

# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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An on-the-spot Report

## MISSION PLANE CRASHES— FOUR DEAD IN AIR TRAGEDY

E. R. PIEZ, Secretary-Treasurer, Papua New Guinea Union Mission

IT WAS EASTER MONDAY, and the first Madang-Manus Session was over. We had left Lou Island, Manus, where it was held, travelled to the aerodrome at Momote, and were now on the Ansett Fokker heading for Lae, via Madang and Goroka. I was travelling with Pastor Richter, the Union Education and Youth departmental secretary. He had joined me in Manus, but I had previously attended the Western Highlands and Sepik Mission annual meetings, and the board meetings for Togoba and Sopas hospitals. We were now on our way home.

On the previous day, Sunday, Pastor Laurie Shields had left Lae in the mission Cessna 207 to go to Mount Hagen and Wabag to collect an aid-post orderly and his family who were to transfer to their home island of Mussau, where he would take over the operating of the small hospital at Boliu school. Pastor Shields remained in Mount Hagen on Sunday and continued his trip to Wabag mid-morning, on Monday. He had approximately 1,250 hours in his pilot's log book, and was studying for his Commercial Pilot's Licence. Matthew Singoi, the medical orderly, and his family waited for him at Wabag.

Pastor Calvyn Townend, the Union Lay Activities, Sabbath school and Communication departmental secretary, had just completed an itinerary in the Western Highlands and was booked to fly home on Sunday with a commercial airline. However, the flight was cancelled and, learning that the mission plane was in the area, he decided to travel on that if there was room. The flight commenced on Monday morning and was made via Baiyer River with all folk on board. Pastor Shields had made a request that Hans Aeberlie, the mission aircraft maintenance man, meet him in Goroka to check his battery, which had been giving trouble.

This had been arranged for after lunch on Monday, and Hans was there to carry out the necessary work. The plane arrived at Goroka at approximately 1:45 p.m. The Cessna had had a regular service the previous week.

### Goroka Landing

The Fokker we travelled in continued its journey towards Lae. We landed at Madang and were met by Mrs. Harrison, Peter and Diane. Pastor Harrison was still in Manus, and was coming by ship. Soon we were on our way and ready to land at Goroka. I was seated on the right-hand side of the plane, and as we

(Concluded on page 12)



The plane which was lost in the disaster, VH-UBY.



The late Pastor L. G. Shields supervises the refuelling of the "Andrew Stewart" prior to its return to Australia.



# Five Ordained in Melbourne

R. H. H. THOMAS, Public Relations Secretary, Victorian Conference

ON THE FIRST Sabbath afternoon of the Victorian camp session a very solemn and impressive service was conducted. Five brethren were ordained to the gospel ministry, and all present, together with friends throughout the Division, join in praying for God's richest blessing on their continued service for Him. Below we give a short biographical sketch of each.

## Pastor Martin Brown

A series of unexpected events led to an offer of work in the city of Ballarat during the late-teen years of Martin Brown. It was here that he heard the real significance of the Adventist Church—from a person who no longer attended church.

Later that year, 1960, he became conscious of a call to full-time ministry. With

this vision before him, he began to work as a colporteur in the Ararat-Stawell area and finally in the Melbourne suburbs. This enabled him to start at Avondale College in 1962. He graduated four years later, and in 1966 began working in the Tasmanian Conference. It was in the district of Smithton, his first church, that he met his wife, Miss Lorraine Smedley, and they were married in 1968. Shortly

afterwards, they were called to labour in the Western Solomons for two years, and then one year in the Marshall Lagoon area. The past two years of his ministry have been spent in the Horsham district of Victoria.

## Pastor Raymond J. Fraser

Brother Raymond Fraser, born in South Australia, has a background of Adventist home-life, as his father was Brother Les



The recently-ordained ministers and their wives with Pastor Christian (Victorian Conference president) after the ordination service. Back row, left to right: Pastors R. Fraser, K. Barrett, M. Brown, H. B. Christian, W. Kraa and D. Hosken. Front row: Mesdames Fraser, Barrett, Brown, Kraa and Hosken.

Photo: R. H. H. Thomas.



Fraser, foreman in the Sanitarium Health Food Company.

Carmel College gave Brother Ray Fraser the idea of full-time ministry, and he set out for Avondale in 1961. He worked with Pastor Cyril Brown in New South Wales, and in the same year, 1966, he married Miss Jill Charleston of Ballarat. In 1966-67 he was assistant pastor in the Avondale church, and then 1968 saw him and his wife assisting in the North New South Wales Youth department under Pastor H. Watts.

Late in September, 1969, Brother Fraser received a call to work in the Papua New Guinea Mission and has worked there up to the present time.

#### Pastor William A. Kraa

Brother Bill Kraa, a Dutchman, came to Australia in 1951, and had no faith in established religion. He found his Saviour at a youth camp run by a Pentecostal group, and then began to study his new way of life.

An Adventist school teacher, Brother Don Menkens, introduced Brother Kraa to Adventism, and he read all that he could find. It was as if he had been thirsty all of his twenty years, for in his own words, "I drank in every drop of truth like a thirsty horse."

Brother Kraa felt called to the ministry, but for ten years the path to this calling seemed blocked. He married Miss Margaret Mitchell, and they had four children. He finally spent one year at Avondale, where the Lord worked miracle after miracle to see him through that period. Brother Kraa began his ministry in Victoria in the city of Moe, then went to Bendigo and finally to Portland. He is now working in the West Australian Conference, and looks back on the past twenty years with gratitude to God for bringing the knowledge of the Bible and its truths to him as a young man.

#### Pastor Ken Barrett

Brother Ken Barrett, a toolsmith by trade, lived in the city of Rockhampton in Queensland, where he met his wife, Miss Eleanor Davison. They shifted to Sydney and made friends with an Adventist couple, who began to show them the Adventist way of life. After studies with Pastor Alan Butler and Pastor Reg King, they were baptized and then moved back to Brisbane.

Brother Barrett engaged in literature ministry for two years, and then felt the call of God to take up full-time ministry. He spent three years at Avondale, then applied for the work and was appointed to Warnambool in Victoria. He later served in the Shepparton and Maryborough areas, and since his ordination has been asked to work in the Tasmanian Conference.

#### Pastor Don Hosken

Brother Don Hosken was born in Western Australia and was brought up in a Christian home. For a number of years Christian Endeavour (a type of Sunday school for teenagers) was conducted in his home by a group of Baptists.

## HISTORIC PICTURE GALLERY



#### UNHISTORIC PICTURE GALLERY

(This irreverent title was on the photo when we received it.)

Anybody thinking of retirement should consult Brother Walter Were of Prospect, South Australia, who doesn't think eighty-four years is too old to climb a high ladder and fix a chimney. A great-grandfather with nearly fifty descendants, he's been an Adventist for seventy-five years. Walter Were has built churches, schools, offices, and halls for the South Australian Conference, a large number of private homes, and even taught his little boy Eric the rudiments of photography!

