that the Holy Spirit is at work among men and women who have never known exposure to the message preached by Seventh-day Adventists. It is at this point that a vital question projects itself. If a man can be saved by being faithful to the light that he has, why increase his liability and responsibility by taking him more light? This is the very crux of the matter. Let us here acknowledge that there are some unfruitful saints among us because they have not pursued this very question to its logical and true conclusion. For to do so is to become inspired and to prosecute to the very limits of one's ability the work of spreading our message to the world. . . .

It should be understood that the first-century saints operated under a perfect doctrinal umbrella. This made possible the fullest development of their spiritual selves. Men could be furnished through and through unto all spiritual good works. This Pentecostal blessing came in consequence of the perfect revelation of God that the world would see in the thirty-three years that our Lord walked the earth. In the intervening years, in spite of the faithful record of the Scriptures, that impression became blurred, and under the influence of the Roman church, men began to see "through a glass, darkly."

Today we stand on the threshold of the second coming of Christ. Under the influence of the latter rain there must occur a restoration of the perfect doctrinal umbrella under which men may reach their fullest potential in Christ. By recapturing the cardinal truths that are held by all faiths and embracing present truth with

a mind open to any future truthful revelation, Adventism harks back to the first century and provides man in this, his last generation, the same doctrinal cover that was enjoyed by those who lived under the era of apostolic innocency and power.

You see, it stands to reason that before the great and dreadful day of the Lord, a people must be "made ready." The way of the Lord must be prepared. Rough places must be made plain and the crooked places straight. The glory of the Lord must be revealed doctrinally or men will not be prepared to see it in reality, for the doctrinally unresponsive will be struck dead at the brightness of His coming.

It is also reasonable at exactly this point in time prior to His second coming that God would want to provide a perfect example of what the gospel is to accomplish in the hearts and lives of men. Adventism provides that opportunity of development.

Adventism also is essential to the physical health of man here and now. We have been the beneficiaries of the most advanced health programme ever committed to man. And furthermore, the direct relationship between body, mind, and spirit was communicated to this people through an inspired messenger years before the world caught the first glimpses of this precious truth. Men are now discovering that man is an entity and that his happiness in this life is dependent upon the symmetrical development of body, mind, and spirit. Adventism provides the impetus for this balanced growth of man.

Simply reading the book "Ministry of Healing" opens to the human mind a depth that cannot be probed. To follow its principles is to make mental health a most likely experience.

Therefore, Adventism is essential to the fullest enjoyment of life here and insurance of the life to come. Can we have such glad tidings and hold our peace? Wonder of wonders that men may know what we know and sit in idleness while the world suffers in this life and jeopardizes its chances of the life to come. Perhaps it is because some do not realize how essential their mission really is.

Come with me to a village on a far-off continent and witness the change that has taken place in the lowly mud hut of a Christian, and by contrast note the smelly conditions existing in huts where heathenism still holds sway. Or follow me to the four-laned boulevards of a modern city to the mansion where formerly a person with every material advantage threatened to blow out her own brains because of her unhappiness. See her finally come to the conclusion that happiness depends not upon material things, and see her now as she sits subdued and at peace with God and man, worshipping on the Sabbath day, sustained by the blessed hope of the glorious appearing of the Lord Jesus Christ. Or let us climb the rickety steps of tenement flats in a large modern city. Evidence of neglect is everywhere, human and material, but suddenly we stand before a door. We knock and it is opened, and there is a little bit of heaven in that large

building which is evidence of human neglect. The apartment is clean. There are drapes at the windows, a rug on the floor. The sound of sweet Christian music emanates from the record player: "There is a place of quiet rest, Near to the heart of God, A place where sin cannot molest, Near to the heart of God." To see this is to see the necessity of Adventism, and we have hereby confined ourselves to a lifetime of preaching its glorious claims and provisions.

E.E.C.

Man of Steel

Brother,

With reference to the historic photograph in "Record," 5/5/69, I wish to say that the man described as "—— Connell" is Brother Morgan Connell, a man of steel.

He was associated with the late Pastor Marriot when he used to take his tent along the Stanmore Road and other places about Marrickville, Sydney, in the years from 1917 to 1919.

He was a very strong man, very strong willed and an Irishman.

He had the reputation of walking from the Queensland border to the Victorian border giving out tracts. The ministry had no cars in those days.

W. K. Walker, Northern Territory.

"Excuse Me, But . . ."

Brother,

In your issue of the "Australasian Record" dated September 15, 1969, you have a reprint of a photo of the 1922 graduates of Avondale College. In the back row, second from the right, you have a photo of me which you have quoted as being "Nellie Faulkhead." May I correct you, sir?

My name is Nelly Faulkner. I was a graduate of the missionary course in that year.

Several of my friends have seen the picture and didn't recognize me. But one friend has pointed out the error to me. I realize that this was a very easy mistake to make as the names are somewhat similar.

Nelly Faulkner, R.A.N.S.

Coonabarabran Company

Brother,

Would you please note that the Coonabarabran company meets at the following times:

Sabbath school, 10.30 a.m.; divine service, 11.30 a.m. The place of meeting is C/- Mr. Graham Martin, "Gayview," Purlough Road (two miles from town), Coonabarabran. Telephone Coonabarabran 379.

The Gunnedah company meets at the following times:

Sabbath school, 2.30 p.m.; divine service, 3.30 p.m.

The place of meeting is: Upper Meeting Room, Town Hall, Conadilly Street, Gunnedah, New South Wales. For information, ring Gunnedah 1567.

Your readers might like to make this alteration in the "Directory."

Max P. Smith, Gunnedah.

A "First" for the West?

Our School Had Iron Wheels

(For a Week)

K. MORGAN

WHAT DOES A TRAIN have to do with school? Perhaps a lesson on transport, maybe science and the power of steam, possibly art or an adventure in composition—all interesting, no doubt, but for a hundred children from the Victoria Park Seventh-day Adventist school it was, for a week, SCHOOL.

ABC-TV filmed the departure and reported on the news:

"A group of 100 students bound for the south-west left Perth today in six rail carriages that will be 'home' for the next seven days. During their study tour the students will go as far south as Pemberton and will see mineral sands projects, forest work, irrigation farming and dairying and coal-mining.

"The students attend a Seventh-day Adventist school, and the tour is part of the school's plan to give students a comprehensive view of the State's development.

"The tour is costing each student \$22. Mr. Ken Morgan, who is in charge of the party, said this morning that many of the students in the group had been on a visit to the eastern goldfields and wheatbelt of the State last year."

Throughout this year's tour, as last year, TV, radio and newspapers gave good coverage to this unique venture, with the result that several other schools have made enquiries from us, and have now planned similar tours for their classes.

Some of the many points visited and studied were:

- HARVEY—South-west irrigation scheme.
- WOKALUP—Agriculture Department Research station.
- BRUNSWICK—Dairy products factory.
- COLLIE—Open cut coal-mining.
- MUJA—Coal-fired power station.
- WELLINGTON—Hydro-electric power station.
- BUNBURY—Harbour side and wheat exports to Japan.
- AUSTRALIND and PICTON—Historical churches.
- CAPEL—Mineral sands development—ilmenite and rutile.
- AUSTRALIND—Le Porte Titanium Oxide factory.
- PEMBERTON—Giant karri forests, felling, regrowth, timber milling.
- AUGUSTA—Limestone formations and Cape Leeuwin lighthouse and meteorological recording station.

