

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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At the close of the recent annual meeting of the Executive Committee of the Australasian Division held at Wahroonga in late November, the following resolutions were passed. The division officers believe that church members throughout the division will be interested to know the thinking of the brethren on matters of vital importance in 1972.

Gratitude to God

The reports presented at the annual meeting evince the leading and providence of God in all our church activities.

RESOLVED: 1. That we humbly and soberly offer our thanks to our Heavenly Father for His guiding and protecting hand over His people and His cause, and earnestly seek His divine grace to fit us in heart and life to be humble, spirit-filled instruments, ready always to follow His opening providence for the finishing of His work in our part of the vineyard.

2. That we express to our church members throughout the Australasian Division our sincere appreciation for their loyal and continued support of the work of God through their prayers, tithes and offerings, particularly in connection with our world-wide mission programme.

FURTHER: In view of the church's planned MISSION '72 outreach and the counsel of the messenger to the remnant that "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers" ("Testimonies," Vol. 9, page 117), and inasmuch as the spiritual growth of the individual church member is related to a great extent and dependent upon personal involvement in the soul-winning efforts of the church, we earnestly request the total involvement of the church in Australasia in connection with MISSION '72. We believe this could lead to the fulfilment of those divine forecasts of the church's telling witness in time's last hour.

FINALLY, we, the members of this executive committee, also pledge our full support of MISSION '72 by precept and example, and hereby dedicate our hearts anew to our God and seek His empowering grace to this end.

Following the adoption of this resolution, the members of the committee stood in an act of dedication as Pastor J. B. Keith led in a prayer of re-consecration.

Tent Meetings, Giseyni, Central Africa

ALVIN E. COOK, Ministerial Secretary, Trans-Africa Division

CAMPAIGNING in a three-masted mission tent in the centre of Africa does present some contrasts to campaigning in a theatre in the middle of Melbourne. And yet, the basic aims, the problems and the joys of evangelism, are comparable. People are people. Their basic problem is sin and their only hope is Jesus Christ.

In Giseyni we did not experience car-parking problems in the vicinity of the tent, although some evenings there were as many as five vehicles standing in the church grounds, and this is a large number in the heart of Africa. Bicycles were much more common. But most of our friends came "by feet," as they like to express it up there. And at times there was serious congestion in the "goat park." Fences are non-existent. This means that goats must either be attended or tethered. People returning from their lands tied their animals to bushes and tufts of grass in the back of the church grounds while they attended the service. Few greater causes of trouble could arise than animals straying into the surrounding bean fields. Serious penalties follow negligence. So "goat parking" space was very important!

Paper is a scarce commodity in Central Africa. So we provided pencils and sheets of paper for adults, to enable them to make a record of the Scriptures used, and the points presented night by night. Children were excluded from the plan. This presented the age-old problem of where childhood ends and youth begins. Those on the fringe were always far from satisfied. One young lad, by some half-measure, apparently managed to be issued with a pencil one evening, but no paper. I noticed him scratching away with his pencil on his thighs during the meeting, and thought that he was amusing himself instead of listening to the address. Imagine my surprise when, on investigating his activities later, I discovered that he had the outline of the subject, complete with Bible references, written clearly and neatly on the brown skin between his knees and the bottom of his mini-shorts! Where there is a will there is a way, and even in Central Africa, need is the mother of invention. One member of the audience meant to walk, quite literally, in the truth!

Influence of the Scriptures

There were ten African workers associated with the evangelist in the effort. The list reads like a random selection from the proper name supplement in the Oxford Bible. There was Japhet and Eliezer, Abel and Simeon. We had Ennias number 1 and Ennias number 2. Fortunately one was long and thin and the other short and stout, so they could be distinguished easily in spite of the identical names. Then there was Joab and Jonah and Eliele. Finally, we had one modern who bore a non-Scriptural name, Pastor Andre. The prevalence of Bible names in the country, and

especially among our workers, indicates the influence of the Scriptures in the lives of the people.

The opening meeting drew a large audience of probably 1,200 in all. Counting was virtually impossible. It is a constant source of wonder how African audiences are able to pack together. By showing pictures each evening we could have filled the tent to the same extent any night of the week. But we did not do this, for several reasons. First, it is more important to have the right people than an unmanageable crowd of sensation-seekers. Second, the African workers need to have a programme that they can reproduce in their districts, where electricity and modern aids are out of the question. Moreover, the good seed is still, and always will be, "the Word of God."

At week-ends, we gathered between three and four hundred people throughout the campaign. However, 600 assembled to hear us release the list of "Ten men in Giseyni who would not be in heaven." During the week nights, the audience ranged between two and three hundred.

Civilization focusses more and more emphasis on time. But time is not a big issue in the middle of Africa. Four-thirty p.m., the advertised opening hour of the meetings, is not, to people who work on the land, the exact point in chronology that it is to us. Many are without watches, and so it means "toward evening." Some may arrive on or about the right hour. But the tent never filled up until about ten minutes past five. With this in mind, we took up the first forty minutes with preliminaries, and began to preach at about 5:15 or 5:20. After that, people would continue to arrive right throughout the meetings. There were some who even missed the benediction.

Night Falls with a Bump

But the principle does not work at the other end of the meetings. Two lates in

one day seemed to be intolerable. It may be because night in the tropics falls, we could almost say, with a bump. And the coming of darkness is perhaps the most distinguishable time of day for the majority. They like to be home by the time darkness sets in, so the meeting must end at six. The fall of darkness can disperse a large section of the audience almost as effectively as offering a benediction. This means that the sermons had to be simple, direct and, above all, short.

During the fourth and fifth weeks of the campaign, the union departmental secretary, Pastor Caleb Bru, a Mauritian by birth, joined the team. With his facility in the French language he was able to make a valuable contribution to the development of the work among the elite of the town. The officials and leading men conduct their business in French, and all were visited personally in their offices or homes. This resulted in the appearance of the prefect at the meeting on several occasions. We would probably call him the mayor, but the position is somewhat different in that he is appointed by the central government and there are political responsibilities involved. This gentleman requested, and is currently studying, the Bible-in-the-Hand lessons. The junior prefect and his madame also attended in response to Pastor Bru's visit. Twice, the judge-president and the three associate judges, as well as the clerks of court, occupied the seats of honour in the tent. There is no question as to "who's who" in African society, and the audience expects to be segregated into its different levels.

Health Talks

Our own Adventist leper specialist, Dr. Ray Foster, flew into Rwanda on his routine visit during the campaign. He favoured us with several health talks in the tent. The large Roman Catholic hospital had requested assistance with his special skills, and Dr. Foster spent three days operating in their leper hospital twelve kilometres north of Giseyni. The leper control priest and the sister, both from Belgium, accompanied our doctor to the tent and showed real interest in the meetings. We know that God is no respecter of persons. But we also know that people certainly are. The appearance of civic leaders and important men in the tent quickened the interest of all parties in our programme.

Several times we were surprised with a visit from the local Roman Catholic priest. Sometimes he came alone, and at other



HISTORIC PICTURE GALLERY

times he was accompanied by another priest, and on one occasion three came together. They were always seated in places of honour and formally welcomed from the platform. Their presence relaxed some of the tensions that were apparent in their members. Probably 75 per cent of the audience were of Roman Catholic background. Others who had refrained from attending reasoned, "If our priest can go, then it must be good for us, too," and more made their way to the tent.

As important as the evening evangelistic meetings were, the morning school sessions conducted daily at 8 a.m. for the workers were even more so. Up to an hour-and-a-half was spent in Bible study each day. It is regrettable that some of the men have no more than six years of education. Two spoke English reasonably well, while about five were at home in the French language, which in the days of Belgian rule was the official tongue and is still used freely.

No D.A. or P.P.

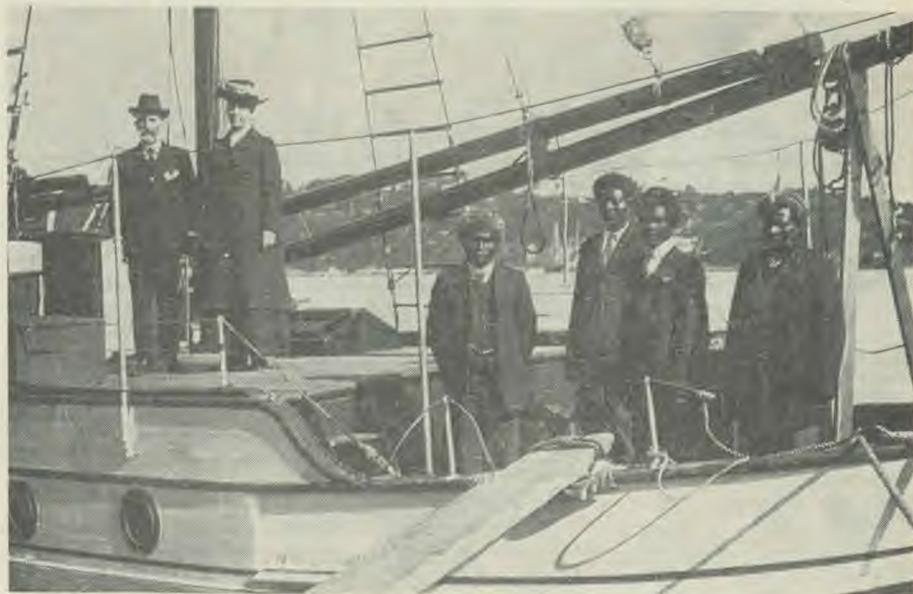
In Kenyarwanda, the local tongue, we have very little denominational literature. Can you imagine church members without "Desire of Ages," "Patriarchs and Prophets," "Education," "Ministry of Healing," "Thoughts from the Mount of Blessing," and the scores of other volumes that enrich our understanding and deepen our spiritual life? Think of the predicament of workers with little education and no access to a Bible commentary or to a concordance or, for that matter, to any of the standard works of the church, to say nothing of outside sources (which simply do not exist in their language). The ones who know French are a little better off. Those who read English are fortunate indeed, and have a great advantage over their brethren who are locked up in the local dialect. It is for this reason that the morning workers' meetings were of supreme importance. Through an interpreter it was slow, exacting work, but the light of comprehension that flashed on the faces of the brethren as a simply understood doctrine became plain, and the expressions of gratitude that they gave, made it pleasant and worth while.