This picture, however, is by Walter's wife, Lydia, who is only in her seventies!



#### MELBOURNE CAFE WORKERS (About 1912, 1913)

Front row (left to right): Miss B. Kendall, Miss L. Paine (Mrs. T. Behrens), Miss S. Dayhew, Mr. C. Hallam (manager), Miss Manson (matron), Mr. Albert Henry. Back row: Miss A. Jones (Mrs. A. Whitehead), Miss N. Cooper, Miss Morrish, Miss Corothers, Miss L. Burgess, Miss F. Harker.

Photo, courtesy Mrs. T. Behrens.

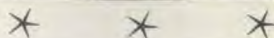
While attending a Baptist camp at the age of twelve, Brother Hosken decided to be a Christian.

He trained as an architectural draftsman until Pastor R. Possingham called on the home for Bible studies. The Advent truths caught Brother Hosken, and the desire to enter into full-time ministry was born.

He attended Avondale from 1964-67, and after graduating from the B.A. Theology course, he married Miss Orel Hammond. Together they worked with Pastor Metcalf in evangelism in Echuca in 1968, and then one year in Warburton as assistant pastor. At the present time he is the assistant Youth secretary of the Victorian Conference.



## EDITORIAL



# "A SINCEAR MESSAGE"

YATALA Prison is in the Northern Territory. Prisoners come and go; some stay longer than others; others practically take up permanent residence. There are all types of people there—as you would expect.

Recently, after the departure of one prisoner, there was found a message he had written on the fly-leaf of his gospel portion, "St. Matthew in Current English." We reproduce the message exactly as he wrote it—and that includes the spelling:

## A SINCEAR MESSAGE TO ALL WHO OCCUPY THIS ROOM F.T.30

You will find a way to overcome your weakness & find a life worth living. Just follow the instructions

1. Read the Bible, (not the one supplied but "The Good New for Modern Man").
2. Seek the help of Rev. Jones prison chaplin, (mention my name).
3. Find proper company in jail don't associate with no-hopers
4. Ask others for help iE chief officers ect.
5. Above all be honest with your self.
6. Dont be afraid to ask for help.
7. Listen to others.
8. Keep active get a good job and try to accept what you have and also what you haven't.

I promise you a good life will come to you if yo do what I have done. Once I was a thief sentance to two years. Tomorrow after 14 months I leave and I do not regret one day or all I have learnt from being in Yatala.

Dont serve time, make time serve you.

He doesn't sign his name. But he has left an indelible testimony. Here is a man bursting with good sense and anxious to help his fellow man. Perhaps his first dictum: "Read the Bible," has already borne fruit in his own life.

If you analyse the eight "commandments" he leaves, you will be impressed with his sense of mission. He urges those who follow in his cell (or whatever) to reach out for help. Of the eight rules he lays down, all but two, Nos. 5 and 8) are stressing the need to recognize the need of the influence of others. Rule 1 speaks of reaching out to God through His Word; Rules 2, 4 and 6 are specific appeals to seek help from others; Rules 3 and 7 enunciate the value of touching the lives of others in sound social contacts. From the depths of his experience this nameless, faceless prisoner has touched the well-spring of day-to-day living.

Man is a gregarious being. Naturally, he does not seek only his own company. He likes to make contact with other people. He is happy when he is indulging his prime instinct to be a social and a sociable being. There is something that stirs his soul when he is with others, and that something is lacking when he cuts himself off from contact with his peers.

It is no secret of the psychologists that some people are more out-going than others. How we all envy those friendly souls who can walk into a situation and be "at home" in five minutes flat. You see them transfer to your church, for instance, and in no time, they are part and parcel of the church family, on first-name terms with everyone and taking part in (without taking over) the week-to-week running of the ecclesiastical body.

But consider those at the other end of the spectrum—those we are prone to call "stand-offish" or "reserved" or even "snobbish" or, in moments of non-charity, "holier-than-thou"! Many of these people would love to be gathered in. They long for the friendly word, the warm touch, the inclusive invitation.

Some groups of people tend to be lonely and isolated, even in the midst of hundreds of people. The old, for example. One lady complained—though that is not the best word to use, considering her tone of voice—that, as one grew older, one's friends became fewer, as death and invalidism made their inroads. Many older people are neglected in the midst of the social side of church life simply because they have so few contemporaries left. Could we all be a little more diligent in our vigilance?

Another group which can be lonely are the unmarried folk. Some, and these are the fortunate ones, have contrived to make an interesting life for themselves, and may not need any special favours. But on the whole, unmarried people, as they get older, especially, are often starved for the warmth of comradeship that their married brethren and sisters take for granted. Without being too obvious about it, we could do some first-class missionary work here. And even these people themselves, if they have a mind to, can work out their loneliness frustrations by a friendly outreach; there are ways and means which some thought can bring to light. This group is a very-much-in-need group, we would think, for much correspondence has come in of late urging that something be done for those who, for one reason or another, are without partners.

Another group that can be lonely in the midst of plenty of people is the youth. Strangely, many young people feel "out of it." The older people are clear in their thinking; but the young people have not clarified all the issues yet. The older people are established in their homes; but the youth have only a tenuous hold upon a domestic foundation (however solid that foundation may be; you see, they have contributed nothing to its establishment, and consequently they may feel as though they are interlopers in their own homes! A sad situation, but a real one). These young people need the outstretched hand of the stable citizens of the community—especially, in our case, the church community.

The young people are easily criticized; often (sadly we must admit) they lay themselves open to it. And criticism is easier to come by than constructive action. If we will face the facts, we will find that often their folly is the result of loneliness and its twin brother, boredom. A warm and friendly hand is something that can help many a pair of stumbling feet to find a safe and sure road to happiness.

So the "sincear" message of the prisoner is worth your contemplation. And action. Our anonymous friend has found that the way to happiness and contentment is a two-way street: a reaching out and a being received. There is also the parallel road: a conscious searching for those who may be too timid to do their own reaching out; not everybody is as out-going as they might be; these are the ones who, with a little prompting, can find much happiness in a new gregarious experience.

If you are one of the lonely ones, however, it may not be the fault of the church, the neighbours, the community. If you are among the shut-outs, perhaps a little earnest examination of your own attitudes might be a rewarding, though sobering adventure in human relations.

Solomon, who was always as wise as a serpent, though not always as harmless as a dove, put it this way: "A man that hath friends must show himself friendly." Prov. 18:24. On the other hand, don't go overboard. Remember also the word of the same wise man: "Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee." Prov. 25:17. There are extremes to be avoided, even in friendliness. And "don't associate with no-hopers."

Robert H. Parr



# THE GENTLE THEOLOGIAN

LAURENCE A. GILMORE, Public Relations Secretary, Greater Sydney Conference

"Dr. LaRondelle, you are leaving our shores very soon. You have travelled quite a lot of Australia and New Zealand, where your ministry has been much appreciated. Is there a parting message you would leave for the Adventist people here?" we asked our friend.