MV Department Co-operates

The conference Missionary Volunteer Department co-operated fully in the venture by making available their mobile kitchen and newly acquired ex-Pioneer bus, together with assistant MV secretary-cum-bus-driver-cum-cook's-assistant, Malcolm Allen. The tour was supervised by six teachers—Miss E. Lindsay, Mr. and Mrs.



School on wheels. This train in Western Australia's south-west was home and school for 100 pupils from Victoria Park Adventist school for a week.

(Photo: K. Morgan.)

M. Ashton, Mr. N. Mills, Mr. S. O. J. Louis, and the organizer, Mr. K. Morgan. The children lived very comfortably in the sleeping cars which became their home and school on wheels. The mobile kitchen which accompanied the train provided 110 delicious meals regularly under the expert management of Mrs. Jean Killoway and her three lady helpers, Mrs. J. Price, Mrs. M. Froggatt and Mrs. M. Hatch.

The highlight of the tour was undoubtedly the karri timber areas surrounding Pemberton, where the mighty giants of the forest thrust their limbs between two and three hundred feet upward. The children watched silently as the chainsaw noisily tore into the flesh of one 230-foot specimen, and in a few short minutes brought two centuries of grandeur crashing earthwards. Then they saw areas of regrowth where just one karri is selected to remain standing in each acre to sow its seed for future growth.

The Sabbath brought a welcome rest from the busy programme, which each day began at 6 a.m. (usually much earlier for the teachers and cooks). Under the guidance of Miss Lindsay a group of students conducted a very fine Sabbath school. Brother Allen spoke earnestly with the children in divine service. Silence pre-

vailed for almost an hour as the Spirit touched young hearts—surely God was near.

Sabbath afternoon, and the gentle showers of rain that had fallen seemed only to make the forest undergrowth sparkle like gems as the children walked through the Rainbow Trail to the trout ponds and hatchery, and once more saw the miracle of life and growth and evidence of creation.

On Sunday, buses took the pupils to Augusta to climb the Cape Leeuwin lighthouse where they saw the meeting place of two great oceans—the Indian and the Southern.

All too soon, early on Monday morning it was—

"Train whistle blowing, makes a sleepy noise

For all the little travellers—warm and snug inside,"

as the ponderous beat of the old steam engine pulling them home drifted back into their carriages.

We look back on this bustling week filled with learning, travel and adventure with a great deal of satisfaction. To lead a happy group of children through such an experience in learning as this, has been a happy and rewarding experience.



News From All Over

Compiled by Orel Hosken

VINCENT HILL SCHOOL CLOSSES AFTER FIFTY-EIGHT YEARS

India: The Vincent Hill School in Mussoorie, India, closed its doors as of June 30, 1969. Since 1911 this institution has served the education needs of our English speaking children, and especially those of overseas personnel.

For several years now it has been getting increasingly difficult to secure visas for teacher replacements. In wrestling with this problem, as well as the problem of enrolment, the board after much prayerful consideration decided that the school would have to cease operating.

Arrangements have been made for students who would normally have attended Vincent Hill to continue their education at the Far Eastern Academy in Singapore.

FORMER MEDICINE MAN BAPTIZED

LaVida, New Mexico: Grandpa Jim, a former medicine man and Indian scout, was one of three Navajo converts baptized at the climax of a camp meeting in July, at LaVida Mission. At the age of 107 years, Grandpa Jim still vaguely remembers the historic and infamous 300-mile walk of his people from Fort Defiance to Fort Sumner in 1864 after they had finally been subdued by Kit Carson.

Because of his early hardships and resultant fear of the white man, the old man explained, he had never even thought of becoming a Christian until the Adventists had established LaVida Mission just across the wash from his home. Grandpa Jim and his wife, who is seventy-six, were baptized together.



Former Navajo medicine man baptized at the age of 107.

JUNIORS WORK THEIR WAY TO CAMP

Michigan, U.S.A.: Two brothers, Anthony and Gregory Reese, need money to go to junior camp. So they have become literature evangelists, and are finding the work so successful that they are now saving their money for church school.



Two young literature evangelists earn money for junior camp and church school.

ASHDOD OPPOSES "BIBLE" STORE

Ashdod, Israel: A public committee headed by the deputy mayor in Ashdod is seeking to prevent the opening of a store selling Bibles and related materials. The shop, operated by the Bible Society, is under the management of a converted Jew. Many of the local Jewish residents fear that Christians are seeking converts from the population of newly arrived Jewish immigrants.

CALIFORNIA, U.S.A.: A new insect has been discovered and named by Dr. Lloyd E. Eighme, associate professor of biology at Pacific Union College, the department chairman, Dr. Don Hemphill, announced last month.

Specimens of this small black aphid wasp were collected in the Salmon Trinity Alps and Marble Mountain Wilderness area during the past four summers. This insect was found to be in the genus "Pulverro," and was given the new species name "monticola" by Dr. Eighme because it has been found only in the mountains.

Sydney Sanitarium

The Sixty-sixth Class Graduates

LAURENCE GILMORE, Public Relations Officer

SEPTEMBER 7, 1969, was a delightful spring evening. Inside the Wahroonga church, New South Wales, high-powered lights shone down from the pale blue ceiling to illumine the interior for an event of the year—the Sydney Sanitarium and Hospital nurses' graduation.

But the light that drew the most attention was supported by an ornamental piece of woodwork, which stood below the pulpit. This piece of furniture is seen only once a year. It would stay there the whole of the evening's programme, only coming to light at the very end.

The thirty-three nursing graduates of the sixty-sixth class were introduced by the pipe organ and accompanied by three trumpeters whose instruments gleamed and sparkled in the bright lights. We guess that it would be a secret, the number of practices which organist, trumpeters and graduates had had, to achieve the split-second timing of start and stop.

The chairman of the evening, Dr. H. E. Clifford, said that "all graduating classes had been and would always be very special." This was because the sanitarium is a very large family, and within any family structure, each member has a claim and right to be special and unique; this was certainly true of the "San" family. We note his comments to the class: "I have heard that you are a united class. This will mean much to you in the coming years, the fact that you have been close and united here during your training. Yours is a lovely class. To appear lovely (as seen in your graduation brochure) is indeed an asset, but we who have worked with you know that you not only appear lovely, you are lovely in character as well.

"Yours is a class of special scholarship. One of your members obtained high distinction in the final nursing examinations and attained the highest marks in the State as well. Another member obtained distinction, and all in all there were twice as many credits as passes. There were no failures. We congratulate you."

Parting Advice

The graduates' guest speaker was Dr. S. A. Farag, division Medical secretary.

Director of Nursing, Matron R. D. Rowe, added her parting advice to the class by saying among other things: "It is your duty to give your patients the best of your skills, plus kindness, patience and consideration; to give to your colleagues tolerance, understanding comradeship and co-operation; to give to those under whom you work a devotion to duty and a steadfast loyalty, for the value of your lives will be measured by the service you give.

"Whatever the discoveries of medicine and the advances of surgery; whatever the trends and tendencies mapped out by edu-



The class president, Miss Val Parker, gives her address during the graduation ceremony. In the background may be seen (from left): Dr. A. K. Tulloch, Matron R. D. Rowe, Dr. S. A. Farag, Dr. H. E. Clifford and Mr. G. A. Loxton.