One baptism was conducted in which fifteen folk were received into the church. At the present time, about ninety people are studying Bible-in-the-Hand lessons. Pastor Gataramo, the union evangelist, continued with the meeting series until December. Those studying will remain in hearers' classes for twelve months in preparation for baptism and for church membership.

Giseyni church is unique in Africa. It could very well be called the "garden church." Pastor Japhet has a keen personal interest in horticulture—as well as considerable skill. The extensive gardens are a blaze of colour with lilies, bougainvillia and poinsettia. By a well-planned planting of a red hedge against a background of green bushes, the name of the church and a welcome sign is spelled out in living letters. Congratulations to Pastor Japhet!



Pastor J. T. Howse and the late Pastor Kata Ragoso. The picture was taken at the North New Zealand camp meeting in November, 1946. (Photo, courtesy Pastor J. T. Howse.)



Pastor and Mrs. G. F. Jones on their mission ship, the "Melanesia," with four of their crew. (Left to right): Loudi, Keoto, Varani, and Loketo. (Photo, courtesy Mrs. G. Wills, Bundaberg, Queensland.)

EDITORIAL



THE YEAR OF THE RAT

THAT IS what 1972 is, according to those inscrutable folk, the Chinese. On their calendar, which has its roots in the sub-soils of antiquity, the lunar year 4670 starts on what we lesser breeds call February 15, 1972. According to the Chinese, we are about to enter the Year of the Rat. That is what they will call it; you'd better get used to it.

Now, according to these all-knowing people—and they have been around for a long time, and hence you had better not smile at their prognostications—if the sun shines on the first day of the Year of the Rat, the entire year will be a good one for the whole world. BUT. (You guessed there would be a catch in it, didn't you?) But sunshine or not, 1972, pardon, the Year of the Rat, is a time of "timidity and meanness." However, it could be fair enough for international relationships (which is just as well, seeing that President Nixon will be arriving in Peking in the Year-of-the-Rat-plus-six—(February 21 to you).

And another BUT. The Year of the Rat is a very bad one for marriage. Hong Kong astrologers say that the Year of the Rat is most inauspicious for connubial bliss, so if you are thinking of marrying, you had better get to the altar before Feb. 15, or else you could end up spending your life any old how, matrimonially. Your husband could turn out to be a monumental loafer; your wife could prove herself to be the worst cook since King Alfred; your husband could reveal himself as a wife-beater; or your wife could be the biggest nagger since Mrs. Job. All because of the Year of the Rat. The thing could have far-reaching and disastrous implications. Whatever you do, think twice before you marry once.

Chinese couples are not blind to the fact that they are about to enter upon a downright unfavourable time for celebrating the nuptials. Rather than move at a more leisurely pace, hundreds of them are scurrying into marriage so that they will beat the deadline and the attendant bad luck. Commendable, perhaps, but the whole thing requires a few comments which we in a more sophisticated society might well ponder.

Of course, most who read this (and that could be half-a-dozen; we are quite aware of the fact that not everyone reads editorials) are well and truly married. But on the off-chance that this page might fall into the hands of some prospective bride or groom who, wanting to while away an idle ten minutes might read this small treatise, we give forth a few observations on this most important of institutions.

"Marriage," the minister will probably intone in his wedding service, "is an honourable state." Is it? Yes, indeed, it sometimes is. But men and women, the two partners in marriage, can easily dishonour it; they can (in the words of the heathen Chinese) make it dishonourable by their "meanness and timidity." How often husbands and wives consider it some kind of smart play to score off each other. How often a wife has to jolly her husband into something that, in his courting days, he would have done cheerfully and readily! How often there has to be scheming and conniving to "get mum (or dad) in the right mood" before the simplest request can be made. What a pity! What a tragedy!

Of all the animal kingdom, man is the only creature who goes through a form and ceremony of marriage. This is one of the few things that distinguish man from the lower animals. (Others are his desire to consume vast quantities of patent medicines, and his ability to degrade what is beautiful and his penchant for destroying himself.) And the ceremony of marriage is arrived at by the simple device of courting a lady. This may be done in a variety of ways. He may send her flowers, or he may not. He may take her out to places of interest (to her) or he may not. He may buy her jewels and furs, or he may not. He may proudly present her to his parents and friends, or he may shield her from them. But whatever his method, he

will court her, woo her, be pleasant to her, show her his best side and do all manner of strange and foreign things so that he may make her happy.

Then comes the cruncher! They are married! And then the pretence ends. No more will he go through fire and water for the little woman. She can whistle for his attentions and she can live on her memories. And they settle into a groove which rapidly becomes a rut that eventually becomes a grave. And their marriage is buried in the mud of ordinariness. Again, a pity! Again, a tragedy!

God doesn't mean that your marriage should be hum-drum or stale. If it gets that way, there are only two people who could possibly be to blame: you or your partner. And the likelihood is that it is the both of you. And you who are about to trip down the rose-strewn pathway of matrimonial bliss should know that the most propitious of marriages can go awry, and the best-intentioned of brides and grooms can finish up as drab nothings. What to do? Ah, that is the question! As a matter of fact, it is a moral certainty that your marriage will die on the vine unless you do something about it. And it won't be because you went to the altar in the Year of the Rat, either. The best possible year for wedding-bells (according to astrologers, that is) can have its bumper crop of marital disasters. It all depends on the two principals. So here, from a couple of authorities, are a few principles to apply to your marriage so that you can avoid the pitfalls that engulf so many.

In "The Adventist Home," Ellen White lists the things that cause marriages to totter and fall. The list is remarkable for its brevity and comprehensive coverage of the subject. She lists: Trying to keep up appearances (we'd say "trying to keep up with the Joneses"), fretfulness, hasty speech, an inefficient wife, lack of self-control, scolding and complaining, a selfish and dictatorial husband, and self-will.

That is quite a list; every prospective bride and groom of whatever vintage ought to assess his/her partner for signs of any of these. The presence of even one of these in a character is sufficient to jeopardize the fairest of prospects.

In a book written nearly fifty years ago, we came upon two sets of considerations for choosing wives and husbands. A trifle old-fashioned they may seem today, but yet there is much wisdom in them. They are worth considering. The husband-to-be should ask:

"Does she keep her own room in order? Is she a good housekeeper? Can she bake good bread and prepare tasty, inexpensive meals? Can she do plain sewing? Is she neat and modest in her dress rather than stylish and extravagant? Is she intelligent and does she possess a practical education? Is she other than quick-tempered, sullen and moody? Is she an earnest Christian?"

And for choosing husbands, wives-to-be should ponder:

"Has he any bad habits or vices? Has he a practical education? Is he studious? Is he industrious? Is he cheerful and social rather than gloomy and morose? Does he treat his mother and sister well? Does he treat all women with courtesy? Is he kind to animals? Is he thrifty? Does he spend money on clothes, amusements and pleasures carefully? Is he generous and kind in his dealings with others? Is he a Christian?"

The author concludes with: "If a young man does not have these credentials of character, wait a while, young woman!" Wise words.

And husbands and wives must, in order to keep their marriages alive and flourishing, continue the early attentions—those actions and attitudes of courting days.

Actually, it may surprise the Chinese to learn that a marriage—good or bad—has nothing to do with the Year of the Rat.

Robert H. Parr

Appeal Story!

A MONUMENT TO SECOND MILERS

L. G. LARWOOD, Nursing Supervisor, Atoifi Adventist Hospital, Malaita

The last item on the programme of the Malaita Mission Session held at Atoifi was the dedication of the new Nurses' Home.

This is a cement-brick building and, as it is built on a sloping site, we were able to build a laundry and recreation area underneath.

The main floor has accommodation for sixteen nurses in two- and four-bed rooms, furnished with built-in beds, wardrobes and study tables. It also has a large lounge room.

One of the pleasing things about this building is that it was built by national carpenters with only a little supervision by myself. All joinery was done and furniture made by the carpenters in our own workshop.

Pastor G. A. Lee, the president of the Bismarck-Solomons Union Mission, in his dedication address outlined the medical work of the church, and the reasons for doing it.

Mr. J. Fifi, the local member for the Solomon Islands Governing Council, emphasized the need for local people to co-



Some of the Brisbane Water Pathfinders outside the Woy Woy church (North New South Wales).

operate with the church in the work of the hospital. He then cut the ribbon and declared the building open.

Over 11,000 letter-boxes later, and covering an area from Pa-tonga to West Gosford, thirty-five very hot people headed home with smiles of triumph because they knew that their effort had given our club two hiking tents, two large packs and one small pack.

No wonder the club members take such a proprietary interest in their packs and tents.



The new nurses' home at Atoifi Hospital.

operate and work together with the church in the work of the hospital. He then cut the ribbon and declared the building open.

Immediately after the dedication, we moved to the hospital chapel, where Sioka Jonah, one of our nurse aides, and Arni Arni, the M.V. "Dani" engineer, were married.

We have now turned the old nurses' home, which was a wing of the hospital, into a nurses' dining room, and have a kitchen under construction. When finished, it will be a big change from the twelve-foot-by-eight-foot iron shed at present in use.

Part of the cost of the building was met by people who went the second mile and kept on collecting for Appeal for Missions even after they had reached their aim. Malaita will again benefit from the Appeal Overflow in 1972; it is hoped to build a greatly needed headquarters for Malaita Mission at Auki.

CLIFFORD ANDERSON MEMORIAL BURSARY

TONY CAMPBELL (pictured) has received the Clifford Anderson Memorial Bursary for 1971. Most RECORD readers will not have heard of this bursary, so let us explain.

Dr. Clifford Anderson, who died in 1967, would have been known to many of our readers. In his will he made provision for financial assistance to a selected ministerial student at Avondale. Royalties from the sale of his latest medical book, "Modern Ways to Health," are to be invested, and the proceeds are to be used "for the training of young



ministers in the countries where the publications are sold." The fund is to be entitled "The Clifford R. Anderson Bursary Fund."