"I would say to all Australasian Adventists, this conviction I hold: we must ever be faithful and never lose our love and fervour for Christ. Study—I say again, study the 'Conflict of the Ages' series of books, and by these I mean 'Patriarchs and Prophets,' 'Prophecy and Kings,' 'Desire of Ages,' 'Acts of the Apostles,' and 'The Great Controversy.' These beautiful books by Ellen White give insight to the Old Testament and the New Testament. There are no finer books written, and none that develop better theology," said Dr. LaRondelle.

"Brother, do you think you will come back again?" we asked him.

"My wife and I have made many friends in your two countries, and we would just love to return at some future time. Until we do, God bless and keep you all," he said.

Dr. Hans K. LaRondelle is Assistant Professor of Systematic Theology in the Theological Seminary at Andrews University, Berrien Springs, Michigan, U.S.A. He is a Dutchman who has served as a pastor, evangelist, youth leader, and teacher with the church in the Netherlands for fourteen years. In 1967 he joined the faculty of Andrews University.

## Born a Catholic

He has not always been an Adventist. He was born and raised a Roman Catholic, but later became a Protestant in his homeland. When nineteen years old and a law student at the Leyden University, he was searching for God and wanting to know more of the Bible. He read a book by Voorthuis, a Dutch Adventist minister, and was later to meet this man and have personal Bible studies with him. Upon reading the book "The Great Controversy," he was deeply convinced of the truth of the Adventist message, and this became a major turning point in his experience.

A promising future career in law was abandoned and he went to the Adventist College in Holland for ministerial training. Following graduation, some fourteen years were spent in the work there, part of which was given to teaching languages back at the Adventist College. Like most Continental students, he had had to learn English, German and French in high

school, besides, of course, the Dutch language. He has since become most fluent also in Hebrew, Greek and Latin.

Those of us who were recently privileged to study under this devout and scholarly minister of God believe that Heaven saw in him another Paul who would become a champion of the faith. But his study programme back in his early days as a minister was not an easy one. Two years were spent at the Utrecht University studying Hebrew and Philosophy, but another change was to come.

Pastor LaRondelle heard of that Scottish Adventist educator, Dr. W. G. C. Murdoch, who had wished he could study the Dutch language that he might in turn have the privilege of studying under the great Professor G. C. Berkouwer. In Europe recently there were recognized two leading Protestant theologians: one was Karl Barth of Switzerland whose fame is well-known, and the other was Berkouwer of the Netherlands.

On the encouragement of Dr. Murdoch, Brother LaRondelle changed his study programme to the University at Amsterdam, where he then studied for six long years under Professor Berkouwer. At the same time he carried a full ministerial work load. At times he was unable to attend lectures, and his fellow student-friends supplied him with class notes. Finally, he graduated with his Ph.D. degree.

## At Andrews University

In 1966, he went to Detroit in America as a delegate to the General Conference. He immediately noted the greater freedom prevailing in that country, and still feeling a need to do more study, decided to enter Andrews University.

While he was at Andrews, a member of the staff, Dr. E. E. Heppenstall, was teaching the subject Righteousness by Faith to a class of 116 students. He became seriously ill and unable to continue. A delegation of students approached the administration requesting that the Dutch pastor be the instructor for the remainder of the course.

As Dr. LaRondelle told us: "Being an immigrant, one never says 'No.' By the grace of God we tried to do it." He found his text-book English rather limited, so each night he wrote out in full every sentence he would use in his lecture the next day. Further, he had to prepare and have printed a complete syllabus.

After three years, Andrews University sponsored his return to the Netherlands



Dr. H. K. LaRondelle, Assistant Professor of Systematic Theology at Andrews University.

Photo: L. A. Gilmore.

for further study. Naturally, he studied again under his mentor and friend Professor Berkouwer. Within two years he had completed the difficult and much-valued Doctor of Theology degree. Today, as those of us who have heard him preach can testify, he has a profound knowledge of, and faith in, the Old Testament writings, believing that they play a major role in Biblical theology.

Dr. LaRondelle has written two books in Dutch. One is "A Biblical Portrayal of the Future" and the other is a discourse on the Watchtower Society. In English, his pen has produced two works on Righteousness by Faith, one of which, "Perfection and Perfectionism," is a masterpiece.

The minister-students who attended the Seminary Extension School for two months last vacation gained a new vision of the grand theme of Righteousness by Faith, under the teaching ministry of Dr. LaRondelle. A number of little-used terms such as *cultus* and *ethos* entered their reading vocabulary. The covenant relationship between "YAHWEH" and His chosen people received a new emphasis in the daily lectures.

In Sydney, we accompanied Dr. LaRondelle to a radio interview by the religious broadcaster at Station 2CH. It was a moving experience. Some touchy questions were posed, but with tact, diplomacy and honesty they were well answered. We were proud to be known as Adventists as our theologian gave a masterly statement of faith.

God bless Dr. Hans LaRondelle and wife Barbara as they travel to their home and on the way visit their eighteen-year-old twins—a boy and girl. We say "Au revoir" not "Good-bye."



## Seventh-day Adventists and Ecstatic Experiences—3

## FACE-TO-FACE WITH THE SPURIOUS

ARTHUR L. WHITE, Secretary of the Ellen G. White Estate

FACE-TO-FACE encounters with spurious ecstatic experiences had a strong moulding influence on our forefathers. Pastor Loughborough recorded an incident that occurred during the Whites' first visit to Michigan in 1853.

With Pastor Loughborough they were to hold meetings in four or five places such as Tyrone, Jackson, Bedford, Battle Creek, and Vergennes, where there were groups of believers. In a vision soon after arriving in Michigan, Ellen White was shown certain persons and certain companies that they would meet in connection with their itinerary. When she had written this out she asked Pastor Loughborough to make a copy for her.

The copying of the material made a deep impression on Pastor Loughborough's mind. He read of a woman who exerted considerable influence among the Sabbath-keeping Adventists in her community, but who was an impostor, and who, when reproved, would stand and say, "God—knows—my—heart."

Arriving at Vergennes some days later, Ellen White recognized the place as the one where she would meet the impostor. She also recognized the believers as they arrived in their waggon for the Sabbath morning services. She pointed out to those who were close to her that those in the first waggon were not in sympathy with the woman, while another group was, and another group was divided, and so forth. While James White was speaking, a woman of impressive bearing entered with two men. The two men walked up to the front, and the woman took a seat near the door. Ellen White soon followed her husband in speaking.

She introduced her remarks by exhorting ministers to be careful lest they mar the work of God. She said God would not call a woman to travel about the country with a man other than her husband. Finally she said (as reported by Pastor Loughborough): "That woman who just sat down near the door claims that God has called her to preach. She is travelling with this young man who just sat down in front of the desk, while this old man, her husband—God pity him!—is toiling at home to earn means which they are using to carry on their iniquity. She professes to be very holy—to be sanctified. With all her pretensions and talk about holiness, God has shown me that



she and this young man have violated the seventh commandment."—"Review and Herald," May 6, 1884.