(Photo: G. Batchelor.)

cationists, sociologists and psychologists, our job is still to know how to care for a sick human being."

As the senior tutor, Mr. R. C. Harris, announced the graduates, each one left the security of the graduate group and made his or her way to be received by Dr. Clifford. A hand was shaken, a diploma given, then on to have that distinctive badge pinned to the uniform by Matron. Naturally, Miss Helen Hay came in for some special attention because of the excellence of her attainment and the credit which she had brought to her nursing school. (For those who do not know, Miss Hay gained a High Distinction Pass and the highest marks in New South Wales.)

Miss Val Parker, class president, rendered an extemporaneous address with all the fluency and choice of words that would have befitted an evangelist of some years of successful oratory.

"I Solemnly Pledge Myself"

When Nurse P. Budarick read out the Florence Nightingale Pledge every nursing sister and graduate stood up: "I solemnly pledge myself before God, and in the presence of this assembly, to pass my life in purity and to practise my profession faithfully. I will abstain from whatever is deleterious or mischievous, and will not take or knowingly administer any harmful drug. I will do all in my power to elevate the

standards of my profession and will hold in confidence all personal matters committed to my keeping and all family affairs coming to my notice in the practice of my profession. With loyalty will I endeavour to aid the physician in his work, and devote myself to the welfare of those committed to my care."

Reader friend, we hope that some day you might be a witness to the graduation ceremony of the Sydney Sanitarium and Hospital, for you will go away proud of this senior medical institution of the Australasian Division; you will be thrilled in seeing dedicated young people of the Adventist Church who are the envy of the medical and nursing world; you will be satisfied that the financial investments in this haven of healing made in the past, and yet to be given in the near future, have not been in vain; rather they have been to the glory of God.

Observers' Comments

Note what Miss Ellen Savage, Matron of the Rankin Park Hospital, George Medal winner and sole female survivor of the "Centaur" sunk during World War II, had to say: "I should like to thank you for the privilege of attending a graduation ceremony at your hospital. The whole occasion is so dignified and so based on the eternal virtues that not only graduating students, but the audience is uplifted and

impelled to 'accept the challenge to finish the task.'

This is what Miss Margaret Garvin, Nurse Recruitment Officer for the Hospital's Commission, wrote: "Your trainee nurses are very special; they are truly privileged. What a wonderful opportunity to share one's spiritual life as well as one's chosen vocation as a family unit. I

can appreciate the rare beauty and realistic rewards which this offers. The ceremony was moving. It was the loveliest service of its kind which I have ever attended."

And then that special light came on as all other lights dimmed. This became the moment for the graduates to come, two by two, and light a hand-held red lamp

and head out down the long processional aisle of the church for the wide, wide world of service, study and adventure. Their motto was "Accepting the Challenge to Finish the Task." This, by God's grace, they are going to do, and wherever the class of 1969 shall go, we believe they will always uphold the glorious tradition of this institution.

Greater Sydney

Everybody Has Fun at a Share Camp

BEVERLY LANGSFORD, Counsellor

"SHARE" CAMP was an opportunity for the juniors of the Greater Sydney Conference to share their faith. To be eligible to attend, each junior had to bring along a non-Adventist friend, and so from August 22-27, our young people showed their friends that Adventist Christians can and do have fun.

Despite the wet weather, the camp was kept moving with such outdoor activities as hikes, boating and ball games, and many indoor games. The highlight of the camp was on the last day. Early in the morning, six horses arrived from a riding school and stayed for the whole day. The juniors really enjoyed this opportunity to ride around the grounds. In the evening, a few balloons and party hats set the atmosphere for a "real beaut" farewell party and social.

Perhaps the best indications of the success of the camp are the comments written by the juniors themselves:

"I like this camp because of the warm friendly feeling you receive. The horses

were fantastic and so was the food. The games were lots of fun and so were the swimming and boating. The films were great. I like this camp so much I'll come at Christmas. Thank you for everything." —Denise Munro.

"I liked the camp because the vegetarian meat was unusually good. P.S. I'm not an Adventist."—Rodney Harrison.

"I like this camp very much because of being able to bring a friend."—Nola Byrne.

Many expressed their wish to come again. One boy, whose non-Adventist parents wanted him to attend the Strathfield S.D.A. High School, was against this idea.

At the camp, he came into contact with two sixth-form students from the school. These counsellors so impressed him that he has changed his mind completely and is now eagerly looking forward to attending the Adventist school next year.

Some of the children at the camp, during the cabin and combined worships, had their first experience in prayer. In the cabin worships, some at first needed help in praying, but soon gained confidence to pray for themselves.

It was marvellous to see how all could so whole-heartedly join together in praise to the Master. It remains for eternity to show the lasting effect of such gatherings as these.



Part of the group of one hundred juniors and counsellors enjoying the fun at "Share" camp. (Photo: D. L. Weslake.)

Concluding: Report from Zurich

World Youth Congress Report--3

C. V. CHRISTIAN

THE MEETINGS, NATURALLY, were a highlight of the congress. Each morning at 8.50 a young person from one of the world divisions conducted a devotional. This was followed by a meeting conducted by Pastor E. E. Cleveland, associate Ministerial Association secretary for the General Conference. He presented messages that were challenging as well as practical and I heard numbers of expressions of appreciation of his meetings.

The following period was entitled "Youth in Action" and consisted of reports from the world divisions of what youth are doing to share their faith. Lunch intervened and then at 3.30 p.m. a programme entitled "Youth in a Needy World" was presented. One of the outstanding presentations in this series was a display by "The Gymnics," a gymnastics group from Andrews University. So thrilling, so masterful was the display that the huge crowd was brought almost involuntarily to its feet in a standing ovation. The display was yet another proof that Seventh-day Adventist youth are developed on the four-square plan: spiritual, mental, physical and social.

I think the night meetings in which the various world divisions put on a display will live as long in our memory as any. It was my privilege to see the Wednesday night programme, presented by the Northern, Central and Southern European Division, from beginning to end. For three hours we sat enthralled at the display of colourful costume which decorated the stage in the Hallenstadion.

Gyrating (!) Vocal Chords

The Swiss Union began the programme with a singing group in typical Swiss costume, and with a Swiss yodeller who, reminiscent of the cowherds on the mountains of beautiful Switzerland, performed all kinds of gyrations with his vocal chords. There was a quartet of alpenhorn musicians along with other musical

features which set the pattern for what was to follow. The next item, I think, was by the young people of Norway who came on stage in a huge old Viking ship, and dressed in the typical costume of the Vikings with their shields and helmets. A recorded commentary told of the exploits of the ancient Vikings as they went forth in conquest.

Then, presently, the young people stepped from the big old Viking ship, tore the armour from their bodies, tore the covers off their shields and revealed themselves as Adventist youth taking the sword of the Spirit and the shield of faith, and doing battle for Christ. The commentary told of the conquests of modern Adventist youth in far-away Norway.

We will not soon forget the Youth-in-Action programme on Friday morning of congress, when it was reported that since General Conference 1966, the Adventist youth of the world had been responsible for leading 111,333 people to Christ and His message for this time. From Trans-Africa came a report of 29,000 people baptized as a result of youth evangelism. Pastor Bob Jacobs, MV secretary of the Trans-Africa Division, told me that in many areas of his far-flung field the ministry were no longer conducting public efforts. The youth are presenting the message publicly and the ministry is studying with and baptizing people. From the Far Eastern Division came a report of 15,000

souls baptized as a result of dedicated ministry by our youth for other youth.