Initially, the aid shall be limited to the net interest income of the fund for the immediate preceding calendar year. When the fund has been built to sufficient size to support a student to an amount equivalent to one term's fees per year, aid shall be limited to this amount per student. The student is selected by the Division Committee on the recommendation of the College Board. Such factors as the individual's need and suitability for ministerial work are taken into consideration.

As mentioned previously, this year's grant goes to Tony Campbell, who is an outdoor student from Western Australia.

With rising costs in the field of education, it is to be hoped that further scholarship funds will be established to assist our young people in their preparation for sharing the good news of the coming kingdom. After all, isn't this the most important work on earth?

Fund-raising Is Fun

PAT CHRISTIE, Director, Brisbane Water Pathfinder Club

\$100 in three-and-a-half hours? Appeal for Missions? No—but it had the same method of organizing. Five cars, each with a leader, a map, a bundle of leaflets and six Pathfinders. Sounds just like the "Appeal," doesn't it? And in a way it was. The Brisbane Water Pathfinder Club was given a chance on October 10, 1971, to earn \$100 by letter-boxing notices for a

"Instant Family"

MAISIE FOOK

I SUPPOSE everyone has happy experiences he treasures, re-lives and tells to his friends—like the Sabbath we went to Toowoomba.

Late in 1957 we—my husband, myself, our son aged seven, and daughter aged two—moved temporarily from Sydney to the hot, dusty, tiny outback Queensland town of Inglewood.

We were the only Adventists there.

On Sabbath mornings we four conducted Sabbath school. On Sabbath afternoons, we went to the bush. The day was long and lonely.

Then one Sabbath we rose early and drove ninety miles to Toowoomba. Members were still arriving for Sabbath school as we walked up the path to the neat, cream-brick church. "Good morning. It's so nice to have you with us." "Just visiting? Oh, we were hoping you were new members. We love having visitors. Come along inside."

And as we passed the seated members, smiling faces beamed a heartfelt welcome.

After church we were swarmed. Unfortunately, we could accept only the first invitation to lunch.

We walked into the Freyling home as if it were a weekly habit, and as Jean and I prepared lunch together, it seemed she had always been my sister.

Is there a greater joy than instant family?

It was the same when we toured Asia in December-January, 1965-66. In Tokyo, Taipei, Hong Kong and Manila—Americans, Japanese, Chinese, and Filipinos—everywhere and with every nationality we were thrilled by the love and service of instant family. Just last week my mother-in-law, who isn't an Adventist, spoke again in wonder of the kindness of the "strangers" we met as we travelled.

Of course, when we think of families we think of mothers, and my mother is one of the greatest mothers in Israel. Countless "wandering Jews" has she welcomed into our home in Tenterfield in northern New South Wales. Countless "other sheep" are in the fold because of her ministry.

I can't remember her ever reading stories to us, playing with us, or taking us out—she was always too busy helping someone. And she taught us to help her. We served the drinks for the ladies who helped her pack clothes for refugees; we chose the bread from the tin, or the fruit from the cupboard for the tramp at the door; we gave our clothes to the aboriginal family, or we left her in peace to prepare her next Bible study.

Shim Chung Sup

But she didn't forget our training. No, indeed! She heard the words of the Lord God of Israel and taught them diligently unto her children. She talked of them when she sat in the house, when she walked

by the way, when she lay down and when she rose up. Nagging, we called it. But now our lives exude our thankfulness for a godly mother. Nothing is valued more than the lessons she taught.

Perhaps one which impressed me most is the lesson that our lives here are temporary. By far the wisest plan is to use our talents and means to lay up treasure in heaven. We may fill our homes with fine furniture and our cupboards with fashionable clothing, we may drive around in expensive cars, but one day they will all be rubble. "The only things we can take to the Kingdom are our characters and the souls we have worked for," she said.

I remembered her words again the other day when I received a big, brown envelope from Shim Chung Sup. Mr. Shim is a Korean Adventist layman who has a family of 150 orphans in Pusan. I opened the envelope and, one by one, looked at the pictures and reports of thirty-one children. The letter said:

"Dear Mrs. Fook,

"The orphans and staff members of our orphanage as well as I sincerely pray that God's rich blessings and grace be upon you always. It was so thoughtful of you to send us the package with the material in it, and we made summer clothing for the orphans in our orphanage with the material from you, and the children enjoyed wearing them. We also will make winter clothing with the material from you, and I believe the children will realize the warmth of your love again wearing the clothing.

"Your letter of June 15th reached me well, and I am sorry for my tardiness in writing back to you, but I have been too busy since with the children's summer camping on the beach and the children's Summer Bible School and others, but now the most busy things are all over and I am writing this now, and I wish you will forgive me with your love. It would be a great help if you could find the sponsors for the children, the history of whom I am sending now, and then the children will write to their sponsors monthly. It would also be of great help if the sponsors could send support of \$10 monthly for the child-care orphanage. As soon as you notify us the sponsor of the children, the children here will write directly to their sponsors. The children will tell their sponsors by themselves through their monthly letters.

I will write to you again soon next time. May you stay healthy and happy always.

Very sincerely yours,
Shim Chung Sup."

What an interesting way to lay up treasure in heaven, I thought—and here are thirty-one opportunities for church groups, Dorcas Societies, MVs, JMV's, families or

individuals. And won't they be happy up there, at that great re-union, when we will all re-live our happiest experiences, and Park Young Joon, or Kim Sook Ja, or Woo Sik Eh, or Kang Jun Un, grasps their hands and says, "Brother, it was you who helped me here!"

Is there any joy greater than instant family?

Gems from Mt. Diamond

T. R. BRASH

NOW I can say with feeling, "I was there! I saw them march, I heard them sing; two hundred of them—teachers and students on their way down 'Frangipani Hill.'"

Two abreast they swung across the rough causeway that bridges the mangrove swamp, then halted before the floral palm arch that partly screened the dark waters of "our tropical Jordan" as it flowed on to meet the Coral Sea. "Em I ples Jordan. . . ." volunteered a bystander from the highlands of New Guinea. ". . . Em I ples . . . Jordan . . ." I repeated slowly. For one displaced person at least, the true significance of the event and place had not been lost sight of.

When short-lived spring comes to Mount Diamond early each October, colourful "frangipani time" is ushered in, and since the art of self-adornment comes easily to these sons and daughters of Papua-New Guinea, it is not surprising to see young people wearing garlands of flowers as necklaces and coronets; worn in a manner befitting the season and sacred occasion.

As the song of welcome ended, Pastor Oli Lui took my hand. Together—Papuan and European—we waded until we found a safe footing. Together we turned to face our congregation. Together we stretched out our hands in a gesture of welcome. In response to Him who led the way to Jordan of old, twenty-seven "gems from Mount Diamond" came forward. Each gave his personal name-card, then confessed the name of Jesus Christ and yielded to the enclosing baptismal waters, wholly identifying himself with Jesus Christ in death . . . and in life.

A small quiet-mannered student handed me his printed name. I read aloud "Amos." His dark eyes met my gaze. "Amos," I questioned, "what do you intend to do with your life?" All on the shore line heard the answer: "I want to become a missionary, sir." I could only solemnly repeat, "Amos, I baptize you . . ." Amos, another "gem from Mount Diamond."

It was still early morning, Sabbath, October 9, 1971, when the "riverside church" service ended. Not quite. Spontaneously, Pastor John Richardson, president of the Central Papuan mission, led the way down the line of newly baptized young people,

(Concluded on page 14)

CONTRARY to the "it-is-finished" attitude towards public evangelism in the conservative Western District of Hamilton, Victoria, I am happy to present this success story.

For the past twenty years, Hamilton church has survived only by the undaunted spirits of several loyal and faithful members who determined, by God's grace, to let their light shine even amid adverse conditions.

Hamilton was first introduced to the great Advent message some fifty years ago by the fruitful efforts of Pastor H. J. Harker and Miss Hoggood. The result of this work was seen in a group of people who were formed into a church company, one of whom at that time was a small child, later to become known as Pastor Alvin E. Cook, now of the Trans-Africa Division, working in Salisbury, Rhodesia. The pioneer evangelism of Pastor Harker and Miss Hoggood was not in vain, for the Cook name has survived four generations in the church to this date. Mrs. Cook senior, now in her eighty-sixth year, is still a most regular church member at Hamilton, along with the writer and his wife. Children of the third and fourth generation have moved away, but still remain loyal to God's truth.

Another member worthy of recognition is Mrs. Elsie Warburton, now in her eighty-seventh year, who is the only other person of the original company still meeting each week. I challenge anyone to her record of unbroken service as treasurer in God's church for forty years. She was forced to relinquish her office because of sickness only a few months ago. When housing was difficult, our sister permitted our ministers with their families to use her own home in order to help the preaching of the gospel in this community.

Sequel to "Mission Impossible"

MISSION ACCOMPLISHED

C. H. COOK

Difficult Area

There have been numerous attempts over the years by evangelists to break through the gloom of indifference in this district, but without success. This is a strong Lutheran and Catholic area and it has been difficult for the third angel's message to penetrate this tradition and antagonism. However, during this lean time, the small group pictured with this article, along with a few others, met weekly at the church to study the Word of God. They determined to keep the doors open at all costs, knowing that one day the big break would come, and the gloom would lift.

At last "the big break" did come, in the form of Pastor Raymond C. Swendson and his team during the past two years. While running a campaign in 1970 at Portland, fifty-four miles away, Pastor Swendson also succeeded in baptizing enough people in the Hamilton district to double the little company's membership. In 1971, Pastor Swendson, assisted by Brother P. Raymer and Brother N. Watts, started a strong campaign in the city of Hamilton, of which you have already read in a recent issue of this paper.

The campaign has now concluded, after running from May to December, a mammoth task for the team, but more so for the faithful church members who fully supported the mission to the best of their ability.

Not In Vain

The efforts put forth, however, have not been in vain. During these past two years, the Hamilton company has witnessed seven beautiful baptismal services. This, along with the amalgamation of the small



Pastor Ray Swendson.

migrant company at Dunkeld, twenty miles away, has filled our little church, approximately fifty souls meeting regularly Sabbath by Sabbath. Surely we can exclaim, "What hath God wrought!"