## Garlic Indian Language

Everyone turned toward the woman, wondering what her response would be. After about a minute she arose, and with a very sanctimonious look, said, "God—knows—my—heart." These were the precise words the vision two weeks before had predicted her response would be.

During the noon intermission at the home where the Whites and Pastor Loughborough were entertained, Mrs. White was given another vision. Coming out of the vision, she related still further what the Lord had shown her regarding the woman on whom attention had been focused: "This woman professes to talk with tongues [Ellen White said], but she is deceived. She does not talk the language she claims to speak. In fact, she does not talk any language. If all the nations of the earth were together, and should

hear her talk, no one of them would know what she says; for she merely goes over a lot of meaningless gibberish."—Id., June 10, 1884.

Imagine Pastor Loughborough's surprise, on returning to the place of meeting to find this woman speaking in what she claimed was the language of the nearby Garlic Indian tribe. She said the Lord was sending her to them as a missionary.

Here is what Loughborough heard: "Kene keni, kene keno, kene kene," et cetera. (Ibid.)

At a meeting she held the next day, this woman spoke on the subject of holiness, and during her talk broke out again in the unknown tongue. An Indian who had been invited to come in to hear her speak his language jumped to his feet, declaring: "Very bad Indian that! Very bad Indian that!" When asked what the woman said, he declared: "Nothing; she talk no Indian."

A few days later in the presence of an Indian interpreter who knew seventeen of the languages, she spoke and prayed in her gibberish, and he declared that she had not uttered a single Indian word. Her influence was short lived, not only because of this experience, but because of the disclosure that the man with whom she travelled and lived was not her husband. This in time was confessed.

## The Wisconsin Experience

The second experience involving spurious ecstatic exercises took place in central Wisconsin in 1860 and 1861. Involved were T. M. Steward and his wife, early believers in that State, who had come to some position of leadership, and a certain Solomon Wellcome family.

The Wellcome family, first-day Adventists from Maine, had settled in Wisconsin in the late 1840s. In the mid-1850s two sons accepted the Sabbath truth and began preaching their new convictions. Solomon Wellcome soon made the acquaintance of T. M. Steward. From the beginning it was clear that Wellcome entertained spurious views in regard to sanctification:

"I was shown that Pastor K. [Solomon Wellcome] was upon dangerous ground. He is not in union with the third angel. . . . He has brought along with him a theory of Methodist sanctification, and



presents that in front, making it of the highest importance. And the sacred truths applicable to this time are by him made of little consequence. . . . Satan has controlled his mind, and he has done great injury to the cause of truth in northern Wisconsin."—"Testimonies," Vol. 1, page 335.

Precisely what was involved in this false sanctification Ellen White did not disclose. There is an interesting historical record describing exercises taking place in a Methodist church in that area at about that time:

"Someone begins to sigh here, now there—an 'Ah!'—an 'Oh!' escaped many a breast. Ever more numerous and louder became these 'Ah's!' and 'Oh's!' till finally all quiet and order seemed to be broken up. I must have had at least thirty eyes and ears in order to see all these gestures and to hear all these pious groans. . . . A woman tore her hat from her head, threw it away, and rumbled her hair. . . . Here a woman gazed heavenward, clutched her bosom as if nothing less than spiritual emotion would be found in it and uttered the words: 'Come my Jesus, come my dear Jesus, my dear lover,' etc. Here and there again one uttered merely the syllable 'Ji! Ji!' springing up from his seat each time as if a wasp had stung him. . . . One ran forward and fell on the floor and several danced about him as if they were possessed and cried out: 'The Spirit has overcome him! He has received the Holy Spirit,' etc."—"Wisconsin Magazine of History," June, 1942, pages 463-465.\*

After learning of the growing fanatical spirit in Wisconsin, James White left his wife with a newborn son, John Herbert, in Battle Creek to visit Mauston and other church groups. He was not well received; his report of his misgivings for the future of the church in Wisconsin is significant:

"We think it our duty to state something of the appearance of this work here, which is called by some 'The Reformation,' but to us it looks more like a deformation.

"While we were preaching, a sister broke out in an opposition shout, so we waited some time for her to get through. It was with difficulty that we finished the discourse. . . .

"This reformation, as it is called, has passed some very important decrees. It is said that one or more have the spirit of prophecy, and that they have seen things of the deepest interest. For instance, the body of Sabbath-keepers sustaining the REVIEW have been seen branded as follows—'Advent,' 'Babylon,' 'Fallen,' 'Organization.' This is too significant to need comment. Also that Sister White's writings, excepting the first tract, were all wrong. . . . We leave these dear, mistaken friends with our pity and our prayers."—"Review and Herald," November 13, 1860.

At first Steward and his close associates responded only partially to James White's reasoning and appeals. But before long it became clear that what had been attributed to God originated with the great

adversary. The "Review and Herald" of January 22, 1861, carried a statement entitled "A Delusion Confessed," written by T. M. Steward:

"To all the dear saints scattered abroad: 'As the question has often been asked by my correspondents, 'What is the nature of the work at Mauston?' I would now like to give you my views in regard to it. Further, I feel it my duty to do so; I feel I am fully prepared to do it; and my prayer is that the Lord will save us from all the delusions of Satan in these last days.

"You are well aware that the work had just begun when Brother White was here, and of course I was not decided. I begged of them to let me alone until we had investigated the subject to our satisfaction. I had reasons for doubting, but I wanted to give it a thorough testing.

"The reason I advocated it, was not because I was established in it, but because I could not see anything trampled under foot regardless of feelings. So I watched it with intense anxiety. At times I detected faults, but then I was answered with, 'It shall all be made plain by and by,' which made me look for plainer demonstrations.

#### Struggles With Doubt

"At times I would express doubts and the answer would come, 'Doubt not.' So

became convinced that it was a delusion. And now we are unanimous in pronouncing it the work of the enemy. We fully and freely denounce it. I love the truths of the third angel's message as ever, and I intend to advocate it to the world.

"Brethren, beware of the strong delusions of these last days! This sketch will give you our views in regard to the nature of it."—Ibid.

When James White received this report he was pleased that the fanaticism had been broken, or at least seemingly so, and he followed the confession with his own observations:

"Remarks: It is no small thing to fall under the strong delusions of Satan, especially when persons have exercises controlling body and mind, which they regard as the power of the Holy Spirit. Such lose their balance. They lose their judgment in spiritual things, which they seldom ever recover. For the past fifteen years we have watched the course of such, and in no instance have we seen them pursue an even course so as to exert a good influence, unless they have chosen a humble place in the church, relying more upon the judgment of those who have had a good experience than upon their own.

