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AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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We Have Plans!

MARTIN BROWN

District Director, Batuna Mission

DR. LYN McMAHON from our hospital at Atoifi on Malaita was making a thirty-six-hour visit to Batuna Hospital. This was a stop-over on his way to the half-yearly meetings in Rabaul.

The seventy-five-watt globe shone dully on the bare unpainted walls of the male ward in the Batuna hospital. The loose and rotting floor boards moved under my feet as I went to check the lights where Dr. McMahon and my wife were examining patients. There was no light. The wires had rotted out, we concluded.

The falling darkness tried to hide the crowd of dark-skinned people outside. But they were there, waiting to see the doctor. And he would be gone at 5:30 next morning.

"Can we move to where there is light?" asked Dr. McMahon. Willing hands moved the ancient examination bed, and placed it carefully in the male ward. Carefully, lest it go through the floor.

"Why can't the doctor stay longer?" This was the question I was asked four hours later. "He goes to Kukundu tomorrow. The people up there have three doctors close to them. But down here in the Marovo there is no doctor."

One and a half hours later my wife and the doctor came up to the house. There were no more patients that day. But there would be the next day. . . .

The next day the doctor was gone.

Plans for Future

As I looked at the old hospital in all its dilapidation, and then at the skeleton of the new one, I thought of the plans for the future—to complete this first wing; to build the second wing, complete with operating theatre and mid-wifery sections.

And then a doctor. A doctor for the people of Marovo!

These are the plans! But how do you build a hospital without money? How do we even complete this first wing with the \$800 that's been budgeted? I thought of Pastor Godfrey's terse comment, "When the money is finished, the work will have to finish also." We can surely be thankful that the people are donating the timber.

We had discussed the building of tanks with Dr. McMahon. He had made a good

suggestion about using underground tanks. But this means more cement—and more money. I hope the tools will stand up to the task of digging the hole.

Then there would be paint, plumbing, and electrical needs. And how much more would come up before this first wing was finished?

And what will we put in it by way of furniture and equipment?

What will we give you, doctor, to help these people?

"Do you think you could get the carpenter to make a new examination bed?" my wife asked. "The old one is on the point of collapsing." We have plans . . . !



A pile of weatherboards for the new Batuna hospital, cut from timber supplied by the natives, waits for those things the natives cannot supply. The old hospital, to the left; the framework of the new, to the right. (Photo: Martin Brown.)

Piccaninnies, Pigs, and Primitive People

R. WILLIAMS, District Director, Mt. Michael, New Guinea

"HOMU" IS THE NAME of the mission station for the Mt. Michael district, covering a large area of still very primitive peoples. The site for the station was well chosen, and from the front door of our home, built on the side of the mountain, we are able to see down the valley, looking over the tops of the lesser peaks, right into Goroka, some forty miles distant by road.

We are situated some 7,000 feet above sea level, and about 2,000 feet higher than Goroka, which explains why we can see into Goroka as we do. On a clear night it is very pleasant to see the lights of Goroka twinkling in the distance. When I say forty miles away, I don't mean it is a pleasant hour's drive; far from it. At the best of times it is two hours, and then the last twelve miles is for four-wheel-drive vehicles only, and then sometimes with wheel chains; in fact, I can remember one time when it took four hours to get home from Goroka.

In the earlier days of the mission here, some twelve years ago now, work progressed rapidly, but then a growing economy, and the lure of money, and the realization that they had to let go their pigs, have combined to cause many to fall back into old ways again. We still have our strong members, but most have gone back to caring for pigs and to following their old customs. They are not able to withstand the jeers of their friends.

Personally, I think that many want to give up their old ways, and join our ranks, but superstition, fear of "one talks," and pigs, the centre of their life, hold them back. A man who does not keep pigs is called a "rubbish man." A young man who wants to marry must buy his bride with pigs; if a man's child or wife dies, he must call the relatives and make a pig feast; if he wants to buy some land, the deal must be settled with the slaughter of pigs. So a man who gives up

his pigs and becomes an Adventist cuts himself off from his people.

Only Nine Girls

We operate a school here at Homu, but of the 112 students this year, we have only nine girls, and seven of these are children of our workers in this field; one of the others comes from a village about which I will tell you more later. The reason for the lack of girls? Yes, you guessed it—pigs. Why pigs? The village people feel that if their girls come to our school, they will become "Seven-days." Then as they grow up they will want to marry "Seven-days" and a "Seven-day" boy doesn't own pigs to buy her, so they are frightened they will miss out on their pigs. The girls are kept back in the old customs, clothed in their "nothingness."

It was May of last year when, on our return from furlough, we came to Homu, after spending two terms of service on the Papuan coast. What a change! Not only in climate, but also in the people. From the more civilized people of the coast, we came to the wild, primitive, unclothed people of the highlands, but we have appreciated the change and enjoy our work. But I never fail to wonder how these people survive here in the cold, unclothed. At 7,000 feet, we are often in the clouds, and most days by five o'clock we are glad to get indoors and light a fire.

When we came to Homu, we had three teachers, but not sufficient to take in a new prep grade. But this year, some three weeks after school had actually



The newcomers to Sabbath school arrive in their "Sabbath best."

started, a young man who had been working for a commercial firm in Goroka decided he wanted to work for the Lord, and offered his services. This meant a drop in pay from what he was getting. He had completed sixth grade at our central school, and appeared to have a reasonable education, so we took him on as a teacher here at Homu. There were a couple of places in my district where I could have placed him, so I worked it out this way: whichever area could raise the most pupils in a given time would get the teacher. The day after I "sent talk," we had twenty-one pupils waiting here at Homu to start school, another place had eighteen, so Homu got the teacher. We felt sorry about the others, but nothing could be done. In fact right now if I had six teachers I could place every one of them, and some in areas where we do not have any work at all but where they are calling for a worker.

Most of the pupils this year in the prep grade come from a village called Nupagimi, with which we have had no contact up until now. The first day there were two girls from this village but the father took one away, and now we only have the one girl in prep, the one whom I mentioned earlier.

I would love you to see the change that has come about in the life of that girl particularly. From a shy creature with hair uncombed, dirty skin and no clothes, she is now a smiling, clean-faced girl and



One teacher (Mrs. Williams), sixty-four pupils and two dogs make up the primary Sabbath school. (Photos: R. Williams.)

she wears a dress that our native pastor's wife made up for her. Her name is Yonisa.

Missionary-Wife

Wherever we have been, my wife has always taken an active part with the primary Sabbath school, and now over the years has built up quite a bit of equipment and flannelgraphs. At first, here at Homu, when the primary Sabbath school got under way, there were only twelve children—mostly children of staff members. The school boys were all in the senior division.

The new intake this year were all day students, and not boarding at the mission. They were encouraged to attend Sabbath school, and most of them did. After a few weeks, when their confidence had been gained, it was suggested that each one at Sabbath school bring a friend. The first Sabbath, Yonisa brought a friend from her village, then later some others caught the enthusiasm. As the group grew, the new teacher of this prep grade was encouraged to visit the village of Nupagimi where his pupils came from, for a branch Sabbath school. So this was added to our other eleven branch Sabbath school groups which go out every Sabbath morning.

But then the children followed the teacher back after branch Sabbath school to join in the Homu Sabbath school, not only from that one village, but from the others, too, until last week there were sixty-four boys and girls in the primary Sabbath school. My wife surely has her hands full with a class that size! But the children must also be encouraging the older folks, for we have seen a growth in our senior group, too.

You may recall that recently we called through the columns of the "Record" for Sanitarium Health Food books and cards, and we are thankful for the ones we received. These were to be given out in the primary section, to all those who had a perfect attendance for the whole quarter. Our photo shows some of those who qualified for their books. As you can see from the photo, they don't always come in Sabbath dresses, but if they come regularly, we help them from our Dorcas supply. Thank you, Dorcas Welfare ladies.

We have been really encouraged by the growth of our Sabbath school, both primary and senior, but many of these little ones started only recently, and it is still growing. We may need more books. We thank you for your past support, but would appreciate receiving more of these books and cards for our promotion work. We also thank you for your support from the Dorcas Welfare Societies, and know that you will not forget us in the future; but above all we thank you for your support in your prayers, and know that here, too, you will continue to remember the onward march of the gospel and so hasten the coming of our Lord.

For those books and cards, the address is, R. Williams, P.O. Box 28, Goroka, T.P.N.G.



Those who attend regularly receive a book. Usually it is the first they have ever owned. It is the greatest moment in their lives. The books come from kind people in Australia and New Zealand.

HISTORIC PICTURE GALLERY



AVONDALE CHURCH SCHOOL TABLEAU, 1905. Back row (left to right): Harold Myers, Doris Ford, Gray Thompson. Seated: Essie Mobbs, Rhoda Wright and Millie Briggs. Photos, courtesy Mr. and Mrs. James A. Lawson (Mrs. Lawson was formerly Essie Mobbs), N.Z.