Throw-away Catering

You may wonder how so many young people could be catered for as far as meals were concerned. A Swiss company had contracted to provide meals and they did very well under the circumstances. Most days, we had two hot meals. The hot dinners came precooked in small sealed plastic dishes which had been placed in hot water, removed with rubber-gloved hands, and served piping hot. Each person was issued with a cardboard tray, and a plastic knife, fork and spoon which were thrown away after the meal. With the serrated edge of the plastic knife, the plastic top was sawed out of the dish and there before you was a hot, appetizing vegetable dinner. The Swiss are a resourceful people!

Switzerland is a friendly country. We couldn't help but notice the warmth and helpfulness of the tram and bus conductors, particularly after having come from some other countries where the welcome to English-speaking people isn't nearly as warm. It was quite obvious that Zurich was pleased to have the Adventist youth in their midst.

There was one group, however, who did not welcome us. I noticed a poster on a post-box one day, as I was riding along in the tram. It said, "Advent Jugend Wach Auf!" I read German better than I



The Alpenhorn musicians were a feature of the Wednesday night programme.



The Polish choir was one of the choirs which provided spectacle as well as melody.

speak it and I knew that this was a warning to our youth to beware. On closer investigation, I discovered that the organization behind the warning took exception to the practice of vivisection of animals at Loma Linda Hospital. Their line of reasoning went something like this. "You say, 'Do not kill' and you prevent your young men from taking life in Vietnam, yet you will kill animals of all kinds at your Loma Linda Hospital. This is not consistent." They warned that there might be a demonstration organized and our brethren, particularly those of the Southern European Division, took it seriously.

Police were posted each day at the entrance to the Hallenstadion to see that only those wearing the congress badge entered there. (I couldn't help thinking of the time not far distant when only those who have the Father's name written in their foreheads will pass muster and gain entrance to the Celestial City. Others will come flaunting their banner of good works and church membership, but they will be turned away, and an entrance will be given only to those who have enjoyed a personal and intimate acquaintance with the Father.)

Sabbath Morning

Pastor R. H. Pierson's Sabbath morning address brought thousands of young people to their feet in dedication of mind and body to Christ. The afternoon programme "Music of the Spheres" climaxed the wonderful music we had enjoyed throughout the congress. A brand-new programme of "One to One" evangelism was presented, reminding the youth that there are bigger and better things ahead in soul-winning for the youth who have the truth. The final meetings, conducted by Pastor N. C. Wilson, president of the North American Division, brought another wonderful response from hundreds of youth as they indicated on specially prepared sheets their willingness to enter the Lord's work in some phase of ministry. And then came that last, unforgettable moment when 13,000 young people joined hands in that great auditorium and sang again our congress theme song:

"Hear the Lord command, 'Follow Me,
Youth of every land, follow Me.
Every volunteer from far and near,
Follow Me, follow Me.'

"There's a living faith we will share,
We will show the world that we care.
Hear the Saviour say, 'I am the Truth
and Way,
Follow Me, follow Me, follow Me.'"

There were some who sang,

"Hor des Heren Ruf: 'Folge Mir'
Hor Ihm, der dich schuf, 'Folge Mir.'"

Others sang:

"Le Seigneur te dit, 'Viens, suis-moi'
Jeunesse de Partout, 'Viens, suis-moi.'"

While others again had it this way.

"Gesu dice 'Segui Me.'
Gesu dice 'Segui Me.'"

But it all meant the same in the ears of One to whom language is no barrier and who reads the hearts of men rather than judging them by the colour of their skin.

It was a wonderful moment, and I remember watching that great Hallenstadion emptying for the last time, and thinking of another congress soon to convene in a better, more beautiful land than lovely Switzerland, and I said to myself, "I must be there."

My prayer extended beyond myself to the thousands of youth in the Australasian Division who couldn't be there to witness that sight but who can be participants in the great congress above, and I said, "They, too, must be there. God helping me, I'll do my part to get them there." Fellow church members, will you not join with me in praying for the youth of this division that they may do their part in finishing the task just where they are and finally having a part in that international meeting in heaven?

APPETITE -- the Battleground of Human Destiny

S. M. UTTLEY, President, Trans-Commonwealth Union Conference

IT IS A MATTER of common knowledge that human existence consists essentially of the exercise of three sets of powers, namely, the physical, the mental and the spiritual. The physical body and life provide habitation for the mental powers, giving vitality to them and making their function possible.

The combination of the physical and mental lay the foundation for spiritual experience, enabling the individual to meditate upon and conceive spiritual truths, accept spiritual ideals and render spiritual service. It is imperative for us to remember that mental power and spiritual experience depend upon physical life, and more so when we acknowledge our obligation to our Creator.

Turning our attention to the physical powers we are alerted to the fact that our bodies possess five senses—sight, hearing, taste, smelling and feeling. Taste, the central sense, is indeed the king of them all, since the vital requirement of the body is food and water, and hunger and thirst the strongest urges of all.

The Fall of Man

Satan was fully aware of these facts and knew that, if perverted, the appetite would be the strongest temptation to an individual and could neutralize and destroy all spiritual strength or aspirations. If Satan could capture "the king of the senses," he would therein capture the whole man. These principles were applied by Satan to our first parents in the Garden of Eden, and in the first six verses of Genesis chapter 3 we have all the five senses challenged; and ultimately, the "king of all senses," taste, succumbed to the designs of Satan, and Eve ate of the fruit of the tree of the knowledge of good and evil and sinned. Since that fateful day mankind has deteriorated, falling lower and lower. Appetite became the battleground and also Satan's strongest agency in human destruction.

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and de-

grading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death."—"Ministry of Healing," page 130.

Man's Restoration

It is not surprising, in fact, it is to be expected, that the Lord, in endeavouring to save mankind from destruction, should build into His message of redemption the platform of "The Body Temple—The Holy Spirit's Abode." Furthermore, we are not surprised to see these truths taught and demonstrated by holy men of God from the time of Enoch through to Moses, on to Elijah and then to John the Baptist, and finally John the revelator. Some 1,900 years have passed, and the Lord in His providence has raised up a people to present, in the climax hour of earth's history, not a new message but the everlasting gospel in a new setting, a setting fitted for the needs of today's humanity, exposing the deceptions of Satan and sweeping away the slavery of appetite, passion and intemperance.

A Challenge

My dear brethren and sisters, we have heard this last-day presentation of the gospel message, we have responded to its call, we have been privileged to hear and receive challenging messages from the servant of the Lord such as: "The uncontrolled indulgence and consequent disease and degradation that existed at Christ's first advent, will again exist, with intensity of evil, before His second coming. Christ declares that the condition of the world will be as in the days before the Flood, and as in Sodom and Gomorrah.

(Concluded on page 16)

Life Sketch of MAY LACEY WHITE CURROW

ARTHUR L. WHITE

Secretary, Ellen G. White Publications

ETHEL MAY LACEY was born on September 8, 1873, in Cuttack, India, of British parentage. Her father was an officer in the Colonial Police service in that country. At the age of five, May was placed in boarding school in England along with her seven-year-old brother Herbert. This was according to the custom of the times, to safeguard the health of children whose parents worked in tropical countries. The little girl remembered being very happy there, even though her parents were so far away.