With approximately 700 per cent increase in membership, I ask you, what company leader for a quarter of a century could keep silent? This to me is "Success in the West," and certainly "Mission Accomplished." We have been made aware of the power of the Holy Spirit, and though overjoyed to tell this story, yet we are very conscious of our utter dependence upon our great God.

Our story does not conclude, for all is not finished yet. We believe God has many more in Hamilton who will yet respond to the call of their Saviour. The next thing that will be needed is a bigger church. I thank God for His church, His leaders and His co-workers. "This gospel of the kingdom WILL be preached in all the world and then WILL be the end come."

Footnote by Evangelist R. C. Swendson. Dear Reader,

In conjunction with the mission success, on September 1, 1971, the writer of the above article, Brother Clem Cook, was unanimously elected Mayor of Hamilton, adding further testimony to the standing of God's remnant church in the city of Hamilton. Please join us in prayer that God will continue to magnify Himself in this corner of His vineyard.



The little group who have carried the torch for twenty years. Front row (left to right): Mrs. Wilmott, Mrs. Warburton, Mrs. Cook. Back row: Mrs. A. Durbridge, Mr. Clem Cook (company leader), Mrs. Gwenneth Cook and Miss Julene Cook.



The group which now meets Sabbath by Sabbath in the Hamilton church. The newly renovated church is bursting at the sides.

For Dundas: A Pathfinder Workshop

MRS. P. CHESTNUT, Press Secretary, Dundas Church (Greater Sydney)

AN OUTDOOR evening ceremony was the culmination of many months of planning and voluntary labour when the Dundas (Greater Sydney) Pathfinder Club opened its new workshop on September 22, 1971, before a gathering of parents and friends.

Guests were Pastor D. Weslake, MV secretary of the conference, his assistant, Pastor B. Craig, and Mrs. E. Neirinckx, district director for the Western Pathfinder Clubs. This latter position in the Pathfinder organization is a new one in the division, and Mrs. Neirinckx's work as liaison officer between the youth department and the clubs is very much appreciated.

The church elder, Brother C. Boulting, outlined the aims and objectives of the club to those present. He spoke of the club's growth and the church hall facilities not being adequate for the children to carry out their hobby activities.

He said, "The Pathfinders were very enthusiastic over plans for their own workshop, and in a matter of weeks they had raised the sum of \$700. They came to me and said they had done their part and asked the church to match it dollar for dollar."

Additional gifts and donations came to hand, and the workshop, the fourth one in the conference, was built by voluntary labour. It is a sixteen-foot by thirty-foot weatherboard and fibro building with storeroom underneath. It is valued at over \$2,000, and the equipment includes a wood lathe and a band saw.

Following Brother Boulting's remarks, the uniformed Pathfinders were inspected by the visiting guests, and the workshop was declared officially open by Pastor Weslake.



Dr. Noelene Cappe lights the large candle, which is symbolic of the spirit of Pathfinding.

A second ceremony was conducted shortly afterwards in the church. Twelve new members were accepted into the club membership following an induction ceremony by candlelight, when each candidate lit his candle from a large candle, which was symbolic of the "spirit of Pathfinding."

As the colourful ceremony concluded, I am sure that we remembered the words of Brother Boulting spoken earlier in the evening. He had said, "I hope that as older people in the church, we will not forget the responsibility of helping our young people and training them for service."

ADVENTIST ECUMENICAL MOVEMENT

PAMALA GRAY

BY HER very name you might suspect the M.V. "Angelino Lauro" to be an Italian ship, and you would be quite correct. Also, you would be correct if you assumed that if there was a ship's chaplain on board, he would be a Roman Catholic. For the "Angelino Lauro" is a sizable twenty-four-and-a-half-thousand-ton Italian ocean liner, and she boasts a very neat little chapel and her own resident priest.

On a recent trip from Australia to England, which is her normal north-bound run, this same ship was the scene of quite an interesting experiment in ecumenism, Adventist style.

It was found by scanning the ship's bulletin that there was a daily mass for Roman Catholic passengers, with a weekly Sunday service, but, interestingly enough, nothing for Protestant voyagers. Some-

thing was obviously wrong, for there must have been some 600 non-Catholics on board. Many of these unfortunate people began to voice their feelings aloud about the unfairness of the whole set-up. Their cries reached the sympathetic ears of my husband, Brother Don Gray, one lunch-time as, over plates of spaghetti, his two Anglican table companions explained the situation. Needless to say, he went fairly quickly into action to try and right matters.

After he made representation to the purser, and had a chat with the priest, a notice appeared in the ship's bulletin to the effect that a service would be held for all Protestant believers on the following Sunday. The preacher, they stated, would be the Rev. D. Gray, and the subject, "The Greatest Decision in Life." Fifty people turned up to hear about the salvation that is available to them through Jesus Christ. The hymns were played by a Catholic young lady, the Scripture reading was given by a Presbyterian lay-preacher, the "Old Rugged Cross" was sung as a special item by a very talented Pentecostal gentleman, and the collection was taken up by an Anglican clergyman.

The Second Coming

At the next service, Brother Gray preached on the Second Coming of Christ. There was a good attendance, and at this service a Baptist lady played the organ, an Anglican gentleman read the lesson, a Baptist lay-preacher took up the collection, and none other than the priest himself handed out the hymn-books! With everyone feeling ecumenically minded, it wasn't difficult to get a discussion group going. This was very well attended and appreciated by those who were interested in studying God's Word. One gentleman, a former alcoholic and ex-Catholic, was moved to give \$10 for our mission work, and he also gave up smoking and eating pork, and asked for our Gift-Bible course.

Another man asked for his baby to be christened. When told that this was not Scriptural, and after being shown from God's Word the right procedure, he requested a dedication service for his little baby girl, which Brother Gray duly carried out. This gentleman was of the Brethren faith. One more immediate result was that a Pentecostal gentleman asked for lessons on Adventist beliefs, and this is being attended to.

The writer of this little episode, not wanting to be left out, answered an urgent call, which came over the ship's "tannoi" system, for Sunday school teachers. How wonderful it was to hear about thirty children of all denominations singing "Jesus Loves Me" and "This Little Light of Mine" in good Adventist style! We even managed to dig up a robe and crown for one little item. We had to use a castanet in place of a harp, but no one seemed to notice the difference. One little fellow asked if we could have Sunday school again on Monday! I don't know who enjoyed it most, the children or the teachers.

(Concluded on page 14)



After the official opening of the Dundas, Greater Sydney, Pathfinder workshop, some of the Pathfinders were photographed with some of their craft work.

"HE GIVETH MORE GRACE"

HOWARD G. DAVIS

"MADANG, SIERRA DELTA ALPHA. REQUEST SIX THOUSAND SOUTH." The "Andrew Stewart," alias VH-SDA, trembled like a spirited steed anxious to be up and away, while that mere human, Len Barnard, waited on Madang for that magical word "Roger." But even then we still waited on the Togoba airstrip—this time for our pilot's "word of prayer" that the Lord would bear us through the skies and set us down safely.

Pastor Harold Harker (president of the Western Highlands District), Pastor Ian Watts (Lay Activities and Sabbath School secretary for the C.S.U.M.), Pastor Josep Mave (Temperance secretary, C.S.U.M.) and the observer from "down south" made up a good load; so, after landing us at Komo airstrip, the plane went back for our cargo and some bags of Dorcas-Welfare goods to make the second trip worth while. (Ladies, you are doing a grand work!)

Pastor Ed Parker, from the Wabag area, and Brother Allen Foote, director for the area, met us at the strip, a comfortable four-mile leg-stretcher from our destination.

District meetings are programmed for the latter part of the year in the Highlands, and the two we were to attend were at Kugubalu and Habare, over the border into the Papuan section. Kugubalu church had been enlarged and renovated, and the church membership would henceforth include a smaller group from Handamanda.

All of this called for a service of dedication and reorganization, including the appointment of an extra elder. The committee on nominations did its work with commendable alacrity, and the blessing of God was sought upon men and women dedicated to the finishing of His work among the Huli people.

Earnest national missionaries sought refreshment and counsel at both the district meetings, and returned to their work with whatever supplies of printed helps they could obtain as well.

Talime Hopego, one of the ten baptized at the close of the Habare meetings, met strenuous opposition from her husband. He threatened to divorce her if she persisted with her decision. Finally he relented enough to say that she could be baptized as his wife if her "bride price" was repaid. Under the circumstances, he was not entitled to this; so, despite his opposition, Talime publicly confessed that she belonged to the great family of God.

"He giveth more grace."

ONE "JUSTIFIABLE MEANS"

W. W. FLETCHER

IF YOU want a good book featuring Seventh-day Adventists to put in a public library, let me take the opportunity to recommend to you the book entitled "The Unlikeliest Hero." Now, why should I introduce this book to RECORD readers to put in public libraries?

People who visit public libraries like to read books of biography. Generally, books placed in the religious section or theology section of public libraries are by-passed too often because of prejudice. However, we have recently discovered through one of our laymen, Brother Paul Calleja, that the book "The Unlikeliest Hero," which was placed in the biography section of a public library in Western Australia, has been read extensively over the past two years. On looking at the dates on the fly leaf, the book has hardly been in the library shelves. "It is out constantly," said the librarian.

Now, dear RECORD reader, if you do not know what the book "The Unlikeliest Hero" is about, let me briefly tell you that it features the non-combatant responsibilities of Seventh-day Adventists in time of war and, in particular, our well-known Desmond Doss.

Why not get a copy of this book yourself and put it in your own branch of the public library?

"We must take every justifiable means of bringing the light before the people."—"Evangelism," page 36.



"Hear the kaukau dropping," sang Pastor Zacchæus as he led the singing at Habare during the collections. But you don't put your eggs in the kaukau baskets.



A "Huli" friend enjoys the get-together as Pastor Ian Watts shares his good humour with John Matiabe, elder of the Kugubalu church. (Photos: H. G. Davis)

Adventist Confession of Faith—7

I BELIEVE . . .

That the Seventh Day Is the Sabbath

LEONA G. RUNNING

THEN JESUS, armed with the power of the Spirit, returned to Galilee; and reports about Him spread through the whole countryside. He taught in their synagogues and all men sang His praises.