A photo of Avondale graduates taken at the (North?) New Zealand camp meeting in 1939. Signatures on the back of the photo are: E. E. Roenfelt, Geo. Bailey, (Mrs.) A. G. Meyers, W. H. Stevens, J. D. Anderson, E. J. Whittaker, M. A. Whittaker, G. M. Anderson, R. J. Burns, N. C. Burns, Jas. A. Lawson and Essie Lawson.

A Message from the General Conference President



In Darwin 1969

W. A. TOWNEND
President, South Australian Conference

Dear Fellow Believers Around the World:

There is a close relationship between the Laodicean message of Revelation 3:14-22 and the loud cry of Revelation 18:1-4. Let us refresh our minds regarding an important truth for our day.

Notice the words of the revelator as he describes the loud cry: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:1-4.

I want to have part in this experience! I want to witness this outpouring of the Spirit of God in earth-lightening power. I want to witness this miracle of God's great effort in finishing His work.

On two or three occasions I have stood in the hall we were told was the place the disciples gathered in Jerusalem for the Day of Pentecost. It most likely was not the same building, but probably it was in this same vicinity. What a glorious day it was when those men were together! Everything had been made right among them. There were no differences between them. While they were praying, suddenly tongues of fire descended upon them; they began to speak in other tongues. You recall that Peter preached with the power of the Spirit, and hundreds took their stand for Christ. Ah, beloved, you and I are going to see such scenes, and more!

Listen: "By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." ("The Great Controversy," page 612.) I want to see that with my eyes.

In many parts of the world today we see evidences of the Spirit of God at work in most remarkable demonstrations. The sick are healed; I have even had reports from mission lands declaring the dead have been raised. Only a few months ago as I flew in our little mission plane over the green, lush mountains of New Guinea, Pastor Barnard pointed out a village where, according to reports, a person had been raised from the dead. This modern miracle resulted in a church's being raised up among those primitive peoples of the forest.

Ah, beloved, we are going to see many evidences of God's power during the loud cry. We will see miracles wrought, the sick healed, the gospel preached with super-power, devils cast out—many of these wonderful demonstrations God is going to use to cut short His work in righteousness!

There will be thousands of God's people going from home to home. People old and young will step out on God's promises, breaking ties with the past. Men in high positions will make their decisions on the side of truth. God wants to make you, and He wants to make me, channels of His blessing in this loud-cry experience! We are to have part in such a glorious demonstration of His power.

But there is a close relationship between the loud cry and the Laodicean message! Notice these words prayerfully: "It [the Laodicean message] is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favoured with the presence of Jesus, and be fitted for the loud cry of the third angel."—"Testimonies," Vol. 1, page 186.

It takes the message of the True Witness to prepare the church for the final burst of power that will finish the work of God! We must take an inventory of our lives, discover our backslidings, see what is wrong, what is missing, and then in deep contrition make things right with God and with our fellow men.

How is it, friend of mine? Are you, am I, ready to be entrusted with God's mighty power that will hasten the return of His dear Son?

Yours in Him,

Robert H. Pierson

OUR PEOPLE everywhere always show keen interest in frontier-type evangelism. Knowing this, I think that what I have seen and felt in Darwin this week-end (December 6, 7) should be shared with "Record" readers. No, the best I can do is an attempt at sharing.

About six months ago, when I last preached in the Darwin Adventist church, it was about half full. And that, the locals told me, was double what it had been at the beginning of the year. Already, you see, Evangelist Bill Otto and his associate, Tom Ludowici, were making their presence felt.

Yesterday, Sabbath, the church was full. Some thirty converts baptized during recent weeks were there, together with, in many cases, their children.

Tithes and offerings are climbing. A Pathfinder Club is to swing into action, fund-raising is going on apace, concrete paths now lead to and surround the modern new church building located just one street from the commercial centre of Darwin City. Plans are well under way for a minister's home to be built on the same large prestige site.

Are you ready? Here is Darwin's 1969 Appeal for Missions story in a nutshell: Gathered in by Pastors Otto and Ludowici (while bringing their intensive evangelistic campaign to fruition): \$1,000; collected by members (both old and new) in about eight days: \$1,700. Workers from our office produced \$1,800. 1969 grand total: \$4,500. 1968 grand total: \$3,895. Increase: \$605.

Last evening, despite a continuation of the 96 degrees temperature and 90 per cent humidity (very common in Darwin), our church's social hall was filled for the farewell to Pastor and Mrs. Otto, son Bill and daughter Carol. Warmth was everywhere!

Darwin has had a grand year, probably its best ever. My forecast is that 1970 up there at the top of the vast Northern Territory will be another good one.

And all honour to you, Pastor and Mrs. Ludowici and two children, as you brace yourselves for another twelve months of Darwin's enervating climate and energy and life-consuming frontier evangelism. We pray for you and your grand Adventist people there at the international gateway to Australia.



LETTERS to the EDITOR

PLEASE NOTE: Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be sub-edited to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original.

Pseudonyms may be used for publication, but the original must have the full name and address of the writer.

Letters published may not necessarily represent the ideals or the teachings of the denomination; such are found in our editorial, devotional and news columns.

Keep It

Brother,

It was with some concern that I noted in a recent edition of the "Record," two letters to the editor suggesting a change in your feature, "Finally, Brethren."

I would like to say that we have found this feature both thought-provoking and helpful, and would indeed be very sorry to see it replaced.

During their stay in England, our daughter and son-in-law (Dr. John Kemp) have been active in Sabbath school and church work and, among other things, they feature a weekly message, and I am sure you will be gratified to know that a number have been taken from "Finally, Brethren," and, I gather, have been appreciated by the company at Southampton.

While writing, I would also like to express appreciation for your instruction on "The Writer's Craft" which must be very helpful to aspiring writers. In my opinion, any adverse reaction to this has come from those who should benefit most from the instruction, if they were disposed to follow it.

A. E. Bohringer, New South Wales.

Who Would Dare?

Brother,

In the "Record" of November 24, Brother and Sister Kosmeier plead, in view of the prosperity of those in the homefield, for more generous giving to missions. This is not a new plea by any means, yet the need of their reminder is more pertinent than ever.

But no less equally pertinent is our need for good solid guidance on this subject of enlightened giving. The layman is confused. He is told, on the one hand, he must live "representatively," and, on the other, "Give according to your means, as the Spirit prompts," and, even, "till it hurts." Should he ask what this means in practical detail, he is fobbed off with, "That is a personal matter, my dear brother; no man can be conscience for another," or with some no less airy evasion. This is simply not good enough. In a Western world of constant technological change and innovation—that is, of a constantly rising material standard of living—we need something more specific than this. What the layman wants to be told (in a persuasive and rational way, of course) is, can he have a second car, (everyone has a first one), a speedboat (if he hasn't one already), colour TV (when it comes), a dishwasher and the latest thermostatic self-cleaning electric range (if he can afford it)—and still be counted a self-denying, loving and liberal-hearted Christian? And if not, where is he to draw the line?

In other words, he wants some sound data with which to make a wise personal decision—and thus live representatively—wants it and has a right to claim it from

a church which professes to be "the head and not the tail"; wants it in the face of all the glittering gadgetry which pours upon our world backed by the advertisers' honeyed blandishments to "come buy of me."

If this data were his, I feel sure much of the money now misspent would be canalized into the more deserving mission fields.

M. G. Baronian, New Zealand.

First N.Q. Camp

Brother,

In reply to Mrs. Murray's question, "Is this the first North Queensland camp?" ("Record," 12/11/1969) I am enclosing a photo of the first camp held in North Queensland. This photo, plus a group photo of the delegates and workers at the second camp at that time, is in the possession of my father, Mr. Norman Todd, who was given it by his mother, Mrs. W. S. Todd, both of whom were in attendance at the camp meeting.



This photo was taken at the second North Queensland camp, which was held on Magnetic Island. The workers shown are: left to right: Pastor Robert Hare, Bro. E. A. Magnusson (secretary-treasurer), Pastor A. C. Chesson (president), Bro. A. Jacobson, Pastor W. Morris, —, and Pastor T. R. Kent. The last three names were the North Queensland Mission worker force. (Photos, courtesy Norman Todd.)

The first camp meeting in North Queensland was held on Magnetic Island, some five miles off the coast of Townsville, in 1920. The then president of the North Queensland Mission was Pastor A. E. Chesson, the secretary-treasurer was Brother E. A. Magnusson, and the evangelist was Pastor T. R. Kent.

Those who attended that camp did not live in tents but in barrack-style accommodation, women in one hut, men in another. The camp was held at Arcadia Bay, and, instead of the "Big Tent," the meetings were held in the social hall, the one shown at the rear of the photo. Seated in the centre of this photo is Pastor Robert Hare, the visiting delegate. It is not definitely known who the man next to Pastor Hare is, but those immediately behind are (left to right) Pastor T. R. Kent, Pastor A. C. Chesson, and Brother (now Pastor) E. A. Magnusson. Of interest, perhaps, is that the lady in white next to Pastor Kent, is my grandmother, Mrs. W. S. Todd, now eighty-three years old. At the present time in the Ayr church there are four generations of the Todd family worshipping their Lord.