When Ethel May was nine, the Lacey family sailed to faraway Tasmania, where Mr. Lacey established his home near Hobart. Before many years had passed, his wife succumbed to the scourge of the times, tuberculosis, leaving four children. May had to shoulder many of the responsibilities her mother had carried. Her father later re-married and step-children enlarged the family. As May entered her teens she became a popular and outstanding girl, beautiful both in appearance and in character.

In the late 1880s Adventist colporteurs from the Australian mainland visited Tasmania, selling the book, "Thoughts on Daniel and the Revelation." The Laceys read it with interest and a short while later, as a result of the work of evangelists Israel and Baker, the whole family became Seventh-day Adventists.

When a Bible School was opened in Melbourne in 1894, May was urged to attend. Her father, who had retired on half-pension, which at the time seemed more than adequate, did not now have money to send her. With help from interested friends, however, she entered the school and prepared to become a Bible instructor. But she did not wait for graduation to begin work. She enjoyed this type of activity and among those with whom she studied were some who later became leading workers in Australia. Her aim was to give her life to Bible work.

Assisting Mrs. White

One day at the Bible School she was approached by Pastor W. C. White, president of the newly formed Australasian Union Conference and the son of Ellen G. White, and asked if she would be willing to spend the summer assisting his mother in her home. This she cheerfully did. Mrs. White learned to love her—and so did her son William. Near the close of that summer May was nonplussed when William White proposed to her! In his busy life he had found no time for courtship. He was a widower, forty years old, and father of two daughters he had left with friends in Battle Creek, Michigan,

when he went to Australia to do pioneer work with his mother.

May had no desire to marry a widower. And, knowing of the busy life led by ministers, she had decided that she would never marry one. So she asked Pastor White for time. She felt that she must seek the Lord for guidance in the affair.

While her suitor was on an extended trip to New Zealand, she made the following three requests of the Lord: that in some way her financial obligations might be met, that there might be removed from her heart a genuine affection for a fellow-student, Arthur Currow, and that love might develop in her heart for William White. She could never marry him until those three conditions, especially the last one, were fulfilled.

A miracle then took place. May virtually forgot Arthur Currow. Ellen G. White paid her school account, and she began to feel strongly attracted to William White. So the attractive Ethel May Lacey accepted the proposal of Ellen G. White's son, William Clarence, and sent him her acceptance in a letter.

The wedding took place in 1895 at the Lacey home in Tasmania. Pastor White's two daughters by his first wife were sent for and a new and happy home was established. The step-mother was only twenty-two. Her new daughter Ella was thirteen; Mabel, the younger, was eight years of age.

Twin Blessings

They first lived in a house rented and occupied by Ellen G. White, near Sydney. A few months later they moved to Cooranbong, where the new Australasian training school was being carved out of the bush. While waiting for their new home to be built, the Whites lived in an old convent, with splintery floors and few conveniences.

When it became known that there would be a baby, Ellen White was delighted. She herself had borne four sons, only two of whom had reached manhood. Of the two, only William had children—Ella and Mabel. She hoped that her daughter-in-law would have a son. Great was the joy of the grandmother when, on April 6, 1896, May was delivered of not one son, but two! The babies were named Henry and Herbert.

Thus William White's young wife suddenly found herself mother of four—the two girls and two healthy, lively baby boys! Besides the care of her family, she had to entertain a constant stream of visiting ministers and executives. These leading men gathered at the convent home to discuss plans for the school project, to

We publish this rather long life sketch because Mrs. White Currow had specific connections with the work in this country and also because it is an intensely interesting historical account of the work in the early days in this division.



Mrs. May White Currow.

pray for means with which to make a beginning, and to counsel with God's messenger, Sister White.

It was a happy day when the family moved into their own new house, across the road from "Sunnyside" where Ellen G. White lived. The pressures on May finally became so heavy that Mrs. White counseled her son, for the sake of his wife, to be a little less hospitable. All his life he found this counsel difficult to follow, and his uncomplaining wife made every visitor feel welcome.

Four years later, on June 1, 1900, May gave birth to a daughter, Evelyn Grace. When this baby was four months old, Mrs. White, her helpers, the W. C. White family, and May's sister, Leonora Lacey sailed for the United States. With real regret they left the growing work in Australia, but God's servant was urgently needed in her homeland.

Third Son

Soon after purchasing "Elmshaven," near St. Helena, California, Ellen White gave seven acres of the estate to William and his family. Knowing that he would have to travel much of the time, Pastor White planned to build a home with an extra apartment for rental purposes, so that May and the children would not be alone. Just then the St. Helena Sanitarium moved forward with plans to erect a food factory a few hundred yards from the hilltop house site. Plans for the "White" house were enlarged to accommodate several families of workers. In this home a third son, Arthur, was born on October 6, 1907, and a fourth, Francis, on September 28, 1913. William White felt like a patriarch as he surveyed his family. By now Ella

and Mabel had married; he and May were grandparents.

Ellen White enjoyed visits almost daily from May and Will; she loved her grandchildren and the great-grandchildren who were born before her death. When, at the age of eighty-seven, she died, a large family circle mourned.

During the lifetime of Ellen G. White, her daughter-in-law had realized the unique closeness of mother and son, and the mother's need for his services. She had unflinchingly displayed a most unselfish spirit, cheerfully carrying the home burdens while her husband travelled and worked unceasingly, helping to forward the work of God.

After Sister White's death the load was eased only somewhat. William endeavoured faithfully to work in harmony with the trust laid upon him by his mother. There was hardly a branch of denominational endeavour in which he was not interested and with which he was not familiar. Through these busy years May had the care of the big house, of incoming and outgoing renters, and of the family.

Many letters she wrote to her travelling husband have been preserved. From a typical one we read: "Dearest Will, You do not say where I shall address you next. What are your plans about returning?" ("May White Letter, Oct. 2, 1927.") Such a letter might follow him from Nashville, to Washington, D.C., to Battle Creek, Michigan, and thus around the country. One typical reply from him ended, "When I get home I shall have a very interesting story to tell of the wonderful things that are being done in the establishment of educational centres. I am getting hungry for letters, but I hardly know what to say about where you shall send them. There is almost, but not quite time enough— With best love, Will." ("WCW Letter, Nov. 4, 1927.")

Death of William

There never was quite time enough. As William entered his eighties, his son Arthur, whom he had called to his side as an assistant, carried much of the detail of office work. Two days after Pastor White's eighty-third birthday, on August 31, 1937, he worked in the office until six in the evening. Shortly after midnight he died, the office keys still in his pocket.

May found comfort in the society of her seven children, their husbands and their wives, and her increasing number of grandchildren. She prized the thought that all of her children had had a part in the work of God or were currently so engaged: Ella and her husband, Dores Robinson, in educational, editorial and mission work; Mabel and her husband, Wilfred Workman, at Washington Missionary College and Loma Linda Sanitarium and its health food factory; Henry in educational work in China; and Herbert in the same land superintending the publishing house of the church; Grace, the wife of Dr. John Jacques, in teaching church school and then in charge of "Elmshaven"; Arthur, a minister and teacher with life-long con-

nections with the office of the Ellen G. White Publications at Elmshaven and in Washington; and Francis with his working years at the Pacific Press.