"So He came to Nazareth, where He had been brought up, and went to synagogue on the Sabbath day as He regularly did. He stood up to read the lesson and was handed the scroll of the prophet Isaiah." Luke 4:14-17, N.E.B.

Our Saviour and Example kept the seventh-day Sabbath and regularly joined with the people of God in public worship and instruction from the Bible—the Hebrew Old Testament Scriptures. (He obviously was able to read the day's lesson from the Isaiah scroll.) In the further context in Luke 4, He applied the prophetic words to Himself and His work on earth at that time (doubtless speaking in Aramaic).

While walking to Emmaus with the two despairing disciples on the day of His resurrection, He likewise opened to their understanding "the passages which referred to Himself in every part of the Scriptures," chapter 24:25-27, N.E.B. He had earlier told the Jews who thought He blasphemed by claiming equality with the Father, "You study the Scriptures diligently, supposing that in having them you have eternal life; yet, although their testimony points to Me, you refuse to come to Me for that life." John 5:39, 40, N.E.B.

It would be enough for us to have Jesus' example to follow; but there is more—He is the Creator, the One who made the Sabbath in the first place: "When all things began, the Word already was. . . . The Word, then, was with God at the beginning, and through Him all things came to be; no single thing was created without Him," chapter 1:1-3, N.E.B.

"He is the image of the invisible God; His is the primacy over all created things. In Him everything in heaven and on earth was created, not only things visible but also the invisible orders of thrones, sovereignties, authorities, and power: the whole universe has been created through Him and for Him. And He exists before everything, and all things are held together in Him." Col. 1:15-17, N.E.B.

Turning to the Genesis record of Creation, with the New Testament understanding that Jesus was the Creator, let us review how He made the Sabbath in the beginning: "Thus heaven and earth were completed with all their array. On the seventh day God completed the work He

had been doing. He rested (ceased) on the seventh day after all the work He had been doing. God blessed the seventh day and made it holy, because on that day He had rested (ceased) after all His work of creating." Gen. 2:1-3, Jerusalem Bible.

The New English Bible here follows, instead of the Hebrew text, the Greek Septuagint version, which influenced the Syriac version, by reading in verse 2: "On the sixth day God completed all the work He had been doing, and on the seventh day He ceased from all His work." Apparently that word bothered the early translators of the Hebrew text; did God have some tag ends of work left over, to finish up on Sabbath morning? That could not be! So they thought the number must be sixth instead of seventh. However, there are other ways to understand this passage.

One is that He ended His creative work by making the Sabbath, which He could do only on the seventh day. Also, the verbal form in the Hebrew text (a piel form) can well be translated, with E. A. Speiser in the Anchor Bible Genesis, "On the seventh day God brought to a close the work that He had been doing, and He ceased on the seventh day from all the work that He had undertaken," or, "And on the seventh day God declared His work finished which He had made," with A. Heidel, *The Babylonian Genesis*, page 127—again the declarative usage of the piel form. (Emphasis supplied in the above quotations.)

No wonder that Jesus, conscious of who He was, stated: "The Sabbath was made for the sake of man and not man for the Sabbath: therefore the Son of Man is sovereign even over the Sabbath," (Mark 2:27, 28, N.E.B.)—after all, He had made it!

How He Kept the Sabbath

As Lord or Master or Sovereign of the Sabbath, He gave mankind numerous examples of how to keep it holy. When He made it, He "hallowed" or "sanctified" it, or "made it holy" or "declared it holy" (the verb form again is piel), setting it apart for holy use. His "resting" at the end of the six days of Creation was literally "cessation" because the work was completed, and the word Sabbath is a noun derived from the verb meaning "to cease."

The Jews on returning from the Babylonian Exile had become firmly convinced of what the prophets had tried to tell them earlier—that as punishment for their sins, including Sabbath-breaking, they had been driven from their land. Now they would make such a hedge around the Sabbath law (which, by reminding them of the Creator, helped them avoid idolatry) that never again would they be guilty of bringing such catastrophe upon themselves!

They developed more than 1,500 rules for proper Sabbath-keeping! It became a terrible burden upon the people even to learn what was necessary, let alone to carry it all out.

Pharisaical Extremism

The strict Pharisees were extremely provoked that this young Teacher and Healer bypassed all their precise safeguards and allowed His disciples to thresh grain as they passed through a wheat field (Matt. 12:1-7), and that He even went so far as to heal sick people on that day, right in church, too—such as a man with a withered hand, who had been that way for many years and surely could have waited until after sunset or the next day to be healed! Furthermore, on that occasion (Mark 3:1-6) Jesus had come right out and challenged them, "Is it permitted to do good or to do evil on the Sabbath, to save life or to kill?" Verse 4, N.E.B.

In Matthew's account of this event Jesus reminded them that if they had one sheep which had fallen into a pit or ditch on the Sabbath, any one of them would lift it out, in order not to suffer economic loss of an animal: "And surely a man is worth far more than a sheep! It is therefore permitted to do good on the Sabbath." Matt. 12:11, 12, N.E.B. Challenged and embarrassed, the Pharisees reacted by beginning to plot His death. But He was trying to show mankind how they should keep the day He had made for man.

We usually refer to the Sabbath commandment in the moral law of Ten Commandments in the form found in Exodus 20:8-11, one of God's "Remembers," where the reason for the command is given in the words, "for in six days the Lord made heaven and earth, the sea, and all that is in them, and on the seventh day He rested. Therefore the Lord blessed the Sabbath day and declared it holy" (N.E.B.). In the repetition of the law in Deuteronomy 5 another reason is added, pertaining to the experience of Israel: "Remember that you were slaves in Egypt and the Lord your God brought you out with a strong hand and an outstretched arm, and for that reason the Lord your God commanded you to keep the Sabbath day," verse 15, N.E.B. Ezekiel gives still another reason for keeping the seventh-day Sabbath: "I gave them My Sabbaths as a sign between us, so that they should know that I, the Lord, was hallowing them for Myself." Ezekiel 20:12, N.E.B.

Is the Sabbath, then, merely a Jewish commemoration? No, for Creation is to be commemorated by it as stated in Exodus 20, and something in the very experience of Israel showed that it was already known long before the giving of the law (by Jesus the Creator) in mighty thunder-

ings on Mount Sinai: the miracle of the manna daily and weekly brought back to their minds the proper keeping of God's holy day, the seventh-day Sabbath given at Creation (Ex. 16:4-31). They had this object lesson in their daily lives for many years, and it began before the formal giving of the law that tied it to Creation.

So the Sabbath is for mankind. It was observed for centuries before Jews existed, and it, like the rest of the moral law, is for all others as well as Jews, as long as mankind lives on this earth and needs to remember his Creator (and this includes life on the new earth). Jesus evidently expected that His followers would still be keeping it in the stressful conditions of the destruction of the Temple and the fall of Jerusalem, which occurred four decades after His crucifixion and resurrection ("Pray that it may not be winter when you have to make your escape, or Sabbath," Matt. 24:20, N.E.B.).

A secondary application of Isaiah's closing vision sees Sabbath-keeping in the new earth. ("And month by month at the new moon, week by week on the sabbath, all mankind shall come to bow down before Me, says the Lord," Isa. 66:23, N.E.B.) "The Sabbath is an eternal institution. It would have been rightly honoured in the restored Jewish state, and in the new earth to come it will be observed by all (see D.A. 283). All will observe the Sabbath in eternal recognition of Christ as the Creator of the world in its Edenic bliss, and as the re-Creator of the new heavens and

the new earth of righteousness and holiness."—"The SDA Bible Commentary," on Isa. 66:23.

The Sabbath Day

How should one fill the time of that period of cessation from ordinary work? Principles are suggested in an admonition and a promise made to ancient Israel, which are valid for God's people today: "If you cease to tread the Sabbath underfoot, and keep My holy day free from your own affairs, if you call the Sabbath a day of joy and the Lord's holy day a day to

be honoured, if you honour it by not plying your trade, not seeking your own interest or attending to your own affairs, then you shall find your joy in the Lord, and I will set you riding on the heights of the earth, and your father Jacob's patrimony shall be yours to enjoy; the Lord Himself has spoken it." Isa. 58:13, 14, N.E.B.

The true Sabbath sign of sanctification (Eze. 20:12) is very important to bear in the last days, for it will mark those who truly accept Christ as their Creator and Redeemer and reject every counterfeit (Rev. 14:6-12).

Distinguished Record for Adventist Youth

PASTOR R. K. BROWN, Public Relations Director, Trans-Commonwealth Union Conference

AN EIGHTEEN-YEAR-OLD Adventist youth has just won some outstanding awards at a Victorian State High School. He is Dale Holmes, the son of Pastor and Mrs. J. P. Holmes of Warrnambool, Victoria.

Dale has just taken his Matriculation examinations at the Warrnambool High School, and hopes to attend Avondale College in 1972. He won the most coveted award of the school—which is the Brauer Cup. The citation given by the high school is as follows:

"Chief award school can give to any student. First awarded in 1933 by Dr. Brauer. Teachers allot points for leadership, conduct, and attitude. Academic results are based on points allotted for success at Forms 5 and 6 levels. Points are also al-

lotted for sports by sportsmaster and teachers. The student who receives this award has been a leader in the school community. This cup is given for all-round excellence in studies, sport, leadership, conduct and attitude."

The second award was the school colours, and the citation reads:

"This certificate is given in recognition of an outstanding contribution to the school. Dale has shown himself to be a co-operative and enthusiastic athlete. His strengths lie in his attitude and approach towards activities, and the diversity of his achievements. He has produced encouraging performances in long-distance running, swimming, hockey, basketball and football. The school and sport have benefited from his leadership and willingness to learn and his efforts to perform at optimum level."

In addition, in 1970 Dale won the five-mile cross-country championship. Last year he won the Senior Athletic Championship (winning the mile and half-mile races, high jump, and broad jump.) He also won the cross-country championship and the mile race for all district schools.

Dale is a fine physical specimen, and a good advertisement for health and temperance. He is a vegetarian, and follows Adventist health principles. His achievements are positive proof that the Adventist concept of healthful living is scientifically sound. By following these principles, an Adventist can be physically, intellectually, and spiritually ahead of his fellows.