Ian Todd, North Queensland.



The first camp meeting in North Queensland. (See letter this page.)

THE FAGALS FLY IN

W. A. STEWART, Radio-TV Secretary, Victorian Conference

THE CHARMING COUPLE behind television's longest running religious programme, "Faith for Today," visited Melbourne on December 12-14. They are Pastor and Mrs. W. A. Fagal, New York born, and TV producers for the Adventist Church since 1950. In Australia for the first time, it was a joy for them to meet the many viewers of their session seen every Sunday at 11:15 a.m. on HSV7, Melbourne. In their brief but exciting visit the Fagals warmed the hearts of all who met them.

They were also well received by the news media. The Melbourne "Sun," a morning daily with a very large circulation, featured Virginia Fagal in bold headlines as "Woman With a Good Word," whilst television station HSV7 interviewed the doctor and his wife on "Woman's World" on the morning of their arrival.

Without doubt, Mrs. Fagal, with her vivacious style, was an added attraction at every engagement and it was not surprising to hear such comments as were made by the Warburton pastor: "This is the best attendance at an evening meeting that we have had in the four years I have been here." Even our migrant churches (Polish and Yugoslav), responded heartily as Pastor and Mrs. Fagal spoke to them through interpreters, and their migrant choirs truly inspired our hearts as they rendered their special music.

Highlight

The highlight of their visit was the afternoon meeting in the Masonic Centre Auditorium, the most modern in Australia and completed at a cost of approximately four and a half million dollars. Some 2,400 church members and friends of the broadcast listened spellbound as the Fagals told the exciting success story of the

birth and growth of their session which, by the way, is now in its twentieth year of televising. The news media in Melbourne expressed amazement that "Faith for Today" had presently 280 TV stations carrying their programme weekly, with a fan mail of upward of 10,000 letters per week. A staff of seventy-five care for the many needs arising from so successful a session. It is therefore no wonder that Dr. and Mrs. Fagal can rejoice in some 16,000 baptisms since the programme began in May, 1950.

An important adjunct to "Faith for Today" is the free Bible correspondence course, and there was a ready response from this large Sabbath afternoon audience in Melbourne when Dr. Fagal introduced our latest Bible course, entitled "The Bible's Answer." Over 200 applications were filled in that afternoon.

Besides meeting "Faith for Today" viewers, the pastor, who is a skilled photographer, has come to the South Pacific to shoot some thousands of feet of colour movie film and this film will be processed for future programmes.

As this is being written, our guests are on their way to New Guinea to spend some ten days in filming for "Faith for

Today." Our prayer is that as their films are shown on board ships, in hospitals, in various service organizations and churches, as well as over their large TV network (to an estimated fifteen million people weekly), rich will be their reward in souls won for Christ's kingdom.

☆ ☆ ☆

You Will Never Be Sorry . . .

For telling the truth.
 For living a pure life.
 For your faith in Christ.
 For confessing your sins.
 For doing your very best.
 For hearing before judging.
 For forgiving your enemies.
 For helping a fallen brother.
 For being honest in business.
 For thinking before speaking.
 For being loyal to your church.
 For stopping your ears to gossip.
 For bridling a slanderous tongue.
 For harbouring only pure thoughts.
 For money given to the Lord's cause.
 For faithfulness in keeping promises.
 For asking pardon when you have done wrong.

—"The Presbyterian Banner."



A composite picture of the crowd in the auditorium of the Masonic Centre, Melbourne, last month when Pastor and Mrs. Fagal visited Melbourne. Pastor Fagal was preaching as the picture was taken.



News From All Over



LITTLE GIRL, BIG PROBLEM

Ten-year-old Kadiatu, from a little town in Sierra Leone, travelled half-way across the world to have her heart repaired without cost at Loma Linda Hospital in America. Here she stands between the U.S. Ambassador, R. G. Miner (right) who arranged free air-transport for her, and Dr. Samuel L. Desha, medical director of Masanga Leprosarium, who first treated her and started the train of events that had

such fine results. To the left is Kadiatu's father, J. Suma, who is a constable. Physiotherapist David Gronert accompanied Kadiatu on her long journey.

NEW CHURCH ERECTED IN SOUTH ENGLAND

The unusual sacrifice of two sisters in the South England Conference opened the way for the new £13,000 church building at Weston-super-Mare. When a crisis developed over the building plans because of lack of funds, Sisters Douglas and Thorpe volunteered to sell their house and move to a smaller accommodation. This generous action provided the necessary funds to go ahead with the building. The conference president, E. H. Foster, says that another important source of help was the One Per Cent Building Fund operating in the conference, to which many members give one per cent of their income.

ADVENTIST SERVICEMEN GATHER FOR RETREAT

Vietnam: One hundred and twenty Adventist servicemen gathered for a retreat last year at the servicemen's centre at Saigon.

One civilian chaplain and three Adventist military chaplains planned the meetings. The men were challenged to love and appreciate the doctrines of the church and to hold high the standard of truth. The music and fellowship made the retreat seem like camp meeting back home.



At the serviceman's retreat Major Richard Sessums, a military chaplain, conducted a question-and-answer period on Sabbath.

CZECHOSLOVAKIAN REPORT

Prague: Among the fourteen million inhabitants of Czechoslovakia we have 150 churches and 7,000 members. A ministerial course has forty-six students. A youth paper is printed and the brethren hope to start a Bible correspondence course.

WAILING WALL BEING EXCAVATED

Jerusalem, Israel: For the first time in 2,000 years the entire length of the Wailing Wall will be visible to Jewish pilgrims. Archæologists are excavating a large mound of earth between the wall and the Southern Wall, about 650 feet away. It is believed that the two walls may be linked.

Archæologists also believe that the still-buried wall covers the remains of the main entrance to the Temple Mountain, site of the Temple of Solomon.

UNUSUAL WITNESS



Seattle: Pastor Ronald Neall of the Erie church has been witnessing for Seventh-day Adventist beliefs in an unusual way. When members of the West Greene Community church, Pennsylvania, lost their pastor, they contacted Pastor Neall who lives in the area. Would he be willing to preach to them every Sunday? Would he be their pastor?

There was no question in Pastor Neall's mind. God had provided this opportunity. Why not have an Adventist church member take over the teaching of the Sunday school lesson, too? Plans were made, and Lester Gruver, one of the local church elders, willingly agreed to teach each Sunday, using Adventist Sabbath school lesson quarterlies.

Today, two years later, the thirty members of the church have heard a sermon from an Adventist minister every Sunday. They have faithfully studied Adventist lesson material each week. A number of local Adventists have provided music for the services.

Since God's Word will not return unto Him void, surely there will be fruit from this project.

"A Double Portion of Thy Spirit"

By A GRADUATE

WHEN ELISHA asked for a double portion of the Spirit of Elijah he was not disparaging his teacher. Actually, he was making his master his criterion.

Similarly, the 1969 graduating class from Avondale College are using their predecessors as the basis of their aim—"a double portion of thy Spirit." You, our fathers, in fifty years have built from practically nothing the largest Protestant mission and the largest Protestant school system in the world. By God's grace we will complete your work.

In this age of student unrest there is no generation gap between us. Avondale's graduates today have the same motives and desires as their parents. We are geared to the times but, like you, are anchored to the Rock.

In fact, as Pastor A. S. Jorgensen pointed out in his graduation address, there is no worldly generation gap in the church, but there is a regeneration gap between the church and the world. Just as Elijah and Elisha were separated from their world, so are all true twentieth century disciples. All are bonded together in Christ.

This year the graduation class tried a new outreach into the world. Large posters were displayed in nearby non-Adventist communities, inviting them to join our services. With only one exception every shop approached displayed our signs. The local television channel twice telecast a two-minute film story of the graduation on a high rating local events programme.

There were 104 graduates presented, plus four B.Sc. London graduates (the college is not authorized to actually present this degree). As well as these there were about ten non-graduate ministerial students.

Speakers at the graduation exercises were our own Pastor Jorgensen, Doctor C. B. Hirsh, Education secretary for the General Conference, and Pastor R. S. Watts, vice-president of the same world body.

As he has done all around the world, Pastor Watts laid before the students the challenge of the thirty-six countries still unentered by the Adventist Church. As we leave this place of learning we still have much to learn from you, our leaders. Please teach us and lead us well that we may rise to the challenge of the thirty-six and take the gospel to every heart.

Avondale College



Back Row: Norman Carlsen, Russell Fehlberg, Teresa Koziol, Ivan Goods, Kenneth Chapman, Graham Wegener, Bruce Thompson, Rodney Adams, Roger Hartley, John Keitley, Warren Garnham, Ross Walmsley, Raphael Song, Leonard Overy, Byron Gilmore, Wendell Webster, Carol Ball, David Cain.