"God does not leave His people to the deceptive power of Satan for nothing. There is a cause. That cause should be

## GOD DOES NOT LEAVE HIS PEOPLE TO THE DECEPTIVE POWER OF SATAN FOR NOTHING. THERE IS A CAUSE. THAT CAUSE SHOULD BE SOUGHT FOR WITH THE DEEPEST FEELINGS OF HUMILIATION, LEST A SECOND DELUSION FOLLOW WORSE THAN THE FIRST.

I would have to give it up for the time. Then I would try to reason with, and advise them to let judgment decide. But then it would be shown that I was in a dreadful trial or under a temptation. So I finally thought that I would let it develop itself."

Then Steward discussed some of those who were involved in these experiences, the visions they were alleged to have had, and how these visions seemed to be in harmony with the message: "We had as we supposed many of the gifts. But I was not satisfied with the development of these gifts. But on the night of January 2, while at Portage, it did begin to develop a new feature, and all that were together and under its influence completely lost control of themselves (or gave up to be controlled by the unseen power), and the scenes that followed I cannot describe. I was away at Cascade holding meetings, having left the day before.

"These scenes commenced at Brother Billings', where there were present my wife, Sister Kelley, and Brother and Sister Billings. These scenes continued until the evening after the Sabbath, when they

sought for with the deepest feelings of humiliation, lest a second delusion follow worse than the first. Satan's great object in this delusion in northern Wisconsin has doubtless been to bring the subject of the perpetuity of spiritual gifts into disgrace and doubt. One extreme is usually followed by another. And we shall be greatly disappointed [surprised] if we do not find those who have been under the spirit of error and fanaticism, giving up the subject of spiritual gifts altogether, which error would be more fatal than the first."—Ibid.

Although the fanaticism was broken, the church suffered for a number of years. The Stewards, who required some time to make a full recovery, eventually became again trusted workers. Their daughter Mary served many years as a proofreader in the Review and Herald and for several years as one of Mrs. White's secretaries.

\*This historical item was furnished by one of our ministers in Wisconsin, Adriel Chilson. While we do not positively identify this particular experience with Solomon Wellcome's work, there is strong evidence that many similarities existed.



Sure it's later than we had hoped,  
but at last we can take a look at...

# The Pan-Pacific Youth Congress in Retrospect

C. V. CHRISTIAN, Youth Director, Australasian Division

IT'S ONE THING to write a report of an event like the recent Pan-Pacific Youth Congress while the blood pressure is up and the emotions are running high, and quite another thing to sit down a month or two later and calmly and dispassionately assess the programme with a view to answering the question, "Was it worth it all?" Even at this distance from the event, we are still excited about what happened at the National University in Canberra, December 27, 1972, to January 2, 1973, and our answer to the above question is simply, "It was worth it all."

The success of the programme was due to good teamwork among all who were associated with the Congress, but more significantly still, to the evident blessing of a wonderful God who held His hand over the Congress in answer to the many prayers that ascended heavenward from church members all around the Division. We feel we owe it to those who prayed for the success of this programme to tell the story of the Pan-Pacific Youth Congress in word and picture.

Two years of planning and preparation began to come to fruition when, shortly after lunch on Wednesday, December 27, the first cars and buses began to roll through the National University entrance along North Road, turning right into Daley Road and finally drawing to a halt in front of Burton and Garran Halls. Daley Road rapidly took on the appearance of George Street, Sydney, at peak hour, as cars and buses jostled for room.

Burton and Garran Halls, designated as the registration area, were to become the Congress nerve-centre for the next five days. What a sight it was to see travel-weary youngsters from Western Australia and North Queensland queueing



Representatives of the Tasmanian Conference carry their banner on the opening night of the Congress.

with their more fortunate friends from Greater Sydney and Melbourne to collect their Congress bags, so graciously provided by the Sanitarium Health Food Company, their room allocations, recreation and Rap Session tickets. There were the traditional back-slapping and noisy exchanges between friends who hadn't met for many moons. Notable among the milling throng were the faces of our youth of the other countries, 130 of whom came from as far away as Tahiti.

## Moscow Circus Pavilion

In the meantime, in another area of the University campus, a little group of men laboured feverishly to put the finishing touches to a sixty-foot stage inside a large pavilion erected by Bullen Brothers. This was to be the meeting centre for the Congress. The two ends of the Moscow Circus pavilion, put together to form a huge two-pole canopy seating nearly two and a half thousand people, provided a unique meeting house. It was oval-shaped, with the sixty-foot stage along one side of the oval and with the seats, tiered right up to the top of the fourteen-foot-high walls, arranged in a semi-circle about the stage.

Hard by the entrance to the pavilion, the South New South Wales Book and Bible House had their marquee in which they sold some \$8,700 worth of books and records during the Congress, while just a stone's throw away and under the kindly shelter of some trees, the Sanitarium Health Food Company's pavilion cared for some of the physical needs of the multitude.

The Congress got away to a start on Wednesday evening with a fanfare of trumpets and a gala parade of banners representing every Conference in Australia and New Zealand and many of the Missions from the South Pacific. A young man and a young lady carried a banner displaying the name of their Conference or Mission and depicting a floral emblem representing their area. National flags were also paraded and finally placed to the right-hand side on stage to form a picturesque rosette, a reminder that the Advent message is one which leaps international boundaries and reaches hearts irrespective of colour or creed. This was followed by a professionally produced safari around the Division, with exquisite slides selected by Brother Eric Were and a commentary ably written by him for the occasion.



"Autograph, please!" Pastor John Hancock relaxes with some of the youth.

Photo: Eric W. Were.