After the big "White House" was sold in December, 1937, May for several years lived quietly with her sisters Leonora and Margurite in Glendale, California, and visited one or another of her children. Then in 1955 romance re-entered her life.

Romance!

A small flame of love for the young man, Arthur Currow, extinguished long years ago in Australia in answer to prayer, flared into new life. An elderly Arthur Currow, former missionary to Fiji and pastor in California churches, now a widower, met May White again after sixty years. An autumn love developed between them and they were married, she at the age of eighty-two, and he, eighty-three. The two enjoyed nine years of happy companionship living in a small apartment in Southern California, surrounded by photographs and mementos of their combined families. Then, as their strength waned, they moved to the St. Helena Sanitarium where they resided as senior citizens with institutional care. Arthur Currow died in 1965.

His widow May White Currow received tender and loving care by all who came in contact with her at the St. Helena Sanitarium, and for the last eight months the Pine Breeze Nursing Home at nearby Angwin. Increasing dimness of vision deprived her of the joy of reading, but her buoyancy in physical and spiritual activity never faltered. She spent hours at the old pedal organ playing hymns long beloved of Adventists; she walked in the long and pleasant sanitarium halls and porches and to the church for Sabbath services and prayer meetings. By the aid of the talking book, she read and reread her Bible and other cheering and informative literature. Frequent visits from her children living nearby highlighted her days. Those living farther away hastened to her room as often as they could make the long journey to California.

After her ninety-fifth birthday, hospitalization due to increasing weakness became necessary, first at the sanitarium and then the nursing home. On Sunday, September 7, one day short of her ninety-sixth birthday, Ethel May White Currow, while in her sleep, passed to her rest. Death held no fear for her; she looked upon it as a little sleep till Jesus comes.

TRIPLE ORDINATION IN NEW GUINEA

H. A. DICKINS
President, Eastern Highlands Mission



The ordination party. Back row (left to right): Pastors H. A. Dickins and O. D. F. McCutcheon. Front row: Pastors Peter Pondek, Bunesito, Timothy Pakavai and Loikiri Kame.

(Photo: H. A. Dickins.)

DURING THE RECENT Eastern Highlands session held at Kabiufa College near Goroka in the Eastern Highlands Mission three national workers were ordained to the gospel ministry. They were:

Pastor Loikiri Kame, the newly appointed district leader of the rapidly expanding new work in the Kukukuku area. Loikiri has spent over twenty years in the highlands of New Guinea, originally coming from Mussau Island as a school teacher.

Pastor Bunesito belongs to the highlands and is a district leader in the Eastern Highlands Mission caring for five growing churches.

Pastor Peter Pondek comes from Manus and has given many years of service in New Guinea before returning to college to do the ministerial course. He is presently in charge with Brother Vic Irvine of the Bible Workers Training School at Omaura, also in the Eastern Highlands.

Pastor McCutcheon of the Coral Sea Union preached the ordination service, Pastor Vavepitu read the charge, Pastor Timothy Pakavai, the assistant president of the Eastern Highlands Mission, prayed the ordination prayer, and the three workers were welcomed into the fellowship of the ministry by Pastor Hugh Dickins. May the Lord bless these men as they continue their work of soul saving through their various spheres of service.

A LOVELY CREATION



*How lovely is Thy world, O God,
With waving wheat and swaying trees,
Soft clouds, blue hills and even's breeze,
Rainbows and waterfalls, all these,
With praying saints upon their knees,
Help make Your world so lovely,
Lord.*

—DORIS MILLER.



The successful applicants need not fear they will be met by the bus pictured above. This one has now given way to a slightly more modern conveyance.

THE SYDNEY SANITARIUM INVITES APPLICATIONS

SEVENTH-DAY ADVENTIST young men and women over the age of seventeen years as at June 1, 1970, who are desirous of undertaking the **THREE YEAR GENERAL NURSING COURSE** at the Sydney Sanitarium and Hospital are invited to submit their applications not later than December 31, 1969.

Application forms are available upon request from the Sydney Sanitarium and Hospital, Fox Valley Road, Wahroonga.

The N.S.W. Nurses' Registration Board is prepared to accept for training those young people who hold one of the following Educational Certificates:

NEW SOUTH WALES

University Entrance—Pass in four subjects (English and Mathematics essential).

Higher School Certificate—Pass in four subjects (English and Mathematics essential).

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Intermediate Certificate—Prior to 1966—Pass in four subjects.

Nurses' Entrance Examination—(This examination is set at N.S.W. School Certificate level.)

(N.B.—"Lower," "Alternative," "Modified" Pass not acceptable.)

Would all applicants who hold educational certificates other than issued by the New South Wales Education Department please forward same to the

Registrar,

N.S.W. Nurses' Registration Board,
52 Bridge Street,
SYDNEY, 2000

for assessment before lodging application with our School of Nursing.

If the certificate is assessed as "acceptable," then lodge the formal approval of the Nurses' Board with your application.

For further information regarding the above, kindly communicate with

Matron R. D. Rowe,
Sydney Sanitarium and Hospital,
Fox Valley Road,
WAHROONGA, N.S.W. 2076



CASHMORE—OGLE. On September 21, 1969, Rosalie Beth Ogle and George Francis Cashmore met at the Glen Innes, New Zealand, church to exchange marriage vows which would unite their lives as one for "as long as they both shall live." Loving hands had beautified the church with many floral arrangements, and relatives and friends were present to witness this happy occasion and wish the young couple happiness and God's blessing as they journey through life together. Rosalie is the elder daughter of Sister B. Ogle of Howick, New Zealand, and George the younger son of Brother and Sister G. Cashmore of Lower Hutt, New Zealand. Following a short honeymoon in the North Island the young couple moved off to the South Island where they will make their home in Dunedin. Our prayer for them is that their home may be one where angels will love to dwell. B. C. Grosser.

ROBERTS—GRIFFITH. On August 21, 1969, Norman Gary Roberts and Alison Marion Griffith met at the Wagga Wagga church, New South Wales, to exchange the solemn vows that would bind them in lifelong partnership. Many relatives and friends gathered at the church to witness their union, and later at the reception to express their wishes for God's blessing on the happy couple. As in the Narromine district they establish their new home, may it, being lit with God's love, shine forth with gladness to His glory. A. J. Gilbert.

SAAD—CRABTREE. In the afternoon of August 25, 1969, in the delightfully decorated Coff's Harbour church, Lorraine Crabtree, eldest

daughter of Brother and Sister Lindsay Crabtree, and John Saad of Sydney, were united in marriage. Many relatives and friends gathered to witness the ceremony and wish them well. A tastefully prepared meal was later enjoyed at the Coff's Harbour Civic Centre. May Heaven's richest blessings be upon Lorraine and John as they set up another Christian home.

D. A. Whittaker.

TILL
HE
COMES



ARCH. Sister Emma Arch fell asleep in Jesus in her eighty-eighth year at Auckland, New Zealand, on September 26, 1969, and was laid to rest by the side of her husband in the little cemetery at Howick, there to await the call of Jesus on the resurrection morning. A service was held in the Ponsoby church where she loved to worship, and later at the graveside. Words of comfort and hope were spoken to the relatives and friends by the writer assisted by Pastor W. A. Baines. J. S. Howse.