Fifth Row: Bronwen Were, Marilyn Mackay, Carol-Ann Baglee, Penelope Robar, Yvonne Kooyman, Nerida Johanson, Glenise Hall, Darleen Cobbin, Rhonda Bullock, Judith McBean, Donald Were, Delia Wilkie, Judith Webb, Carolyn Irvine, Jill Heaton, Colleen Simms, Jillian Hay, Nola Ashton, Lorraine Pannell.

Fourth Row: Carol Schultz, Joy Blackburne, Carol Priestley, Beverley Cleverdon, Eileen Lillioja, Lydia Rasmussen, Carolyn Tolman, Coleen Mohr, Kay Twine, Lyn Mitchell, Catherine Durham, Nina Hearn, Allanah Baldwin, Glennys Rogerson, Merlene Preece, Beverly Glass, Gaylene Tate, Leoni Sutcliffe, Yvonne Ogg.

In Absentia: Douglas Ca

Graduates :: 1969



Third Row: Bernice Roberts, Angela Bowman, Cheryl Kinsela, Marion Ellicott, Lynette Truran, Helen Savage, Robert Cole, David Quick, Dennis Tame, Barry Dean, Bernard Gosling, David Rogers, Inge-Lise Hansen, Dianne Greive, Sandra Phillips, Rosemary Willis, Evelyn Chamberlain, Ruth Barritt.

Second Row: Pak Thong Lee, Josephene Smith, Terrence Butler, Errol Webster, Eric Kingdon, Maxwell Pengilley, Alveen Thoresen, Lorraine Bullock, Michael Raymond, Helen Hamilton, Dennis Reye, Neville Smith, Robert Kingdon, William Webster, Winston McHarg, Linda Driscoll, Harold Pauner.

Front Row: Michael Chamberlain, Sandor Gzask, Gordon Botting, Stewart Presnall, Kevin Howse, Philip Ward, Peter Brewin, Roy Dubyna, Mr. Graham Mitchell, Lyell Heise, Gail Cover, Robert Craig, Terence McHugh, Teuvo Kallio, Peter Raymer, Russell Gibbs, Douglas Robertson.

Peng, Vronne Elphick.

“O Come, All Ye Fearful”

J. L. LANSDOWN
District Director, Suva, Fiji

No, it was not that they had really muffed their lines of that old favourite Christmas carol, “O Come, All Ye Faithful.” The faithful carollers had come, about sixty in all, mixed races and ages and certainly with mixed feelings. As they stood poised to sing under the street lights and the lanterns, someone aptly suggested that “fearful” would have been a good substitute for “faithful.”

All apprehension and fear of the untried soon diminished as they lifted up their voices with volume and spirit to sing those best loved carols on that glorious tropical evening. Even dogs soon joined the chorus as our songsters moved along the street. Curious little children ran out to see, more conservative parents opened doors and windows to hear the message in song of Jesus’ birth.

Walking briskly into the homes while the carollers sang, were our Dorcas Welfare ladies, smartly uniformed, with basket in hand, soliciting their neighbours for gifts of food, books, toys, etc., for the poor of Suva City.

The response was overwhelming and the comments and praise equally generous. One English woman spoke to the writer with choked emotion, “This is so wonderful; you have brought back both England and Christ to me tonight.” A government official stated to one of our ladies, “We can always depend on you Dorcas Welfare ladies to meet emergencies.” Even the Chief Minister of Government was approached; he pondered for a time in his pantry and selected some gifts. Guess what! Among his gifts was a king-size jar of peanut butter! (We missionaries were sorry it wasn’t “BETTA,” not the gift, but the brand.)

In two brief hours of joyous service, we gathered in an abundance of clothing, food and cash, all of which went to help make Christmas, 1969, one ever to be remembered by the public, the “fearless,” and the poor of Suva.

Life HAS A MEANING

KEN R. LOW, Chaplain, Sydney Sanitarium

GALATIANS 4:4-6. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

Recently a snippet appeared in the New South Wales "Education Gazette" that read like this: "The committee on culture and education of the assembly of the Council of Europe has examined a report by the Director General for youth and leisure in Belgium. The report deals with the deep seated cause of the rejection of contemporary society by young people, and concludes by stressing that young people are demanding reasons for living rather than a means of livelihood."

Think of it—young people asking why they should live, and contemporary society finding it difficult to give them an answer!

Youth are saying, "Why are we here? We did not ask to come. We are told to try education for an answer, but we see nations that are so well educated that you almost have to have a B.A. to sweep the streets. We are told to try pleasure, but we have danced until we can dance no more. We have listened to so much noise that today we want peace. We are told to try politics. Well, we have tried democracy, and we found it the home of big business. We have tried Communism, and found it could only exist on force and brutality."

So speak the youth of today, and contemporary society has apparently nothing to say, for this generation of elders knows that it is their example that has brought about this condition. Who is it that has dangled sex before the young people's eyes in order to sell everything from tins of lemonade to fast cars? Who is it that in this generation and in past generations has been prepared to barter his intelligence for a flask of whisky or a glass of beer? Can our senior generation say very much against youth who are now bartering their intelligence for a trip with LSD or marijuana?

Where Can They Turn?

What have the youth to live for? Where can they turn for an answer? Nowhere—unless it be to the church of God, for the church is the only place where you can find a reason to live, and a reason for self-respect, and a reason for existence. After all, it is only the church that starts off by saying, "In the beginning God," lifting men's minds above the pettiness, the tinsel and the distress of this earth. It is

the church which says, "There is a First Cause; there is a Master Mind behind the universe, and bound up in Him is the reason for our existence. But more, God is not some Being isolated from man, whose existence or non-existence is immaterial as far as man is concerned. God has vitally concerned Himself with mankind, and connected Himself with mankind."

In our text taken from Galatians, chapter 4, God is reported as having sent forth His Son, and then having sent forth His Spirit. In verse 4 we are told that "God sent forth His Son, made of a woman," and this being so, His Son has become a member of the family of mankind. Then in verse 5 we are told the reason for this amazing action. The Son came to redeem man by His death, that men might be adopted and become members of God's family.

A prosperous business man was walking down a busy street when he felt someone brush past him and a hand slid into his pocket. Being an active type of person, he turned quickly and grasped the hand, and looked into the face of a scared young man. "Let me go," said the young man, but the grasp simply became tighter. "Why did you try to rob me?" asked the business man. "Because I am hungry," was the reply. The business man looked into the thin, drawn features and believed him, and so he said, "Come with me," and led the man across to a cafe where he gave him a meal.

"Take My Name"

After the meal the business man asked him again, "Why are you so hungry? Why do you find it necessary to rob to keep alive?" "Oh," said the young man, "I am an ex-convict, and I have tried to go

straight, but whenever I apply for work the people always find out about my past and refuse to employ me. You see, Sir, I am a man without a name."

The business man thought quickly for a moment, and then said, "I can do something for you. I can give you a name. I can give you my name. I have borne the name of Alexander James unsullied for the past forty years. I shall give you my name. See that you keep it as unsullied as I have." He took the young man and in this new name obtained employment for him.

Twenty years passed by and one day Mr. James's secretary entered his office bearing a business card, and on that card he was surprised to see the name, Alexander James. The visitor was ushered in. He was a fine looking man, well groomed, and obviously prosperous as he stood before Mr. Alexander James. He said, "I have come to thank you for what you have done for me. I have borne the name Alexander James unsullied from the day you gave it to me. Today I was made a partner of the firm in which you found me employment."

This is a parable of what can happen when men and women take upon themselves the name that is offered to them by God, "Sons of God." It is one of the great themes of the Bible.

Now our text in Galatians gives three steps in this transaction, namely, adopted, empowered and rewarded. First we notice the use of the word **adopted**. Sometimes we feel that there are some unfortunate connotations with this term. However, there are pleasant ones as well.

One day one small boy said to another small boy, "Huh! you're only adopted!" And the second little boy's head fell for just a moment or so and then briefly he looked up and said, "Well, if I am adopted, my father chose me, but your father had to take what he got!"

God Chooses Us

The thought behind adoption in our text undoubtedly points to the fact that God chooses men. But this is only one side of the coin. Other parts of the Bible deal with the same transaction.

In the third chapter of John the story is told of Nicodemus who visited Jesus by night, and in the discussion that followed Jesus told Nicodemus, "You must be born again." He was talking about the same transaction, but the inference that Jesus made was that Nicodemus should do something about it. Nicodemus had to choose to obey God. It is true that God will only choose those who are prepared to choose Him. These will be the **adopted** ones or the born again ones.

As the story of this transaction unfolds in Galatians 4, Paul points out that God does something more for us at the same time. He lifts men out of slavery. Verse 7 says: "Wherefore thou art no more a servant, but a son." The word **servant** comes from the Greek word "Doulos," which literally means slave. Back in those days two-thirds of the population of the Roman Empire were slaves. It is true

FROM WORTHLESSNESS . . .