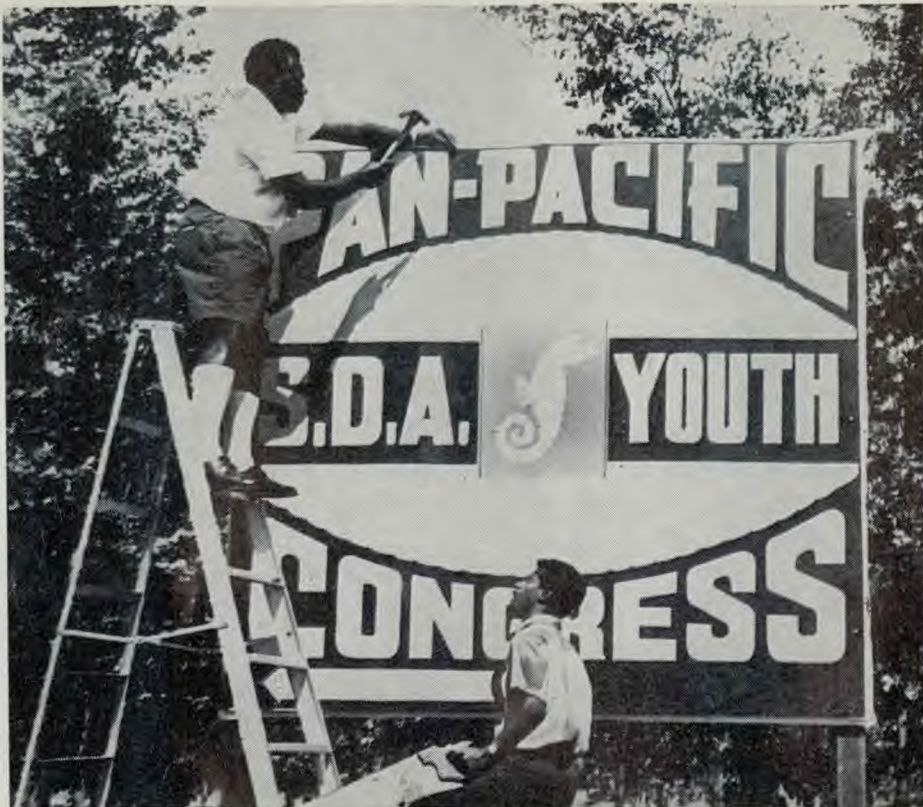


Pastor J. H. Hancock, world director for the Youth Department of the Seventh-day Adventist Church, speaking at Congress.

#### Opening Ceremony

As the official party were ushered on stage, the crowd of 1,800 to 2,000 people stood for the National Anthem and blended their voices in recognition of the freedom we enjoy as subjects of the Crown. The Division Youth director, Pastor C. V. Christian, welcomed the audience, reminding them that two years of planning and praying had reached its fruition in the opening meeting of the Congress. He called upon Pastor R. R. Frame, president of the Australasian Division, to officially open the Congress.

Immediately after the Congress had been declared open, house lights were extinguished and a multi-media segment, including movie film, slides and recorded music, dramatically presenting the hopelessness of the times in which we live,



Pastor William ("Plateglass") Patovaki, assistant Youth director, Western Pacific Union Mission, helps to erect the Congress sign. (The "Plateglass" part of his name comes from an unfortunate accident he suffered soon after this picture was taken, when he hurried through a plateglass panel which was so clean he couldn't see it was there. Fifty-two stitches were required, but Pastor William made a remarkable recovery.) Photo: Eric W. Were.

was screened. The picture faded, and a spotlight focused on a group of singers, "The Commission," as they sang the Congress theme song, "It's About Time." A second spotlight bathed the Congress theme—emblazoned in bold white polystyrene letters on a background of brilliant blue—in delicate shades of pink and yellow, green and blue. It was a sight never to be forgotten.

Pastor K. S. Parmenter, secretary of the Australasian Division, offered prayer, after

which Pastor H.M.S. Richards Jr. and the King's Heralds were introduced, and there commenced a ministry of song which won more and more friends as it continued at intervals throughout the Congress. It seemed that the mood had been set for God to speak to our hearts, and as Pastor John Hancock, Youth director for the Youth Department of the General Conference, challenged us from God's Word along the lines of the theme, "It's About Time," our hearts responded. Yes, it's about time that the youth of the Seventh-day Adventist Church, along with their leaders, seek a deeper experience with Christ and a more earnest dedication to the motto, "The Advent message to all the world in this generation." It was a spectacular and deeply moving programme, a foretaste of the good things that were to come.

#### Typical Day

Space demands that we touch only the highlights of the Congress. Before we do this, let us outline for you a typical day at Congress. The rising hour was 6:30 a.m.; 7:00-7:30 a.m. was the time for personal devotions, followed by breakfast. Breakfast was taken in the modern dining-rooms attached to six halls in which the people resided. The walk from the dining-halls to the large pavilion served to settle breakfast nicely and to help us give full attention to the spiritual food served by the devotional speakers. Young people were privileged to hear men like Pastor



Congress singing was an inspiration. Songleader Archie Steele is shown conducting, and the singing group, "The Commission," backed him.





Young people engaged in street witnessing on the Monday of Congress.

H.M.S. Richards Jr., Pastor J. H. Hancock, Dr. H. K. LaRondelle, Pastor J. R. Spangler and the King's Heralds in these devotional periods. The meetings were frequently climaxed with prayer groups within the pavilion.

Then at 10 o'clock Pastor R. H. Parr captured the interest of the audience with his Variety Hour, a time in which young people had the opportunity of winning book prizes and "give-away" records merely for the answering of some simple Bible questions. There were interviews with young people who had excelled in various lines of endeavour, physical, mental and spiritual, and presentations of awards to those who had successfully completed the MV Silver and Gold Award requirements. Pastor Parr, with his ready wit, kept the programme flowing so that the hour seemed like a few minutes.

At 11:30 the group divided into nine sections for the Rap Sessions, where young people had the privilege of listening to and discussing with specialists in their field the topics which had been chosen. Pastor A. S. Jorgensen discussed "Charismatic Renewal" with his group; Pastor J. H. Hancock, "How to Be Happy Though Married"; Pastor H. Bolst, "The Grassroots of Witnessing"; Pastor G. D. Box, "Christianity and Modern Trends"; Dr. E. Magnusson, "The Bible and Science and How It All Began"; Pastor H. M. S. Richards, "Reason and Faith"; Mr. Merrill Jackson, "How to Live with Yourself and Like It"; Mr. David Stokes, "Social Activism"; and Doctors Phil and Noelene Cappe, "Love, Sex and Dating." These sessions proved to be both popular and enlightening.

#### Afternoon Activity

Immediately after lunch, another hour was devoted to Rap Sessions, and at 3:15

p.m. the group changed rapidly into casual clothes for two hours of recreation. For some, this included a bus tour of Canberra, of which there were three provided each afternoon, a cruise on Lake Burley Griffin, or an afternoon in a row boat, pedaloe or canoe on the lake. For the more active members of the Congress, games like tennis, squash, table tennis and basketball were provided. Much credit must go to the recreation committee under the chairmanship of Mr. G. Laxton for the smooth running of this part of the Congress programme. The evening meal was taken at about 6.00 p.m., and this was followed by the evening devotional meeting, beginning

with a song service at 8.00 p.m. It was an intense programme, and bedtime always came as a welcome climax.

#### Highlights

There are some things which will stand out above everything else as highlights of the Congress. The opening programme was one of them. The singing of the King's Heralds was another. These four songsters won their way into the affections of many hundreds of youth at the Congress with their brilliant singing and their attractive personalities. The meetings of the Sabbath will also stand out as high points in the Congress, beginning with Dr. LaRondelle's early morning message, the Sabbath school conducted by Pastor M. G. Townend, the church service with its call to dedication by Pastor J. H. Hancock, the afternoon meeting in which stories of personal witness for Christ were reiterated by youth from all over the Division, and finally the concert at night planned by the concert committee under the chairmanship of Pastor Graham Miller and ably compered by Dr. Phil Cappe.