CARTER. Miss Christine Carter passed away on Sunday, September 28, 1969, at her home at Yarraville, Victoria, at the age of ninety-six years. Born in Bendigo she could relate many tales of the old gold rush days from this area. Sister Carter spent about sixty years of her life in Yarraville and was a member of the Spotswood church, where she served at one time as a deaconess. She was a dedicated Christian and is mourned by her two nieces and many friends. "Precious in the sight of the Lord is the death of His saints." Ps. 116: 15. She was laid to rest in the Footscray cemetery to await the call of the Life-giver.

T. R. Potts.

DENNING. Brother George Denning passed peacefully to his rest on October 1, 1969, aged eighty-six years. It was a fitting end to one who was truly a gentle Christian and had long given a faithful witness for the Master. He came to New Zealand from England in the year 1913 and after World War I established a successful greenhouse business. It was in the year 1931 that he was convinced of the Advent truth and was baptized. Since then he has been a member of the Auckland, Royal Oak church. It was here on October 3 that a service was held, to which were gathered church members and a large number of his family, including a son and two daughters with grandchildren and great-grandchildren. To all the family we extend our sympathy and love. The deceased was buried in the Mangere lawn cemetery and there awaits the great day of resurrection in which he had so long believed. F. L. Stokes.

FARRAWAY. Mrs. Ivy Elizabeth Farraway of Canberra, passed away after a short illness on September 16, 1969, at the age of forty-eight years. Sister Farraway was baptized by Pastor Brandstner near Yandina, Queensland, and was a charter member of the Yandina church when it was formed twenty-five years ago. By her quiet courage and cheerful dedication she blessed all who knew her. To her husband, Alf, and a large gathering of church members and friends we brought the comfort of the blessed hope. After a service in the National church we laid our sister to rest in the Canberra lawn cemetery. C. A. Townend.

FOSTER. Mrs. Grace Pyle Foster, late of Concord, New South Wales, was called to rest on September 18, 1969, at the advanced age of ninety years. Thus closed a memorable life dedicated to the service of God. As far back as 1891 our sister was baptized by the late Pastor A. G. Daniells following the combined ministry of the late Pastors R. Hare and D. Steed. Through all the passing years and changing scenes this devoted servant was active in bringing to others the love and truth of God which she cherished to the end. A graduate from the Sydney Sanitarium and Hospital, the late Sister Foster served in our early medical work at Summer Hill, and she capably filled several other denominational appointments in Australia and New Zealand. Fellowship in a number of our churches brought her the love and esteem of many friends who mourn her passing. To her son Glynn, his wife Hazel and their son Stephen, the warm-hearted sympathy of many friends is extended. Tenderly and confidently we committed this dear one to the Lord's care and remembrance as we laid her to rest in the Northern Suburbs lawn cemetery. Ralph Tudor.

PITCHER. On the morning of September 14, 1969, Sister Annie Pitcher closed her weary eyes for her last earthly sleep at the age of eighty-six years. Always a loving Christian, our late sister accepted present truth nearly twelve months ago, and united with the Warragul, Victoria, church. One of her four children is Sister Farnham of the same church. Words of comfort were spoken by the writer at the Mornington Anglican church and at the graveside. W. J. Cole.

ROBINSON. In his eighty-sixth year, James Luke Robinson fell asleep at the Albury Base Hospital on September 16, 1969. Born in Melbourne, our brother came to the Albury area some fifty years ago. In 1912 he married Mary, sister of the late Pastors Albert and Tom Mitchell. He resisted the call of the Spirit until ten years ago when he submitted to the appeal of truth and was baptized. Members of the bereaved family, including his daughter, Sister E. M. Bourke of Albury, who cared for him during his declining years, and granddaughter, Sister D. Calvert, were offered the consolation of the blessed hope as Pastor David Dabson, in the writer's absence, led the services in the Albury church and at the graveside. J. E. Cormack.

ROSS. On September 27, 1969, at his home, Mr. Alexander Ross, aged sixty-one years, passed peacefully to his rest having made his peace with God. His loving wife Emily, nee Harvey, and his daughter Jan tenderly cared for Alex during his brief but severe fatal illness. Sister Ross was supported by her three sons, Lex, Lindsay and Donald. Unfortunately Marilyn (Mrs. McClintock) was in New Guinea and unable to be home with the family. Alex was a very well liked man and hundreds of friends joined in the service as the comforting promises of Scripture were read and we laid him to rest in the Oamaru, New Zealand, lawn cemetery. F. G. Pearce.

ROWELL. On September 25, 1969, Harold Henry Rowell passed to his rest at the age of seventy-eight years. He was born in Launceston, Tasmania, and accepted this message largely under the ministry of the late Pastor E. H. Guilliard. Brother Rowell was elder in turn of Elsternwick, Glenhuntingly and Hughesdale churches. He served on the Victorian Conference committee, and as an electrician was a familiar figure wiring campgrounds and mission tents. He was a deep Bible student and manifested a quiet disposition with a patience that was rare. Latterly deafness and ill health increasingly cut him off from old associations, but he kept his faith firm to the end. He leaves a devoted wife, Betty, a son, Eugene, and a daughter, Madge, to grieve over his passing. The writer and Pastor E. L. Martin conducted the services at Hughesdale church and Brighton cemetery where we rejoiced to point loved ones to the same "blessed hope" that was so dear to the heart of Brother Rowell. In confidence we wait the morning. C. R. Murchison.

TATE-LOVERY. Brother Thomas Patrick Tate-Lovely passed to his rest on September 28, 1969, aged seventy-five years, and was interred two days later in the West Terrace cemetery, Adelaide, South Australia. Our late brother worshipped quietly and unobtrusively in the Adelaide City church for a number of years until failing health confined him to a rest home. As far as can be ascertained, he has no relatives in Australia, but his brothers in Christ stood at the open grave to pay their respects and hear again the promises of the Life-giver. V. J. Heise.

VAN WEENAN. Sister Edith Van Weenan, born in Birmingham, England, passed away at the Hornsby District Hospital, New South Wales, on Sunday morning, September 28, 1969, aged ninety-three years. Our sister, who was married in 1905, migrated to South Australia in 1913, and accepted present truth in 1920. Through her faithful witness she won her husband to the message and they attended Kensington church in Adelaide until they transferred to Thornleigh, New South Wales, in 1953. Our sister was a faithful, loving Christian, who, until advanced age lessened her strength, took a keen interest in all activities. Her daughter, Muriel, with her husband, Bert Backhouse of Normanhurst, New South Wales, and two of her sons, Rudolph and Alex from South Australia, were present with loved ones and church friends at the Avondale cemetery, Cooranbong, where Pastor H. W. Kingston and the writer spoke words of courage and consolation. We laid her to rest on Wednesday, October 1, 1969, beside her late husband who predeceased her in 1956. The lovely floral tributes spoke to us of God's love and care and of the prospect of the new life of beauty and joy in the glorious kingdom where the loved ones now parted will soon meet again. R. B. Mitchell.

RETURN THANKS

Mrs. Greta Gander of Kressville, her daughter Gwen and family wish to thank relatives and friends for their kind expressions of sympathy in the recent sad loss of their dear husband, father and grandfather, Pastor Stanley H. Gander.

THANKS

Mrs. Enid Shipton, her husband Warren, and their parents, wish to thank the Sydney Sanitarium staff, and relatives and friends for their care and loving kindness, for the many prayers offered, and for the letters, cards, and gifts sent during her recent stay in the sanitarium.