Henry Wadsworth Longfellow wrote a poem on a sheet of paper, that paper today is worth \$6,000. That's Genius.

John D. Rockefeller could write his name on a bit of paper, and it was worth \$1,000,000. That's Capital.

A mechanic will take a sheet of iron worth \$5, moulding it to make it worth \$50. That's Skill.

An artist will paint upon a sheet of canvas, and sell it for \$1,000. That's Art.

But God can take a worthless, sinful life and wash it in the blood of Jesus and make a soul of more value than all the riches of the world. That's Salvation.

many of them were well fed, well clothed, and well cared for, but they all could be bought or sold at the whim of their masters, and they did not know what it was like to be free. How they must have envied the sons of the wealthy householder! These people knew what Paul meant when he said that God was offering them sonship.

Today there are very few slaves in that sense of the word, and yet most people are still slaves—slaves to their own desires, their emotions, or their cravings. And God's promise is to us that we will no longer be servants or slaves but sons, that these things will all be kept under control. How does He perform this? In John 1:12, the promise is found, "But as many as received Him, to them gave He power to become the sons of God." What is this power?

The Power Offered

This brings me to the second stage in this transaction as found in Galatians chapter 4. In verse 6 it says, "And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father." The power that is offered us is the power of the Holy Spirit, and when He enters into our hearts He gives us power to live victoriously. He fills us with such gratitude that we can then pray, "Our Father . . . hallowed be Thy name."

In the days when slave-trading was rampant, an auction was held in which a fine, powerful, aging black man was put up for sale. The slave's resentment and hostility was heard as he shouted to drown out the auctioneer's voice, "The man who gets me will get no work out of me. I refuse to serve him." The bidding commenced and, in spite of his outburst, the slave changed ownership at a surprisingly high figure.

A white man came from out of the crowd and led the slave away still muttering his determined refusal to serve his new master. In sullen silence they travelled to the homestead and, upon arrival, the owner directed the slave to a neat little cottage for use of the "hired man."

He handed the slave the key and said, "There you are, Joe, it's all yours; settle in and enjoy it. If you feel like doing a little in your garden, that's just fine." The black man looked at his new master in astonishment and said, "I don't understand. You know I am a slave, and I know I am a slave and I'm mighty mad. I said, I wouldn't work for you but . . . !" To which his kindly new owner replied, "No, you do not understand: I bought you with one purpose only, and that was to set you free." For a long minute the slave stood speechless as these words captivated his mind. Then suddenly he flung himself at the white man's feet and declared, "O Master, I will serve you till I die!" To know the love of God and to discover His purpose for us is to respond in a service that brings dignity, development and lasting satisfaction.

A Catch Somewhere?

Paul wrote about this in Romans 8:14, where he said, "As many as are led by the Spirit of God, they are the sons of God." Led, not driven. And today God calls men, saying, "My son, give Me thine heart." However, someone is likely to say, "Stop for a moment; there must be a catch somewhere. I'm not strong; I'm not handsome; I'm not intelligent; I'm just me! Why should God be interested in me?"

It is true that God is interested in great men like David and Solomon and Moses, but it is also true that He is interested in people like Peter and James and John, who were Galilean fishermen. It was to them He said, "I will make you fishers of men." To all who will hear Him He will say, "I will make you"—make you—just where you are at the top of your profession or as the boy that sweeps the shop. He will give reason to your existence, and dignity to your experience.

Now we come to the last stage found in Galatians 4:7. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through grace."

One hardly knows how to start to describe God's inheritance. Certainly there

will be a new earth, where there will be no more suffering, or death, and where no one will ask, "Why should I live?" We will be in God's presence, and the Apostle John, writing of this thrilling time in 1 John 3:2, says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Yes, the church has the answer to the question concerning the meaning of life. But it can only share this answer when it starts to treat all men as brothers, with kindness and consideration and trust.

After one of the recent American moon-probes, Apollo 8 brought back a photo of the earth as seen from the moon. After looking at it for a few moments Poet Archibald MacLeish commented: "To see the earth as it truly is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on that bright loveliness in the eternal cold—brothers who know now they are truly brethren."

This may be all right as far as it goes, but how much better to know that this earth is a part of God's creation, and that we are all brothers because we are sons of God.

Evangelism in Grafton and Maclean

M. CHAPMAN

Public Relations Secretary, Grafton

Tutankhamen's death mask! Petra! Rameses II! Yes, those dead men have been telling tales again. Pastor J. Carter, assisted by Brother M. Chapman and their wives, began simultaneous evangelistic campaigns in the north New South Wales towns of Grafton and Maclean in May, 1969. Grafton, the Jacaranda City, has a population of 16,500, and Maclean a population of 2,500. A good number in both places responded to the radio, newspaper and "walking advertisements" by attending the lectures throughout the year. It was a privilege to have Mr. Ian Robinson, M.H.R., the Federal member for the area, officially open the series and also attend a number of subsequent lectures.

The church programme for the year commenced in February and March with a series of revival meetings in the churches. These inspirational and practical meetings led into the Gift Bible Plan. With almost the entire church membership involved in the Gift Bible Plan, names of interested folk began to come in. The plan was publicized by Pastor Carter during his daily radio broadcast over 2GF during April. The value of the Gift Bible Plan has been illustrated by the number of students who have been baptized. The evangelistic lectures commenced in May and continued in both Grafton and Maclean until December.

Opposition

In spite of some active opposition by the Ministers' Fraternal at Maclean, and even threats of physical violence, God's work has prospered. God has blessed in a remarkable way this year and currently forty-two people have been baptized. Before the end of the year several more are expected to follow their example and join the remnant church. Church building plans are under way in Maclean to cater for the members in that area.

This year has illustrated the results which come as the laity combines with the ministry in evangelism. Brother Robinson from Maclean is busy with Bible studies each night of the week and has already seen a good number of baptisms as a result of his labours. Brother Plane, the tutor at the Grafton base hospital, enrolled twenty-five nurses in the Gift Bible Plan and consistently brought a number of these to the lectures. Three nurses have been baptized as a direct result of his work. Brother and Sister Kratz from Grafton knocked on doors with the Gift Bible Plan and they have since seen three people baptized of those whom they enrolled. These are some examples which come to mind.

It has been obvious to those participating in the programme this year that as the lay members co-operate with the ministry and as God pours out His blessing, hearts are softened and souls are saved. Those led to the Saviour this year have been blessed and those leading have been encouraged, strengthened and likewise blessed as they have seen what God can do today.

Counsels on Sabbath School Work at the Sabbath School Council

R. J. KING, Lay Activities and Sabbath School Secretary, Victorian Conference

THE DELIGHTFUL YOUTH CAMP at The Basin was the location for a Victorian conference-wide Sabbath school officer's council with Pastor L. B. Reynolds, associate secretary of the Sabbath School Department of the General Conference. From the very first meeting Pastor Reynolds emphasized the importance of the Sabbath school in the remnant church and read from Psalm 127:1: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

There is nothing safe, nothing sure, nothing enduring unless God's hand is underneath it and His smile above it. Built without His direction, the house must fall, and without His watchcare the city will go down.

I am convinced, he said, that the Lord built the entire Sabbath school programme, for no department of the church offers a greater soul-winning opportunity and potential than the Sabbath school. The messenger of the Lord, in "Counsels on Sabbath School Work," page 61, states: "The object of Sabbath school work should be the ingathering of souls," and again on page 10 we read: "The Sabbath school should be one of the greatest instrumentalities, and the most effectual in bringing souls to Christ."

The God-inspired words "most effectual" stimulated the evangelistic thinking of all the 186 delegates present.

Pastor Reynolds's first question was, "Do visitors find a welcome in your Sabbath school? If not, why not?"

In the "Sabbath School Manual" is the following counsel as to what visitors should find: "Visitors should find in every Seventh-day Adventist Sabbath school an atmosphere of reverence, friendliness and hospitality. Your Sabbath school officers may arrange to have the host or hostess of the Sabbath school hand to each visitor a welcome card. Do not bring up or discuss doctrinal subjects that might embarrass or offend. Refrain from unnecessary talking and visiting. Be friendly and give the visitors a genuine welcome." (Page 166.) The matter of greeting visitors should be carefully considered by the superintendent and the local Sabbath school council. Specific plans should be made to implement a comprehensive programme in all departments of the Sabbath school so that everyone who comes within our doors will receive a welcome.

Question Period

During the question period allowed after the presentation of each subject some important questions were raised.

Question: "Which plan does the Sabbath School Department of the General Conference recommend—the multiple class or the one class for the adult Sabbath school?"

Answer: "The multiple class plan." Pastor Reynolds stated with conviction that the time-honoured plan of conducting se-



Pastor L. B. Reynolds

parate small Sabbath school classes is in the best interests of the Sabbath school, particularly as related to group discussion or class participation in the study of the lesson.

The heart of the Sabbath school is the class where the teacher is a teacher and not a lecturer.