A programme which will live long in the memory of all who saw it through to its conclusion was the Sunday evening "11:59" programme planned by Pastor Bryan Craig with the help of Brethren Russell Gibbs, Warren Judd, Bruce Judd and others. Utilizing all the media that could be mustered for the occasion, Bryan Craig developed the thought that, while for years we have spoken about God's time clock being at five minutes to twelve, we have now come to the time when the minute hand on the clock stands at one minute to twelve. The theme was followed through by musical presentation, movie film, interviews, discussions and finally, at about five minutes to twelve, a brief talk climaxing with an appeal by the Division Youth director to be the kind of youth which these dramatic times demand. It was a unique way of ushering out the old and seeing in the New Year, 1973.



The Fijian group in the Saturday night concert programme.

Photo: Eric W. Were.



### The Last Day

We shall never forget the last day of Congress. Early in the morning, a group of young men presented themselves to the Youth directors at their early morning meeting with Pastor John Hancock. They had a burden to let the people of Canberra know of our presence and to share with them some of the good things which they had received at Congress. The Youth directors fell in with the suggestions of the young men and accordingly, at the end of the morning devotional, so ably presented by the King's Heralds, several young men challenged the youth to give up their recreational plans for the afternoon and to go out and witness to the people of the city. There was a tremendous response. A committee was quickly formed to plan the programme, and with the help of Pastor Keith Hankinson, Lay Activities secretary for the South New South Wales Conference, a plan of attack was outlined.

That afternoon, young people filled cars and drove to designated areas of the city to knock on doors and leave copies of "Telos," the Division Youth magazine, which had run a special evangelistic issue for Congress, along with Radio log cards and other literature. Buses which had been hired to take young people on their tours were quickly diverted to various areas of the city in this great outreach programme. There was no coercion. The suggestion came from the young people and they got behind it. Not all saw fit to go out, and to the credit of the recreation committee, those young people who remained were catered for as if there had been no interruption to the normal programme.

That evening after tea and before the evening meeting, a group of singers and speakers went to the Canberra City Square and presented a programme of street



Pastor Roger Nixon and representatives from the Central Pacific Union Mission tell their story of "Share Your Faith" activities.

Photo: Eric W. Were.

preaching. The King's Heralds were there to add their talent to the presentation. Young people distributed "Telos" magazines and spoke personally with bystanders of the faith which they hold dear. It was an impressive climax to the afternoon's activities.

Pastor John Hancock's final message was an eloquent appeal to the youth, first to find peace with God through a new birth experience, then to seek power through the outpouring of the Holy Spirit, and then to go after people to win them for Christ.

The Congress climaxed as it had begun, with "The Commission," under the leadership of Warren Judd, singing,

"It's about time for the coming of Christ  
your King,  
It's about time, Oh, Christian, it's about  
time.  
Lift up your head, your redemption is  
nigh,  
Let glad Allelujah mount up to the sky.  
It's about time for the coming of Christ  
your King,  
It's about time, Oh, Christian, it's about  
time."

And the results of the Congress? The most satisfying ones are the stories of young people whose lives have been dramatically changed as a result. From time to time we hear from parents who testify of a renewal of the devotional life of their young people who attended. Letters have come from those who found a new purpose in life, and many have given verbal testimony of the blessings they received. And so, to those who remembered us in their prayers prior to December 27, 1972, "thank you" once again for the part you played in the success of the Pan-Pacific Youth Congress.



The King's Heralds mixing with the youth.

## STOP PRESS

### A REMINDER . . .

You are invited to attend the opening of the Sydney Adventist Hospital on Sunday, June 10, at 3 p.m.



## AIR TRAGEDY IN NEW GUINEA

(Concluded from page 1)

approached the Goroka airstrip I was watching the cars and people on the Highlands Highway, which winds its way around some shallow ravines at the end of the strip, and enters the town on the left-hand side of the airstrip.

As we flew low over the road just before touching down, I noticed a large number of cars and people gathered on the road, and the fire truck directly below us. I noticed clearly a culvert over a large drain and remarked that a vehicle must have run off the road to cause the excitement. I did not realize that it was our own plane with eight persons on board, lying in the drain, but out of my range of view under the Fokker.

We did not hurry to leave the Fokker when it stopped, but took with us the few letters we had received from parents in Manus for their children at Kabiufa High School, hoping to find someone at the airport who could take and deliver them for us. The first person I saw there was an Adventist student, who told me that one of our planes had had an accident. I was able to confirm this by using Ansett's direct phone to D.C.A., and this gave me time to get my baggage off the plane so that I could be of some assistance.

About this time, Pastor John Richardson, the Eastern Highlands president, who had just returned from furlough that week, and Brother John Wilson, the principal of Kabiufa High School, arrived to discuss some items with us. They did not know of the accident, as it had taken place only fifteen minutes before we had landed. As we were talking over the situation with them, and trying to decide what we would do, Hans Aeberlie came up to us.

Hans had watched the plane go down the strip and, anticipating a normal take-off, he had gone to put his tools away and leave for home. Several minutes later he heard the crash siren, and with another Territory Air Lines engineer, he drove to the end of the strip to see what they could do. They were almost the first to the accident site, and were able to help free the passengers from the wreck. Ambulances were there immediately, and the doctors and nurses off duty were hurrying to the hospital, having heard the siren at the airport. Hans was able to tell us that all the victims were in the hospital ready to receive attention. Fortunately, the plane did not catch fire, although there was petrol dripping from the damaged petrol tanks. All this had taken place less than forty minutes after the crash.

### Adventist Doctors

There was nothing more that we could do physically, so Pastor Richter continued on to Lae, and I remained to advise relatives and friends and our various offices of the accident. A prayer season was held in the president's office while we waited for news to come from the hospital as the various folk were attended to in the operating theatre. We were pleased

that Dr. Gordon Campbell was one of the doctors caring for the folk. Dr. Stephen Smith from our Toboga hospital was in Goroka at the time, as his wife had just given birth to a baby girl. Dr. Smith was able to keep the news coming to us of how each of the folk was doing.

The first sad news received was that Pastor Shields was dead, and a little later that the youngest child was also dead. We continued to hope and pray for the others, while trying to contact the various relatives.

At about 8 p.m. Dr. Stephen Smith took me to the hospital to see the folk who had already come from the theatre. Pastor Townend, though drugged, recognized us and whispered a few words, asking that I send his love to his wife and children. Raebi Singoi (wife of Matthew, the medical orderly), also recognized us and spoke to us. Their second child had been cared for and was sleeping, and the other folk were still in the theatre.

We returned to the mission compound and made some further calls to Australia and Lae, and at about 11:00 p.m. went back to the hospital again. At this time the theatre work was finished and the remaining folk were in one small ward with nurses and doctors attending them continually. We appreciated the dedication of the hospital staff as we watched them work that night. Dr. Sheppard, the surgeon, advised that Matthew had died while he was on the operating table, and expressed his sorrow at this. The others appeared to have a reasonable chance. I left the hospital at about 1:00 a.m., just after Pastor Townend had been given an injection. He seemed very bright considering his situation, and so did Raebi, though she did not know what had happened to her husband and children. She had a broken right leg and cuts to her left arm and forehead.