Many years ago we were given a very clear outline of the mind, body and soul relationship. The book "Ministry of Healing" (particularly pages 111-136) offers profitable study. One of the most significant statements on this theme appears on page 130:

"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 degrading of the physical powers. His success here means the surrender to evil of the



Dale Holmes looking at the Brauer Cup and other awards for athletic achievements.

(Concluded on page 14)

Karalundi's Children

FRANK PEACH

Public Relations Secretary, Canberra Churches

"I CERTAINLY would enjoy another visit to Karalundi," mused Dr. E. Willmore Tarr, Public Relations secretary of the General Conference, Washington, D.C.

He had learned, while on a whistle-stop tour of Canberra, that the Symes family were visiting their folk at Karalundi.

"You know, brother," Dr. Tarr said, "a few years back I had a never-to-be-forgotten experience with those native boys at the mission. I asked them, 'Do you know what a survival walkabout is?' Most of them did, and the next morning we set out. The land was drab and dull, the trees were sickly and stunted, and water was scarce. Well, the things those youngsters turned up would amaze you! Witchetty grubs, lizards, snakes, yams, edible roots, grasses and nuts, and they knew just where to dig for water. It was an eye-opener to me."

Robert Symes, a computer programmer, and an elder of the Woden Valley church, Canberra, has, with his wife Christine and their three children, just returned from a visit to their family at Karalundi, the Russell Warehams. They, too, were fascinated and charmed, and seemed quite as nostalgic as Dr. Tarr.

Just in case you are wondering where Karalundi is, let me say it is 510 miles inland from Perth, and thirty-five miles from Meekatharra. It is an attractive little cluster of buildings bordering a huge station property. The land is fertile, and good vegetable crops are produced. They can grow oranges as large as grapefruit, and these oranges are eagerly sought in Meekatharra. Fifty children live at the mission, sponsored by West Australian churches.

Said Christine, "All the girls developed scabies one night, and I helped paint twenty-five of them with a four-inch paintbrush from the neck down with benzyl benzoate. Next night the boys had the same treatment. Then the next day there



Eye trouble (Karalundi).

were eighty blankets to be washed. There is never a dull moment at Karalundi."

"An Interesting Place"

Russell Wareham is superintendent at the mission, and his wife Ruby cares for the dispensary. Prior to coming to Karalundi, they had spent four years at Wiluna, some 150 miles away. The children at Karalundi remain at the mission until the age of sixteen, and receive schooling to that time. Stan Armstrong is the teacher, and he will have an assistant this year, Russell's niece, Loanne Wareham. In January, another couple came to Karalundi to help with maintenance, kitchen and dormitories.

"The West is such an interesting place, and I was glad to be able to visit Mt. Newman," said Robert. "I would like to spend a year at Karalundi. There is so much to see, and the children are delightful. The girls learn housekeeping and cooking. One lass in particular is very bright; she has attended our Victoria Park high school; she is really a teachers' aide. Two boys are attending college at Carmel, taking an Agricultural Science course. Generally, the boys make expert maintenance men for station properties. They receive a sound training in manual work, carpentry, car and diesel maintenance, and know a good deal about windmills and artesian bores."

Stocks of good clothing are supplied by Dorcas Societies, but girls' underwear and small boys' pants are always welcome. As yet there is no church at Karalundi, but they do have a worship room. Thanks to the generosity of a husband-and-wife medical team, Drs. P. and N. Cappe, who have donated a brick-making machine, it is

planned to build a church early in the new year.

"Like most of the inland, it only needs water to grow anything, and another bore would make all the difference to Karalundi," added Christine.

The National church (Canberra) has collected several large cases of good books, devotional and educational, and some of these will be shipped over to Karalundi.



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.

Another Satisfied Customer

Dear Editor,

It was with appreciative pleasure that I read the letter from (Mrs.) Isobel Irvine published under the heading of "A Satisfied Customer" in the RECORD for November 1, 1971. I can heartily agree with her as to the interesting material and helpful content of our church paper. In offering her thanks to the writers of the many fine articles and to the editor for his choice of so many appealing features, I was quite surprised that she did not mention the "Historic Picture Gallery." These pictures have great interest, particularly to those of us who are older, and I for one always try to identify as many faces as I can before reading the names.

When looking over the pictures in the RECORD issue of 20/9/71, I received quite a thrill. The second picture showed Pastor G. B. Starr and wife with Mrs. Boyd. Pastor Starr married my parents nearly seventy years ago. Imagine my surprise when, in the centre of the picture below, I saw Pastor Hill, who officiated when my wife and I were married in Brisbane over forty years ago. I shall surely keep this copy of the RECORD!

I join with Mrs. Irvine in offering my thanks for the helpful articles and, could I say, original way in which our church paper is being published.

R. C. Hughes,
New South Wales.



Girl bakers bring in the bread (Karalundi).

"Jac" Is Back

Dear Editor,

Your correspondent, Audrey Ogg (RECORD, 20/12/71) says: "The Jac is not for people like you, '45 V', . . . it's for the current and potential students." Then why do "Jac's" promoters plead with me to buy it each year? And why did its circulation manager state through the columns of the RECORD that they want it "spread like toast from coast to coast"? In other words, its potential market is the whole church.

Second, Mrs. Ogg says: "It's not for you, '45 V', to run the Jacaranda." I agree and have no aspirations in that direction; but as one whom its promoters regard as a potential customer, I think I do have the right to say something (for myself and thousands who think as I do) about the type of product I'm expected to buy.

Mrs. Ogg's illustration about selling fridges to Eskimos, etc., is a good one, but she makes one vital mistake in application—I just happen to be the "Eskimo" to whom the "Jac" promoters are trying to sell their fridge.

Obviously, your correspondent has the right to offer constructive criticism, but long live the right of freedom of speech through "Letters to the Editor." I commend you for the feature, and no doubt you would share my creed perhaps best epitomized in the words of John Stuart Mill, who said: "If all mankind, minus one, were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be in silencing the world."—"Liberty" magazine, July-August, 1969.

Thanks again for space to defend my God-given liberty of expression.

"45 V."

Constructive Critic

Dear Editor,

As an ex-student of Avondale, I would like to say a little about "Jacaranda."

Until this week I would have staunchly supported "Jacaranda" in any company, but after seeing last year's attempt at "Jac," I feel so disgusted that I wish to offer some constructive (I hope) criticism to prevent future "Jac" editors making similar mistakes.

Students of Avondale buy "Jacaranda" almost from habit. They usually want to see if their own photo is in it anywhere besides the student portraits. They are also quite familiar with what the atmosphere of Avondale has been through the year; they know all the other students and their peculiarities, so this makes "Jac" more or less automatically of interest to them.

Now if "Jac" is aimed only at students of the year it is produced, let it continue as it is. But it obviously isn't. Those students write home; they go home to their churches at term-ends; and they persuade unsuspecting parents, relatives, friends and others to buy a product they have never seen. "Jacaranda" sales committees would make good politicians—they sell their ideas on promises, and do not fulfil

them. They promise "an interesting, good-quality book, depicting all aspects of Avondale life, presented in a way that will interest everyone," but the product falls short of the promises.

If "Jacaranda" were what it claims to be, it would still be doubtful as to whether it would be "interesting to everyone."

How can a college that one has never attended, full of students that one does not know, with a life all its own that is almost a world of its own, be interesting to a non-student? I have had people ask me this, and even though it is not so very long since I was a student at Avondale, having seen this year's "Jac," I can feel with them.

So I would say this: Let "Jacaranda" have slightly fewer photographs, and a little more written explanation of the ones it does have. Let those photos cover specific aspects of college life, e.g., educational, social, spiritual, work programmes, hobbies, free time, students' and teachers' problems (they surely have them!). Let the photos refrain from depicting events at college that involve a small number of students well known to Avondalians of that year, who are outstanding because of their not-so-well-known idiosyncrasies. Rather, let them depict some activities that involve all the students, be they "outstanding" or "ordinary" (though all students are outstanding if you get to know them!).

Let the photos portray more activities directly associated with the large number of courses available at Avondale. This would certainly interest prospective students and their parents.

The "Jac" producers should avoid an over-abundance of "gimmick photography." Certainly something different is refreshing, but something different and conventional is not only more informative but will appeal to a greater number of readers.

Finally I would like to say that I am not "knocking" "Jacaranda." Avondale is a wonderful place for any young person; it is a place worthy of the support of every Seventh-day Adventist in Australasia. And "Jacaranda" is the ideal medium to tell this to them all. So please make "Jac" something we will buy because we are keen to own it, and not something we buy from habit.

"Jac Supporter."

Outreach Is Not Always Easy

Dear Editor,

The article appearing in the RECORD dated 4/10/71, which was taken from the diary of a London pastor, M. L. Anthony, aroused our interest with his easy style, giving an outline of a week's activities under the title, "Today, I Saw a Miracle."

We, too, see many miracles in the animate kingdom; the miracle of a life, newly born, which instinctively turns our minds to the great Power from above, and points up the thought that He gives new life to the one who yields his will to the Master. But we have no time to fill in a diary as has our minister of the gospel, who is totally committed to the work. His finance

is assured; we deal directly with the soil and wrest a living from it.

I can asseverate that we, with the Lord's help and guidance, endeavour to belong to the faithful laity but, one day in seven, when we can be present, we love to sit back, with joy in our hearts, and listen to the one who has committed his life to solicit other lives for the Life-giver. This is total commitment as regards a minister's life, even if he does find the spare moment to plant those two rows of peas. As laity, we may have twenty-two rows of this assimilable vegetable, and we also wait for that stimulating rain that produces "life in abundance." But its dearth continually stimulates our desire for the latter rain, for which God's people are praying.

The physical aspect of the pastor's life is so different from that of the laity; sure, he may rush hither and yon; he may have many heartaches; but even marriage strife would not be a match to the battle for survival, the knock-backs and jolts we receive as we strive to keep the torch of truth ever burning.

How the heart yearns for the aged and lonely man not so far distant who wonders why he has no callers, so we venture to say, "Why not call on the dear old chappy and cheer him along!" The reply knocks one back momentarily, although it is expected: "Impossible, as you are well aware; work staring me in the face everywhere."