Those churches which have dropped the small class plan now regret it and others that have retained it have found it a source of great strength and blessing. Small classes encourage personal contact with the individual members, thus checking the missing member problem.

Question: "Is there any instruction in the Spirit of Prophecy on this matter?"

Answer: "In all the counsel given to us in the Spirit of Prophecy the multiple class plan is taken for granted."

Quoting from "Counsels on Sabbath School Work" we find the answer to the above question: "Teachers and pupils should awake to the importance of manifesting industry and perseverance in the study of God's Word."—Page 94.

"Every teacher, before he stands at the head of his class should have his plans distinctly laid."—Page 118.

"Teachers, meet with your classes. Pray with them."—Page 125.

During the entire council, every message was freighted with the importance of fortifying our minds by a daily study of God's Word and covenanting with God that we will study daily.

Daily Study. Do not neglect it—faithful Bible study will help you to do a more efficient work for God, your family and yourself. If we knew that twenty thousand dollar notes were hidden in the old family Bible we would turn every page until we found them; but there is something far more valuable in its pages, often hidden to the careless and indifferent—it is the salvation of Christ Jesus.

Faithful Bible study with the aid of your Sabbath school lesson will make you a more efficient worker for God and increase your spirituality.

All delegates expressed their delight and appreciation of the council. Let me share with you comments received from eight of the churches present.

Delegates' Comments

Colac. "We, the members of the Colac church, consider that this camp has provided more than ample instruction for all departments of the Sabbath school and we feel the need of greater consecration and application of material given. It is now up to us to put into effect, under the hand of God, that which we have learned."

Longwarry: "On behalf of the Longwarry representatives we would like to thank you for the inspiring messages and challenges given us during these meetings. God has readily blessed us as we have fellowshiped together. The thought that will stay with us the longest is the challenge to self improvement, which, if we can only put it into practice, will bring about a more efficient Sabbath school, dedicated to the winning of souls."

Dareton: "We, the delegates of the Dareton church, would like to record our deep appreciation of the feast of good things that we have enjoyed at this convention. We feel inspired to make a greater effort in our Sabbath school and feel we have many helpful suggestions to work on. The kindly, human and intelligent ministry of Pastor Reynolds has been something we will long remember."

Kerang-Swan Hill: "This gathering has been a new experience to me, as is the life

of an Adventist. (I am a newly-born Adventist Christian.) If I can gather into my mind a fair portion of the material presented at this conference and pass it on to my church, I, myself, and my congregation will be extremely enriched in our lives. Thanks be to God for the people He has guided me to fellowship with."

Ringwood: "We feel that we have received a benefit and blessing from all the meetings, as they have given inspiration to enthuse teachers and workers in the Sabbath school with the urgent task of winning souls for Christ. Our responsibility toward the spiritual needs of our juniors has been further impressed upon us, for these juniors are our responsibility. The main thoughts have been to strive for perfection in holiness."

Preston: "In particular we have gained the incentive to inspire and enthuse all officers to visit and win back our missing members, and new ideas to pass on to the teachers to inspire them to win souls through the lesson by portraying Jesus in every thought of the lesson. We desire to have closer communion with God and to prove worthy instruments in winning souls to Christ."

Camperdown: "The Camperdown Sabbath school and church members wish to thank all responsible for a most inspiring and impressive week-end which has drawn us much closer to our God and Saviour, with those of like faith. Our aim is to share our blessings (which we have received) with our fellow brethren of our own church that we may win souls to the fold of God. May the Lord guide us back in our own field as we put our hands to the plough that we may sow the seeds and not look back is our prayer."

Geelong: "We would like to thank those concerned for the opportunity of attending the convention and hearing the various speakers. We only hope that we can convey all of the blessings received and, if only a little, inspire our school and council to greater efforts in soul-winning both inside and outside our Sabbath school. Then with God's help we will be in the kingdom that much sooner and this week-end will have served its purpose."

During Pastor Reynolds's concluding address he declared, "The times demand aggressive evangelism by every department in the church of God—the Sabbath School not being the least of these. No department of the church is better organized, or has more capable leadership, than our local Sabbaths schools, taken as a whole. The Sabbath school council in every church should survey the potential openings within its reach for Sabbath school evangelism."

Shall we not dedicate ourselves, as leaders in God's work, for more earnest and efficient service through the Sabbath school, so that we may bring freedom to those who are bound by the cords of sin, and thus hasten the glad day when Jesus will come to gather His loved ones home?

Western Australia

HIGH DAY FOR THE MALLEE COMPANY

BRIAN C. S. PEPPER

AFTER SEVERAL MONTHS of building, with the usual frustrations and hindrances that seem to be part of all building projects, the Grass Patch church stood ready for the official opening and dedication. The church, constructed by tradesmen and farmers by voluntary labour under the direction of Brother Maurice Fairall, was built at an estimated cost of \$4,500 and is valued at \$12,000.

In his opening remarks prior to the opening, Mr. W. S. Paterson, president of the Esperance Shire Council, stressed the need of religious tolerance, that folk should learn to live in harmony with each other. He said that in the Esperance district the clergy and the churches worked well together. If the same spirit existed in Northern Ireland there would not be the disturbances we read about.

The president of the West Australian Conference of Seventh-day Adventists, Pastor C. S. Adams, gave the dedicatory address and prayer. During the course of his address he said a building did not make a church, but it was the people who gathered in it. He added that our personal witness in the district either brought credit to the church or discredit. Our lives were a reflection of our Christian experience.

Albert Kendell, foundation member of the company, gave the historical resume. He mentioned that for many years the only witnesses in the district were Sister Emily Mary Bowden, now deceased, and his mother, Sister Jessie Kendell. Following a mission by evangelist John Gray, a further seventeen souls were added to

the company by a baptism in the Salmon Gums Memorial church and also at the Kalgoorlie church.

A Nice Touch

November 9, the day set for the opening, brought visitors from near and far. Present were Pastor C. S. Adams, president, West Australian Conference, Brother H. J. Windeyer, secretary-treasurer, Pastor G. Helsby, former minister of the Mallee district, and Pastor Athol Sedgman, the incoming minister. Also attending was Father Leon Russell of the Esperance Roman Catholic Church, and a very good representation of the Catholic community. In the offering plate was this message: "Hoping this church will draw many people closer to God, will give them a deeper understanding of Christ, and help to establish a warmer relationship with fellow followers of Christ. From the Catholic Community of Grass Patch." Attached was a cheque for \$25.00.

The church, built of red modular brick, is of a distinctive and pleasing design. The interior has brick finish, and the seats are of dull red vinyl covering; a royal blue carpet covers the rostrum and the aisle, and a feature pupil catches the eye.



The crowd at the opening of the Grass Patch church, Western Australia.

(Photo: B. C. Pepper.)



WEDDINGS

BLANCH—PEARCE. In the sparkling subtropical sunshine that reflected her inner joy, Patricia Anne, the eldest child of Brother and Sister R. R. Pearce, came to the altar of the Coff's Harbour church, New South Wales, on December 14, 1969, to share the marriage vows with David Dudley, the eldest child of our well-known and esteemed workers, Brother and Sister J. A. Blanch. The new bride has given faithful service as a church school teacher at Castle Hill, Greater Sydney Conference, while David has been engaged in the work of the ministry in the Queensland Conference. Now these two young people will give united service for the salvation of souls, and we are confident the home they establish will witness to the stability and happiness of Christian marriage. May God enrich their joint lives. A. L. Hefren.

BOARD—STEICKE. In the presence of loved ones and friends, Thomas Rathjen Board and Laurie Constance Steicke were united in marriage on Sunday, December 7, 1969, in the Queen's Park church, Western Australia. Under appointment to serve as a medical assistant in the Fremantle hospital, Thomas is the son of Brother and Sister H. Board of Cannington; whereas Laurie is the youngest daughter of Sister Winnifred Steicke of Mount Barker, and the late Brother Theodore Steicke. Laurie, prior to the time of her marriage, was business teacher at the West Australian Missionary College. As another Christian home is established we feel this talented couple will make their home a dwelling where Christ will delight to dwell. G. I. Wilson.

DUNNE—PITCHES. It was a day of friendship, sunshine and happiness as many friends and relatives gathered in the beautifully decorated Croydon church, Victoria, on October 26, 1969, to honour Lesley Anne Pitches and Evan Alan Dunne as they were united in holy marriage. Both are well-known and respected young people in the Melbourne area, and the day proved to be a delightful climax to a wholesome friendship. May their home, with Christ as the head, be a centre of constant happiness. J. M. Johanson.