TITHE

The treasurer of the South Australian Conference wishes to acknowledge the amount of \$80 paid in as anonymous tithe.



BOOK WANTED. "Evangelistic Lectures" by J. L. Shuler. Name your price and reply please to R. Holt, Babers Road, Cooranbong, N.S.W. 2265

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HOLIDAY RESORT. A lovely quiet holiday resort, winter or summer. Twenty-six miles of unpolluted beach to laze and swim, or fish. Interested? Write for free descriptive brochure to E. J. Davis, 4 "Mermaid" Flats, Bennett Street, Hawkes Nest, N.S.W. 2324

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LILYDALE. Brick veneer house for sale, three bedrooms, large lounge and family room. Situated half mile from the Lilydale Adventist Academy. Two years old, nice view. \$16,900 or near offer. H. Johnson, phone 737 1825. [Note: The owner of this house is not a church member, but because the property is near Lilydale Academy we are bringing it to the attention of our readers.—Ed.]

OFFICE FURNITURE. Steel filing equipment, chairs. All major manufacturers represented, including desks from College Wood Products, Cooranbong. Civic Equipment & Service Pty. Ltd., 90 George Street, Hornsby, N.S.W. 2077, tel. 47 4358. 140 Maitland Road, Islington, N.S.W. 2296, tel. 61 3917. Agents all states.

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AUSTRALASIAN RECORD

and Advent World Survey

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Associate Editor - F. T. MABERLY
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WENDY BLANK

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148 Fox Valley Road, Wahroonga, N.S.W. 2076

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Advertisements approved by the editor will be inserted at the following rates:

First 25 words - \$2
Each additional 5 words - 10 cents

Remittance and recommendations from local pastor or conference officer must accompany copy.

FLASH POINT . . .

- ★ Congratulations to Brethren J. Richards and his son, R. Richards, of Trinity Gardens church, and S. E. Sandy, of Southern Memorial Church, Adelaide, South Australia, on receiving the 1969 Prince Philip Prize for Australian design. Brother J. Richards, governing director, and Brother Sandy, sales director of Transtar Villas (Australia) Pty. Ltd., are office-holders in their respective churches, while Brother R. Richards, managing director, also worked on the design and has much to do with production. The award, described as a tremendous boost to Australian housing, was presented on October 15, 1969, by Mr. R. A. Hohnen, deputy-chairman of the Industrial Design Council of Australia. It was won for the design of a self-contained portable plastic house. This award is retained in perpetuity.
- ★ Pastor L. Barker, Australian missionary to the benighted Scots who live north o' the Tweed, reports having visited Europe and taken in Holland, Scandinavia, Russia, Poland and East and West Germany. He met with our 600 believers in Moscow and other places. Now he is plunging into a mission for the Sassenachs in Weston, Somerset, England. Mother England might have sent us convicts once, but we are showing a much better spirit; we are sending them evangelists.
- ★ Now for some appointments. This list is solely concerned with the Trans-Commonwealth Union. Next week, Trans-Tasman Union, all things being equal. To the T.C.U.C. have been appointed P. C. Raymer, S. L. Gzysik, R. M. Kingdon, T. M. McHugh and M. L. Chamberlain. They will go to the Victorian, West Australian, South New South Wales, South Australian and Tasmanian conferences respectively.
- ★ From accountancy and secretarial courses at Avondale these young people are appointed to the conferences which appear in parentheses after their names: R. J. Adams (Victoria); J. A. Furness (Victoria); C. R. Mohr (Tasmania); C. S. Tolman (South Australia). In addition, graduates L. J. Parnell and B. S. Were are appointed to the Warburton Sanitarium. A non-graduate, W. F. Sandburg has been appointed to Victoria.
- ★ From Carmel College, Western Australia, two graduates have received appointments to secretarial positions. They are H. L. Chambers (Western Australia) and J. L. Male (Victoria).
- ★ From the list of non-graduates of Avondale College who applied for ministerial work the following have been appointed to the ranks of the literature evangelists: C. W. Nash (South Australia); D. H. Pearce (Western Australia); M. E. Peterson (Victoria); R. W. Stanley (South New South Wales) and S. M. Watson-Brown (South New South Wales).
- ★ Several new teachers will be appearing in the schools of the Trans-Commonwealth Union Conference next year. They are: Miss R. A. Barritt (South Australia); Miss J. L. Blackburn and Miss E. J. Chamberlain (Tasmania); Miss S. M. W. Phillips, Miss L. T. Truran, Miss R. L. Willis and R. L. J. Cole (all to Western Australia). The foregoing were teachers in primary schools; these are appointed to secondary schools: Miss J. O. Smith (Tasmania); V. G. J. Hill and D. J. Kum Yuen (both to Victoria), and Miss J. H. Hay, a secretarial graduate, to Carmel College.
- ★ We have notice of several transfers and calls affecting teachers in this union. These are: Miss B. J. Wallace (from Coral Sea Union Mission to South Australia); M. J. Ward (from Bismarck-Solomons Union Mission to Victoria); R. A. Spoor (from Carmel College to Tasmania); Miss D. F. Randall (from Carmel College to Victoria); Miss C. D. Christian (from South Australia to Victoria); B. H. Howell (from Tasmania to Western Australia); M. G. Ashton (from Western Australia to Victoria); Miss A. Eggan (from Western Australia to Victoria); T. W. Garley (from Western Australia to Victoria); Miss E. M. Miller (from Western Australia to Victoria) and J. G. Litster (from Tasmania to Carmel College).
- ★ "Finally, brethren . . ." (wise words from comedian Fred Allen): Most of us spend the first six days of every week sowing wild oats; then we go to church and pray for a crop failure.

Appetite—the Battleground of Human Destiny

(Concluded from page 11)

... Upon the very verge of that fearful time we are now living, and to us should come home the lesson of the Saviour's fast. Only by the inexpressible anguish which Christ endured, can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God.—"Desire of Ages," page 122.

Through the medium of the printed page let me challenge all to check our physical habits in their relation to spiritual life and to acknowledge that:

1. There is a close relationship between man's physical and spiritual being. 1 Corinthians 6:19, 20.
2. The abuse of the physical powers brings spiritual loss. 1 Peter 2:11, Luke 17:26-30, Luke 21:34, 1 Corinthians 3:16, 17.
3. The sanctification of the believer extends to matters pertaining to the body and personal habits. 1 Thessalonians 5:23, 2 Corinthians 7:1.
4. While there are physiological and scientific reasons for healthful living the highest motives for the practice of health principles are spiritual and moral. 1 Corinthians 9:25-27.
5. As Advent believers we shall be held accountable for the light we have received and the influence we are exerting upon others by our personal lives.

Let us remember that healthful living is an integral part of the three angels' messages. "Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent. We should take hold of every reform with zeal, yet should avoid giving the impression that we are vacillating, and subject to fanaticism."—"Counsels on Diet and Food," page 74.

We conclude with the words of the Apostle John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

☆ ☆ ☆

WHEN WE PRAY

*"When we pray we open windows
And we see a wider view.
Flooded with the light of heaven,
Life takes on a different hue.
Unseen hands reach out to help us,
And in manner wonderful,
Peace steals on the restless spirit—
Peace, profound, unspeakable.
Strangely is the heart disburdened;
Somewhere, Someone takes the load.
We are touched by God's own finger
And a blessing is bestowed.*