Further down in the week, an urge from above: "We must find time to pay a call to that frail and delicate gent, etc.," when on the listening ear fall these words: "You know very well"—as if I didn't—"we are exceptionally busy today," which remarks leave the torch of hope burning a little dimmer. "Well, could we make the effort tonight?" "I'll be in my bed very early tonight."

The week is fast drawing to a close; therefore, we make one last attempt: "Maybe we could call on dear old Brother and Sister—when passing, and give them a word of cheer." "We have no time today for dilly-dallying along the way; it's straight down and straight back," as if there were no corners.

The crust of the land must be broken, but not our hearts; the God of heaven knows that the flickering torch will keep on burning with His divine help and mercy to the children of men.

Problems arise, frustration abounds, hope is deferred, you know, but our commitment is to feed the hungry, if not with the "bread of life" as we would so desire, and provide the naked with the raw materials (in our case, wool). May we all be found, when the Lord comes, covered with the robe of His righteousness.

The week closes. I ask: What has been accomplished by my dimly lit torch? Is it going out? God alone knows the heart's desire, but who knows, with the blessing of God, we may have the opportunity of another week's service, to comfort and cheer on our way.

Our hearts rejoice in that we as a people have been called to serve and save;

we rejoice in this, that the greatest of all miracles, a change of heart, can take place through the power of God. Our hearts continually rejoice and are glad, for God is in heaven. "His eye is on the sparrow, and I know He watches me."

"GRINS."

GEMS FROM MOUNT DIAMOND

(Concluded from page 6)

followed by Kevin Silva and his wife Thelma. Along the line, urging to steadfastness in the faith, moved the church pastor, Eoin Giller, and three national evangelists, Aaron, Kone and Josiah. Never have I witnessed anything like it.

Then it was singing again; and marching. Back along the cobbled mangrove road, up and over "Frangipani Hill," on and on to the coastal villages of Rigo, Kwikila, Kerema and Marshall Lagoon; into the foothills of the mighty Owen Stanley Range where are hidden from view "... tongues and peoples ..." who must hear "the everlasting good news." In the eternity to be, "... they shall be as the stones [gems] of a crown ..." Zechariah 9:16. "... in that day when I make up My jewels" [gems] saith the Lord. Malachi 3:17.

ADVENTIST ECUMENICAL MOVEMENT

(Concluded from page 8)

In the international community on board the "Angelina Lauro," can be seen a world-in-miniature, in which many are longing for a firm anchor in these uncertain times. Perhaps also we could draw the moral that it is not unwillingness on the part of God which makes it seem so difficult to take His last message to the hungering millions. It is rather our own lack of faith in His power to cross all borders and overcome all prejudices.

DISTINGUISHED RECORD FOR ADVENTIST YOUTH

(Concluded from page 11)

whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death."

Another interesting aspect of Dale's success is that he attended the Lilydale Academy for three years while his parents were in the mission field. On their return, he lived at home for the last two years of high school education.

At Lilydale, Dale received an education based on the Adventist concept of balanced development between the mental, physical and spiritual. This was an excellent foundation for his later success.

We wish him success as he makes his way to Avondale. We are confident that the Lord has a great future for him in service to God and his fellow men.



Life Sketch of Jaromir (John) Cernik

ROBERT H. PARR

Jaromir Cernik was born in Czechoslovakia and migrated to Australia with his parents when he was but fifteen months old. His parents settled in the Parramatta area of Sydney.

When Jaromir (John, as he was known to his friends) was in his third year, a fall dislocated his hip. Later, this was complicated when he contracted polio. Even though he spent most of his time from his seventh to his twelfth year in hospitals, his condition did not noticeably improve. Thus, for almost as long as he could remember, John was a cripple.

Those who knew him never ceased to marvel at the manner in which he came to terms with the inevitable. His independence, his fortitude, his cheerfulness, his indomitable spirit and his deep spirituality were silent but eloquent sermons to his friends and acquaintances; never did any one of us hear a word of complaint escape his lips. His constant good cheer was an indication of his strength of character.

As a young man, John dedicated his life to God, and in the early thirties he entered Avondale College to prepare himself for denominational service. On his graduation, he was appointed cashier in the College office. Later, he was to move to the accountant's chair in the same office.

Twenty years ago he was asked to transfer to the proof-reading department of the Signs Publishing Company. His unusually wide reading and his diligently acquired scholarship had eminently fitted him for this exacting task. When he retired three weeks before his passing, he had occupied the position of head proof-reader for nineteen years.

John Cernik, though small and twisted in physical frame, was a mental and spiritual giant. Those of us who were privileged to know him and work with him recognized him for what he was: a Christian gentleman of unusual gifts. His courage and fortitude and his deeply spiritual nature were nicely balanced by

his never-failing cheerfulness and his sense of fun.

Although we all mourn his passing, we sympathize particularly with his brother, Pastor John Cernik (who has just laid down the principalship of Fulton College), his sister Lydia (Mrs. Bert Brown of Sydney), his step-sister Netta (Mrs. Golby of Sydney), and Brother and Sister Basil Barnard of Warburton, with whom he had made his home for twenty years.

Those of us who knew his life and character do not expect to see a man of his calibre again. "Precious in the sight of the Lord is the death of His saints."



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

ASHTON—COOKE. On Thursday, December 16, 1971, at 4.30 in the afternoon, John Stanley Ashton, son of Mr. and Mrs. S. Ashton of Tauranga, New Zealand, was married to Margaret Dorothy Cooke, daughter of Mr. and Mrs. R. Cooke of Wairoa, New South Wales, in the Wairoa church. This fine young couple have the mission fields in their sights. John is an Avondale student and Margaret is a graduate nurse from the Sydney Sanitarium. A large number of friends and relatives gathered for the wedding breakfast to wish them God's blessing on their united lives. Ken R. Low.

BARLETTT—REID. On December 23, 1971, Lynley Raymond Bartlett and Gennette Fawn Reid were united in marriage at the Seventh-day Adventist church in Launceston, Tasmania. Lyn is the eldest son of Mr. and Mrs. Raymond Bartlett of Para Hills, South Australia, and Gennette is the eldest daughter of Mr. and Mrs. Sefton Reid of Hadspen, Tasmania. Both Lyn and Gennette were 1971 graduates of Avondale College and will reside in New Zealand, where Lyn will teach at the Auckland Adventist High School. We wish them God's blessing as they commence their service together for Him. A. P. Salom.

DALTON—MANSFIELD. On Sunday, August 22, 1971, at New Plymouth, New Zealand, Ian Dalton and Sandra Mansfield came together to be united in holy wedlock. The large company of relatives and friends that were gathered to witness the ceremony provided evidence of the high esteem in which these two young people are held. Ian is the son of Sister Dalton of Auckland, while Sandra is the daughter of Brother and Sister Mansfield of New Plymouth. As these two young people start life together we wish them God's richest blessing. F. E. Baker.

DOUBIKIN—FROGGATT. A large number of relatives and friends were present in the Fremantle Seventh-day Adventist church on Wednesday afternoon, December 29, 1971, to witness the wedding of George Edward Doubikin and Annette Lillian Froggatt. The church was tastefully decorated, and one could not help but sense the presence of God as these two young people pledged themselves to each other. George is the son of Mr. and Mrs. W. B. Doubikin of Capel, Western Australia, and Annette is the daughter of Mr. and Mrs. S. H. Froggatt of Palmyra, Western Australia. Our prayer for these two active workers in the church is that the Lord will continue to use them and guide them in their united witness for Him. L. C. Coombe.

GOODWIN—JORDAN. On the morning of December 26, 1971, at the home of Mr. and Mrs. L. Hunt, Alton Road, Cooranbong, New South Wales, in the presence of relatives and friends, Brother Roy Goodwin and Sister (Mrs.) Grace Jordan were united in marriage. Both are highly respected members of the Hamilton (Newcastle) church. The bride will be remembered as Miss Beattie who, at one time, was associated with the North New South Wales Conference office in secretarial service. Their friends will wish Mr. and Mrs. Goodwin much of the Lord's blessing as they continue unitedly to witness to the glory of His name. Alfred S. Jorgensen.

GROSSER—PARKINSON. The Warburton Seventh-day Adventist church contained many relatives and friends on December 12, 1971, for the marriage of Kerry, second daughter of Brother and Sister Earle Parkinson of Warburton, and Gavan, only son of Pastor and Sister Bert Grosser of Brisbane, Queensland. As Gavan received his bride from the arm of her father, and moved to the altar, vows were exchanged which made them one and linked two families who have served the cause of God for many years. Our prayer is that as Gavan takes his bride with him to share the joys and privileges of ministerial duties in the Victorian Conference, God will richly bless their united lives and their ministry. B. C. Grosser.

HENLEY—POINTON. It was a very beautiful and happy occasion when Gary Henley and Barbara Pointon met in the garden of Fernilee Lodge, Adelaide, on the morning of December 19, 1971, to promise life-long love and fidelity to each other. Gary is the third son of Mr. and Mrs. Henley of Southern Memorial church, Adelaide, while Barbara is the third daughter of Mr. and Mrs. Pointon of the Adelaide Hills. As this young couple set up their Christian home in Adelaide, we join with their many friends and relatives in wishing them much of God's blessing. W. G. Dowling.

TILL—DOWLING. On the afternoon of November 30, 1971, Christopher Till and Beverley Gae Dowling were united in marriage in the Wahroonga church, New South Wales. Chris is the youngest son of Mr. and Mrs. Laurence Till of Sydney, while Beverley is the younger daughter of Pastor and Mrs. W. G. Dowling of Adelaide. Pastor M. G. Townend helped the writer to officiate at the ceremony, and many relatives and friends gathered to wish the happy couple much of God's blessing as they use their talents to witness for Him, and as they establish in Sydney another Christian home. W. G. Dowling.