GILDERSLEEVE—YOULDEN. Six o'clock on December 23, 1969, found Kerol Douglas Gildersleeve in the Brighton church, South Australia, joyfully anticipating the arrival of his bride, Judith Marian Youlden. Judith, who is the younger daughter of Brother and Sister C. Youlden of Glengowrie, South Australia, has been in our teaching service in the Victoria Park school in Western Australia for the past two years. Kerol is the only son of Brother and Sister D. Gildersleeve of Fremantle, and is teaching for the Education Department of the West Australian Government. The solemn vows were taken in the presence of many relatives and friends, after which the guests sat down to the marriage feast in "Russell Court," Glenelg, truly a foretaste of the marriage supper of the Lamb. That Christ will be the abiding guest in their home was the sincere prayer of all present. V. J. Heise.

KANE—MITCHELL. At noon on Sunday, November 30, 1969, in the tastefully decorated Wahroonga church, New South Wales, Geoffrey Gordon Kane, son of Brother and Sister Gordon Kane of Ben Lomond, and Grace Lenore Mitchell, the eldest daughter of Pastor and Mrs. D. E. G. Mitchell of Tonga, met to exchange vows of fidelity to each other. As Geoff and Grace set up their home at Avondale, where Geoff will continue the theological course, we wish them much of God's blessing. D. E. G. Mitchell.

LINSLEY—MILLER. Margaret-Rose Miller was a radiant bride as she took her place by the side of Norman Christopher Linsley in the South Brisbane church, Queensland, on Sunday afternoon, December 14, 1969. These young people are held in high esteem in the Wynnum church, and we know that the home they set up in this area will be a further witness to their faith. O. L. Speck.

MCDONALD—TILL. The late afternoon sun added delightfully to the sacred occasion at Gosnells, Western Australia, on December 16, 1969, when Harold Graham McDonald and Christine Florence Till united their lives in marriage. Christine's and Harold's parents share in the joy of service as literature evangelists in Tasmania and Western Australia, respectively. Many gifts and expressions of love and appreciation were showered upon the bride and groom at the reception held at the Belmont church hall. We pray the Lord's rich blessing will cover their home and fill their lives with eternal happiness. K. E. Martin.

ROEDER—DANVERS. The evening of November 22, 1969, was a happy occasion for Susan Joy Danvers and Melvyn Lindsay Roeder when they met at the altar in the Moree church, New South Wales, to exchange their marriage vows. Their parents come from Parkes but the young people have been working in Moree where they intend establishing their home. Brother J. A. Blanch directed the reception where church members and friends gathered to wish them well for the future. We trust the Lord will richly bless them as they seek to witness for Him in this prosperous area. R. A. Wood.

ROAN—FITTOCK. On Sunday afternoon, December 14, 1969, in the beautifully decorated Taree Seventh-day Adventist church, New South Wales, Robert Allan Roan was united in marriage to Audrey Phyllis Fittock. Audrey is the eldest daughter of Brother and Sister Fittock of Taree, while Robert is the only son of Mr. and Sister Roan of Armidale. Both young people are greatly appreciated and highly esteemed by the members of the Taree church, and we feel confident that their home will be one in which the angels of God will love to dwell. J. J. Carter.

SUTCLIFFE—BACK. On Sunday afternoon, December 7, 1969, in the Rockhampton Seventh-day Adventist church, Geoffrey Charles Sutcliffe was united in marriage with Glenda Back, both of Rockhampton, Queensland. Many friends and relatives of this highly esteemed couple were present to witness the service and wish them Heaven's blessing as they united their lives. As Glenda and Geoff set up a Christian home in South Ulam, we know that it will be a home where the angels love to dwell. K. S. Ferris.

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URE—KILROY. Graham Bailey Ure and Ailsa Janeen Kilroy linked hands and lives on Thursday, December 4, 1969, and established another Christian home. Both young people come from Auckland, New Zealand, and chose the Brentwood Avenue church in this city for the occasion. Many friends and relatives gathered to wish them God's blessing and a life of happiness. Ailsa has been much appreciated for her faithful work in the Sanitarium Health Food factory office in Auckland, and we are confident that they will serve the Lord well in Titirangi, where they have built their home. R. E. Possingham.

WILKINSON—CERNIK. Before the altar of the Suva, Fiji, English church, which was tastefully decorated with exotic tropical blossom, Beverley June, second daughter of Pastor and Mrs. John Cernik of Fulton Missionary College, met Terence William, only son of Brother and Sister Ernest Wilkinson of Adelaide, and exchanged marriage vows. The heavy tropical showers of Tuesday, December 16, 1969, lifted for the occasion, and bathed the earth with pleasant sunshine, as though indicative of Heaven's blessing upon the young couple. May their united lives continue to be a blessing to the church in the Highlands of New Guinea where Terry is engaged in work at the Aveling Brothers sawmills. J. Cernik.

TILL
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COMES

BEHRENS. Lorrie Rhoda Behrens (nee Paine) was born in Geelong, Victoria, on October 23, 1887, and died in Shepparton on December 5, 1969. While in her teens, she attended religious meetings conducted in the Melbourne suburb of Ascot Vale by Pastors Corliss, Israel and Michaels, and was later baptized and became a charter member of the Moonee Ponds church. She was among the first to join the staff of the Sanitarium Health Food cafe in Melbourne, serving first as a waitress and then as matron. She also served as matron in our cafes in Auckland and Wellington. In 1918 she was married to Thomas Behrens, and after some years finally settled in Shepparton where she has lived with her husband and her daughter, Mavis, for the last forty years. To her devoted husband and her daughter, we tender our sincere sympathy, and with them anticipate with joy the coming of our Lord to unite us to loved ones nevermore to part. At the services in the Shepparton church, and at the graveside, the writer was ably assisted by Pastors Len Hay and Maurice Bland. C. F. Hollingsworth.

HAYES. Louisa Hayes was born in Grantham, Queensland, in 1894, and after a short illness passed peacefully to her rest on December 2, 1969, at the district hospital in Taree, New South Wales. Sister Hayes was re-baptized by Pastor Bartlett ten years ago, was faithful in her attendance at both Sabbath school and church, and was an active worker in the Dorcas Society. At the graveside words of comfort and assurance were spoken to her family and members of the Taree church. We are confident that our sister will rise to new life at the second coming of our Lord. C. T. Parkinson.

HELYAR. Miss Grace Helyar passed away unexpectedly on November 12, 1969, after a short illness of about a week's duration. Although physically handicapped by the effects of poliomyelitis, our sister lived an active life and was associated with a number of societies working for the handicapped. Although we mourn her passing, yet we rejoice in Sister Helyar's whole-hearted return to the Adventist Church shortly before her passing away at the age of forty-nine years. Words of comfort and hope were spoken to relatives and friends as we laid her to rest in the Goodna cemetery, Queensland, to await the call of the Life-giver. O. L. Speck.

KERK. Gustav Adolph Kerk, beloved husband of Sister Adelheid Kerk, father of Herbert Kerk, elder of Rockhampton, Queensland, church, and grandfather of Maureen, Bertie, and Stephen, passed away on December 2, 1969. Having come from Germany in 1913, Gustav Kerk pioneered the settlement at Milman, thirty miles north of Rockhampton, where many German folk were won to the truth by Brother Bernoth in those early years. As he was laid to rest we looked forward to the resurrection morning when death and sorrow will be for ever banished. A. G. Byrne.

KRINGLE. Born at St. Mary's, Tasmania, on October 13, 1898, Iris Victoria Kringle reached the end of life's journey on Sunday, December 21, 1969. For many years she had not enjoyed good health, and while her passing brought sadness to those of us who remain, to her it brought release and rest. Words of comfort and hope were spoken to the bereaved both at the funeral home and at the graveside by the writer. A. D. Pietz.

LANE. From all over Australia, expressions of sympathy have come to Dr. Marjorie Lane (nee Mee Lee) following the tragic death of her husband, Dr. Brooke Lane, on the very day, November 27, 1969, that the University of Queensland released the results of the successful studies in medicine by these young people. A large company of friends from family, church and professional circles assembled to honour the courage of this twenty-five-year-old man who battled so bravely in the face of humanly insurmountable odds. Dr. Cyril Evans flew from Adelaide to assist the writer in the burial service in Brisbane, when we reflected on Brooke's noble life, the fleeting nature of this earthly walk, and the rich comfort in the promises of God to care for His own. W. F. Taylor.

PERRY. Robert Leonard Perry, beloved member of the Collie church, Western Australia, after a prolonged sickness passed to rest on December 4, 1969. Having lived most of his life in Darkan, Brother Perry was widely known for his ability not only in civic affairs but also as a man of God whose radiant personality left an impact upon many a life. As a member of the Collie church he unstintingly served the cause he loved, and his passing will leave a gap difficult to bridge. It is never a pleasant task to farewell one of God's elect and that is precisely how Pastor A. V. Banbury and the writer felt as they stood before what appeared to be the entire township who gathered to pay their final tribute to one loved by all. The service at the graveside was conducted by Pastor Banbury and the writer. While not able to explain why Robert's life-work should terminate so abruptly, we have the assurance of a soon coming reunion morning, and this brought comfort to every believing heart. To Sister Perry (formerly Kathleen James), her two daughters—Glenis (Mrs. G. Perry of Tasmania), Laurel of Perth, and all concerned, we tender our condolences as we direct their minds to Christ's returning and the resurrection morning. G. I. Wilson.

PLAHN. Sister Anna Bertha Wilhelmina Plahn, charter member of the Rockhampton, Queensland, Seventh-day Adventist church, and eldest daughter of the pioneering Plahn family, passed to her rest on November 18, 1969, aged eighty-four years. Sister Plahn was a faithful and stalwart witness to the truth, whose personal labours within and without the church will long be remembered by recipient members and friends. We look forward to meeting her again on the resurrection morning. A. G. Byrne.

RUDGE. Mrs. Rosie May Rudge was called to rest at her home in Wairoonga, New South Wales, on December 5, 1969. Born in Tasmania on June 1, 1899, May, with her parents, in later years moved to Sydney, where, after graduating from the nurse's course, she was married to Harry Rudge. Here for over forty years this centre of hospitality was a rendezvous for workers from home and abroad, and for visitors from many places. Sister Rudge held an unbroken record of fifty-five consecutive years as a member of the Wairoonga church. As a deaconess and as a leader in community projects, our late sister spent her strength to the limit in helping others. A large gathering assembled at the Avondale cemetery for the funeral service when Pastor L. C. Naden, assisted by Pastor W. G. Turner and the writer, brought words of resurrection comfort and Christian hope to the bereaved. We share the hour of parting and yet of certain hope with the sorrowing families—the devoted husband, and the beloved daughters: Roberta, Mrs. Calvin Palmer; Doreen, Mrs. George Laxton; June, Mrs. Barry Medland; the six grandchildren, and the sister Peggy, Mrs. R. K. Frame of Washington, D.C. These, with the many other dear relatives and friends, will ever at her memory, "rise up and call her blessed." C. S. Palmer.

SCHOFIELD. John Ironside Schofield, at the age of sixty-nine responded to the call to lay down life's burdens on December 9, 1969. While Brother Schofield had known this message through his attendance at several series of mission lectures, it was only just two months

prior to his death that he was welcomed into the membership of the Caringbah church, New South Wales. All through his trying illness he had a very personal trust in His Saviour and he died with confidence in the return of his Lord and a certain resurrection. To his wife, Sister N. Schofield, and other members of the family the promises of God were extended to bring confidence and comfort. R. W. Howes.

UPCHURCH. Mary Elizabeth Upchurch passed quietly to her rest at the Mary Ogilvie Homes for the Aged, Hobart, Tasmania, on Sunday, November 30, 1969, after a long illness. Her trust was wholly in the Lord and in His blessed Word, which she studied daily. We laid our dear sister to rest at the Cornelian Bay crematorium on Tuesday, December 2, 1969, after a short service. Words of comfort were spoken to the relatives by the writer, assuring them of the hope of the resurrection morning soon to dawn. J. C. Dever.

WHITTAKER. Brother John Robert Whittaker of Cowra, New South Wales, died suddenly at the Cowra hospital on December 5, 1969, at the age of seventy-one years. He was one of nature's gentlemen and at the time of his death was elder of the Cowra church. He received the knowledge of present truth through the ministry of Pastor Eric House about twenty-four years ago. He leaves a sorrowing wife and family to mourn their great loss. He is very much missed by all the members of the church. After a service in a packed church we laid him to rest in the Cowra cemetery to sleep until the dawn of eternity breaks. Brethren Cameron and Simms assisted the writer. Surely his faith was in the blessed hope. Our deepest sympathy, mingled with words of hope from the precious Bible, brought comfort and confidence to the bereaved ones. W. M. R. Scragg.

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The secretary-treasurer of the South Australian Conference wishes to acknowledge tithe of \$1,682 from an anonymous source.

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and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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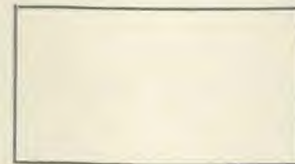
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FLASH POINT . . .

- ✧ Matron Rowe of the Sydney Sanitarium weighs in with two news items which make interesting reading. She reports that, in November, the sanitarium sent two of its graduate nurses, Sisters Ruth McRorie and Jane Carey, to the Royal Melbourne Hospital to undertake an Intensive Coronary Care Training programme, which they successfully completed. We won't give you all the details of the course, because, unless you had some medical background it would sound like a foreign language to you (for instance, what do you know about defibrillators, intra-aortic balloons and internal pacemakers—see what we mean?). There were representatives from every state in Australia (except Queensland) at the course, and it is with modest pride that we report that Sister McRorie topped the class and Sister Carey gained sixth place. Splendid work, ladies!
- ✧ Matron Rowe goes on to mention that one of their graduates of twelve months ago, Mr. Thomas Robinson, has just completed a very intensive Theatre Management course at the Wellington (New Zealand) hospital. He worked with some of the Dominion's leading specialists and in close conjunction with the Senior Officer of Public Health in New Zealand. And in the examinations at the end of the course where did he come? Right again! First in the class; and congratulations to you, too, Mr. Robinson.
- ✧ Over in Samoa they take their postage stamps seriously. And seeing some who read this are also keen philatelists, we pass on the information from the December issue of the "Australian Stamp Monthly." On January 19, Western Samoa issued (as commemoratives of the Independence of Western Samoa) four stamps which feature missionaries and their churches. The two-sene stamp will feature the old Adventist Sanitarium at Apia, and the stamp journal from which we cull this note has this information: "On May 1, 1895, the mission ship 'Pitcairn' left San Francisco with Dr. and Mrs. E. F. Braught on board. They landed in Samoa on November 10, 1895, when they opened a doctor's office and treatment rooms in an old three-storey home. Two sene is newspaper internal post rate."
- ✧ Further to that last item, you might be interested to know that the other mission bodies and personnel being featured on the stamp are: Seven-sene stamp: The Roman Catholic cathedral in Apia (with Father Louis Violette, S.M., featured); the twenty-sene stamp shows the church of the Latter-day Saints (Mormons) at Tuasivi; and the twenty-two sene stamp shows the London Missionary Society's church at Sapapali'i with the Rev. John Williams featured.
- ✧ If you want these stamps, what to do? The stamp journal says: "Collectors can obtain mint and used sets, as well as souvenir first-day covers, by remitting to the Philatelic Bureau, G.P.O., Apia, Western Samoa by bank draft, international money order or (if in Australia or the U.S.A.) convertible bank notes per registered post. Mint or used sets of four will cost 65 cents Australian or New Zealand, 73 cents U.S.A. or 6/3 sterling."
- ✧ Among the names of the successful candidates sitting for their finals in medicine in Sydney was that of Brother Rolland Ostring. After he has served his internship at Royal Newcastle Hospital, Dr. Ostring hopes to enter mission service. During the past year he has served as Sabbath school superintendent and head deacon of the Kingsford (Greater Sydney) church. We extend our congratulations to Dr. Ostring.
- ✧ Another whose name came out in the lists of successful candidates was Brother George Wilson, one of the elders of the Preston (Victoria) church and sometime missionary (1957-64) to New Guinea. Brother Wilson is now a Licentiate of the Australian College of Speech Therapists and will take up an appointment with the Victorian Education Department's Speech Therapy Clinic at Clifton Hill.
- ✧ Interested in books? Well, you will be especially happy to learn that Pastor Len Barnard (he of the aeroplane in the New Guinea Highlands fame) has written a book and our Signs sales manager (Brother Allan Maberly) has just been alerted that it is off the press and on its way here. Titled, "Banish the Night," this book is published in the Destiny series and will retail for \$1.50. Get this book and you can vicariously experience all the thrills of a flying missionary.
- ✧ The Missionary Book-of-the-Year for 1970 has now been named. Named! Why, it's off the press and on its way here! It is titled: "Short Stories for Positive Christian Living," but you may recognize it, if you are smart, as "Christ's Object Lessons." But you'd have to be smart because the whole concept of the book has been updated and it looks no more like what it was than that other marvellously presented book "Real Happiness Is" looks like "Steps to Christ," which it actually is.
- ✧ Now, still on this matter of the Missionary Book-of-the-Year, 1970: Let this be clear—ALL the original material is there; only the presentation is updated. It has four-colour pictures by your favourite illustrator (Harry Anderson, who else?) and retails for a mere \$1.10 (soft-back edition) and \$1.65 for the hard-covered edition. Incidentally, do you know what Sister White said of this book? She wrote that it was "ordained of God for reaching the people and overcoming prejudice."
- ✧ "Finally, brethren . . ." (adapted from an Anglican parish magazine): Try this experiment. Hold this square in front of you, about three inches from your mouth and breathe onto the square.



- If it turns green, see your doctor.
 If it turns brown, see your dentist.
 If it turns red, see your bank manager.
 If it turns black, see your lawyer and make your will.
 If it remains the same colour, your health is good and there is no reason why you shouldn't be present and on time for Sabbath school next Sabbath.