LIAN. Sister Ethel Pai Yuk Lian passed to her rest in Sydney, New South Wales, on July 15, 1971, in the Summerview Hospital. This lady was born in Canton, China, seventy-four years ago and, except for five years in Australia, spent all her life in her homeland. She attained a number of honours, being a graduate from three universities, and she enjoyed the rare distinction of being the first woman lawyer and judge in China. For some twenty-eight years she worked for the Republic of China as prosecutor and judge. After a long term on the bench in Shanghai City, she became a director of the Y.W.C.A. in Canton. While there, she came under the ministry of Pastor (now Doctor) Paul Wong, and in 1948 embraced the Adventist faith. She qualified as a literature evangelist and Bible Instructor. Through her active ministry she raised up three churches in the new territories of Hong Kong. Here was a prepared life even to the end, for she was buried in the special silken clothes she had made ready, having left a card saying: "Please use these when I rest." As the acting pastor of the Sydney Chinese church, the writer laid our sister to rest waiting for her Lord whom she loved and served. Words of comfort and love were given to her daughter Elsie and son-in-law Frank and their two boys. Laurence Gilmore. (This message was received January, 1972.)

MANSELL. Jean Agnes Mansell passed to her rest at Stanton House, Haberfield, New South Wales, on Monday, November 15, 1971, at the age of sixty-one years. On the following Wednesday, her funeral rites were carried out at Rookwood cemetery. Our late sister accepted present truth some ten years ago, and was a member of Drummoynne church. She suffered greatly, and it was the Lord's goodness that permitted her to fall asleep. She was greatly respected as an earnest Christian and looked forward to the soon coming of our Lord. At the funeral service, the writer spoke of past happy memories with the Mansell family, and pointed those present to the great hope of the second advent of Jesus and to the resurrection morning. R. B. Mitchell.

QUINLIN. Only three years of age, little Daryl Quinlin followed some children from his grandmother's home, and drowned in Nulla Creek, Bellbrook, New South Wales. Words of comfort were spoken at the graveside as his sorrowing father and mother, Brother and Sister Lachlan Joseph Quinlin, laid their little one to rest on Monday, December 6, 1971, in the Adventist portion of East Kempsey cemetery. We long for the resurrection morning. E. C. Rosendahl.

KINROSS PRIVATE HOSPITAL

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POSITION VACANT

A position is available for an experienced proof-reader in the Signs Publishing Company. Ideally, we would think of a person in the 30-to-35-year age bracket. Applicants should write to

THE MANAGER, Signs Publishing Company, Warburton, Victoria, 3799. Applications will close on January 28.

WANTED to buy, dolls 40 years or older, or parts of same, in any condition. Mrs. Ailsa Willis, Schoolhouse, Waikeria, Te Awamutu, New Zealand.

MANAGER available for rural health shop, or similar health/welfare activity. Refs. Exp. sales, PR, Youth training. Write Toogood, Bungendore, N.S.W. 2621.

ACKNOWLEDGEMENT

The treasurer of the Tasmanian Conference acknowledges the sum of \$215.50 as tithe paid in anonymously.

RETURN THANKS

Mr. Theodore Teasdale wishes to thank his relatives and friends for their expressions of sympathy, floral tributes and many kindnesses to him on the occasion of the death of his beloved wife Estella. Please accept this as his personal acknowledgement.

AUSTRALASIAN RECORD

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Editor - R. H. PARR Associate Editor - K. S. PARMENTER Office Secretary - LYN ARTHUR Wahroonga Representative CELIA STOTESBURY

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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.



CERNIK. Jaromir (John) Cernik passed to his rest on December 22, 1971, at his place of residence in Warburton, Victoria. He was in his fifty-ninth year. Three weeks previously, Brother Cernik had retired from his position as head proof-reader of the Signs Publishing Company because of ill-health. Even so, his death came unexpectedly, and we who knew him had hoped that he would have been spared to enjoy a longer retirement. We laid him to rest in the Wesburn cemetery on December 23, in the certain hope of the resurrection. The writer was assisted by Brethren R. E. Pengilly (manager) and W. J. Ellis (production manager) of the Signs Publishing Company. A life sketch appears elsewhere in this issue. R. H. Parr.

DONALD. Sir James Bell Donald fell asleep to await the call of Jesus on Sabbath afternoon, December 4, 1971, in Auckland, New Zealand. Born in Auckland in 1879, Brother Donald accepted the truths of the Seventh-day Adventist Church under the labours of the late Pastor Pallant about the year 1909. For the greater part of his life until the day of his death he was a faithful member of the Ponsonby church. Many were the varied mission enterprises and church projects that benefited from his generosity over the years. He was active in all aspects of church work during his lifetime. Because of his civic and philanthropic spirit, Her Majesty the Queen was pleased to include his name in the New Year honours list for 1969. Words of comfort and hope were spoken by the writer, assisted by the Reverend John Coming, to Lady Donald and the children and relatives who gathered at the Purewa cemetery for a short service. May God hasten the day of His coming when all sorrow shall be over. J. T. Howse.

FLASH POINT . . .

- ✧ Mr. John Watson, the manager of the Greater Sydney Book and Bible House, has accepted a call to serve as secretary-treasurer (and Book and Bible House manager, too) in North Queensland, taking the place of H. J. Tressler, who is moving to New Zealand's North Island conference, as reported earlier.
- ✧ Mr. Ivan McCutcheon, who has served in the Christchurch Wholesale and Factory as a senior clerk will have had the packers in, by the time you read this. He is transferring to Melbourne to occupy a similar position.
- ✧ Missionaries-on-furlough Department. At present, Pastor and Mrs. John Cernik (from Fulton College, en route to Sonoma) and Pastor and Mrs. K. J. Gray (Cook Islands) are in from the C.P.U.M., as are Mr. and Mrs. A. J. Sonter (Vatavonu school, Fiji). Mr. and Mrs. Don Menkens from Kabiufa College are also "somewhere in Australia," and Dr. Stephen Smith, his wife and small son are in from Togoba Hansenide Colony; they expect to return to the hospital there shortly.
- ✧ Pastor Don Mitchell, president of the C.P.U.M., is also in Australia, but it is not for furlough. He was flown in for emergency hospitalization at the Sydney Sanitarium. Mrs. Mitchell followed her husband in on the next plane, but the word is that Pastor Mitchell is making a slow recovery now.
- ✧ Next week we plan to present a couple of articles on how North Queensland fared at the hands of Cyclone Althea. Things were only middling for a while up there, and our installations did not altogether escape the fury of the tempest. Pastor Totenhofer reports that five of our members' houses were unroofed, and a couple of the campground buildings were demolished, and still other buildings were damaged. The president reported that they were busy with welfare work; but wait for the full report next week.
- ✧ The treasurer of the division, Pastor L. L. Butler, mentions that, while we often speak of special appeals for our mission fields, not always do those who contribute hear how the matter fared in the final analysis. Pastor Butler mentions two recent offerings which were designated for the island field, the MV offerings and the Appeal Overflow project. The MV offering in 1970 (1971 figures are not available yet) was for building a classroom block at Fulton College, and a kitchen and dining-room at the Navesau school in Fiji. The amount given for these projects was \$9,702.00.
- ✧ Then there was the Appeal Overflow. This was designed to go toward a dining-room and kitchen at Beulah College, Tonga. The amount of the Overflow from the 1971 Appeal campaign (and you were probably involved in that) was \$11,357.00. Pastor Butler concludes his letter with these words: "On behalf of the schools which have received so much benefit from these funds, we would like to express our thanks to all who have contributed, either by way of their time or their offerings."
- ✧ A few items ago, we mentioned that Greater Sydney was to lose its Book and Bible House manager. Then who will send out the lesson pamphlets in Sydney? And what happens to all those beautiful books? Calm your fears. Acting with commendable alacrity, the Greater Sydney committee called Mr. Winston Fletcher of the West Australian B. and B.H., and he has accepted. Stay tuned to know the name of HIS successor. Fascinating, isn't it?
- ✧ Dr. Trevor Greive, we learn, has been successful in his examinations in England, and can now add the letters F.R.C.S. to his other degrees. Dr. and Mrs. Greive will now move to Wales, where the doctor will be the registrar of the Bridgend General Hospital for six months. After this, he will move through Europe in the general direction of the Hong Kong Hospital (run by the Far Eastern Division), where he will take up an appointment that has been awaiting him for some time.
- ✧ Up in Kambubu High School they are delighted at the leading of the Lord as revealed in the 1971 Form 4 Administration Leaving Certificate Examinations. Out of a total of 2,500 candidates sitting the examination, Kambubu gained sixth and eighth places. Glynn Galo passed with distinctions in all six subjects, and Lawrence Tana with five distinctions and one credit. They were sixth and eighth respectively. Altogether, the thirty-four students gained thirty-eight distinctions and sixty-seven credits. Of the thirty-four students, thirty plan to continue in denominational courses in 1972.
- ✧ Word has come to us that the ABSS (Avondale Bible Summer School) was an unprecedented success. Unprecedented? Of course; there hasn't been one before, so it had to be. But it is also fair to say that it was TWICE the success that its promoters had hoped . . . if you take into account the number of people who attended. Something like 160 packed the lectures to hear and assimilate. We are waiting for a full report.
- ✧ Kenneth Wade, son of Mrs. Sylvia Wade of Bendigo, Victoria, completed his four-year course for the Diploma of Metallurgy recently. Apart from a credit in Mathematics II, his was judged the Thesis of the Year, and for this he was awarded the prize by the Bendigo Institute of Technology. You want us to pass on your congratulations, of course, and this we gladly do.
- ✧ While we are on academic successes (which we know you rejoice to hear, having had so few of your own), we shall move over to Perth, and there we learn of Lee Ellison, son of Pastor and Mrs. Rod Ellison of Carmel College. Having previously gained his A.Mus.A., Lee was considered the outstanding young pianist of Western Australia in 1971 and was awarded an A.M.E.B. special prize when he gained his L.Mus.A. About the same time, he was runner-up for the 1971 A.B.C. Concerto competition in his home state.
- ✧ Academic success is not strange to the Ellison family. We hear that Lee's father has just been successful in obtaining his B.Ed. (Hons.). Pastor Ellison's honours thesis was considered so outstanding that the professor of the department concerned invited him to continue studies in the same sphere of education and learning theory, moving to a Ph.D. Pastor Ellison has been science master at Carmel for some time. Congratulations to the Ellisons—and to Mrs. Ellison who must have made her own contribution to these successes.
- ✧ "Finally, brethren . . .": Many a tombstone is carved by chiselling in traffic.