### Oldest Child Dies

At about 6:30 next morning I visited the hospital again, only to find that the oldest child had just died. This brought the total deaths to four, with four injured still sharing the ward. The same sisters were still on duty, and assured me that the remaining patients had had a good night. Reg Morgan and John Wilson of Kabiufa had remained at the hospital in turns till just before I arrived back there. The progress of the survivors was good.

After breakfast, I visited the site of the wreck with Hans Aeberlie, Glyn Lock and Pastor Richardson. There were a lot of others there, and three policemen had guarded the plane during the night, and a large tarpaulin had been tied over it, no doubt by D.C.A. officials. The plane had almost reached the road. The propeller could almost be touched from the road.

Experts from the Department of Civil Aviation arrived in Goroka early that morning, and it will be interesting to read their report when it is made available.

On Tuesday afternoon, the plane was lifted out of the drain and carried to the

D.C.A. hangar, where it will be thoroughly examined in an endeavour to find the cause of the engine failure.

### Funeral Services

The funerals were planned for Thursday, April 26, and a large number of staff from Lae flew in to Goroka, together with local mission presidents who were able to get there.

On Thursday morning, the office phone in Lae was kept busy after the holiday with telegrams bearing messages of sympathy for the bereaved and injured from friends and relatives. At noon, the chapel was filled with folk paying their last respects to those who had died. Pastor McCutcheon, the Union president, and Pastor Kuso, of Mussau, had charge of the service in the church, after which the caskets were carried to the Kabiufa Adventist Cemetery. Amid beautiful surroundings the bodies of our friends and brethren were committed to the care of Him who is soon to come as the great Life-giver and Saviour.

As I write this, I am advised that the other patients in the Goroka Hospital are still improving. Pastor Townend was able to walk to the shower with assistance, Raebi and the two children were all doing well. Her broken leg will no doubt keep her immobilized for some time. We trust that the Lord will be very close to those whose lives have been touched by this tragedy, particularly Mrs. Shields and Raebi, and that He will continue to bless the folk in hospital and relieve their physical suffering. We trust also that He will continue to guide and guard His workers as they travel for Him in so many different and difficult places around the world carrying the gospel to others.



## 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.

### No Need to Feel Neglected

Dear Editor,

I ask those correspondents who express dissatisfaction with the quality of the reception offered them as visitors to our



churches, "Where did you leave Jesus, that you felt so alone and neglected?"

There are, fortunately, some churches whose members are perceptive enough to discern, with due respect, that not ALL visitors are of such disposition as demands or appreciates a show of affected friendliness conspicuously directed toward them. There are many who find the promised presence of Jesus all-sufficient ANYwhere, ANYtime; who have learned the truth of "Thus saith the Lord; Cursed be the man that trusteth in man . . . he . . . shall not see when good cometh; but shall inhabit the parched places of the wilderness."

By contrast, "Blessed is the man . . . whose hope the Lord is . . . he . . . shall not see when heat cometh, . . . and shall not be careful in the year of drought, neither shall cease from yielding fruit."

"The heart is deceitful above all things, and desperately wicked." Only God's presence can change it and fill it with that quality which endures all things and NEVER fails.

(Mrs.) Celia Court,  
Victoria.

#### What to Do with Those Spare Books

Dear Editor,

We are wondering if you would be willing to print a request for literature in the RECORD?

The students of the newly-opened Malayalam Theological Seminary in Kerala need books and magazines for their library. They have no Spirit of Prophecy books at all and would greatly appreciate receiving some, also missionary magazines. Anyone able to donate these could please send them to:

P. S. Johnson,  
S.D.A. Theological Seminary,  
Panaveli, Kottarakara, Kerala, INDIA.  
Thank you for your consideration.  
D. R. Watts,  
President,  
South India Union.

#### Effect of Family Worship

Dear Editor,

While reading over Jaynee's letter about Cry Rooms (RECORD, 23/4/73), I noticed that she said that the ones who only come to church spasmodically are the ones who play up. Often when my children were small, some babes in arms, it was only spasmodically that we could attend church. But I always found that as we took our four children into church they seemed awed, and kept quiet all through the service, with nothing to amuse them. I think I know the secret. In our home we had regular family worship, and the children loved it. They were never allowed to roam around the room while worship was in progress. They were told that Jesus met with us at worship and they were taught to be reverent.

It takes a lot of praying to train children to worship God. I have noticed when leading out in children's division in Sabbath school that the most attentive ones were those who received good home training along these lines.

How we need family altars! At worship in each home children can be taught to have reverence while worshipping.

V. M. Stoney,  
Greater Sydney.

#### Companionship for the Lonely

Dear Editor,

There is a need for some form of "Friendship club within the church for those who need a new life partner" ("Not Unequally Yoked," RECORD, 19/3/73 and "Unyoked," 30/4/73), but I would hope to see its scope enlarged to include some form of companionship for those who, though alone, are not free to re-unite their lives with another, or who do not wish to do so.

Among those in the church who are past the bloom of youth and are alone, there is much loneliness, and by and large the church membership is pleased to leave these alone. Some of these wander out to the world and contract unequal unions out of the sheer need of companionship; and some of these are thereby lost altogether.

I favour the "Friendship" club idea as a second-best resort only, simply because the first choice, the Christ-inspired loving concern of the membership for the lone ones who need their friendship and hospitality, is often sadly lacking.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40.

"Unstuck,"

South New South Wales.

#### Remove the Carpets

Dear Editor,

I wish to support the statements made by Lillian Donald (RECORD, 19/3/73) regarding acoustics in churches. We would all agree that the most important function of a church building is for worship, which means the production and projection of speech and musical sound. Surprisingly, very few of our churches are at all functional for this basic purpose. Under the excuse of "greater reverence" and "cheap and easy maintenance," sound is instantly absorbed and deadened by wall-to-wall carpeting, acoustic tiles and drapes, necessitating the use of artificial amplification—a vicious circle of unnecessary expense. Consequently, many of our churches not only achieve the cosy atmosphere of the theatre or club room (complete with tiny electronic organ designed for playing light music in the lounge room rather than leading congregational praise), but the worshippers find themselves trying to battle against funeral parlour acoustics in a futile attempt to speak audibly and sing joyfully.

In organ magazines and articles on church music, I frequently read where churches of other denominations are now removing their carpets and unnecessary soft furnishings and enjoying a dramatic improvement in the tone quality of speech and music. We should be aware of these trends and learn from the mistakes of others when planning for a new church or renovating an old one.

While not advocating cathedral-type acoustics, I have noticed that for the average Adventist church, a reverberation time of from one second (minimum) to three seconds (maximum) in a properly designed building finished with hard surfaces and a minimum of carpeting, enables the worshippers to hear clearly the naturally produced voice of the speaker and participate without embarrassment in the hearty singing of the congregation.

Perhaps the money saved could be put towards a cry room for the babies. More importantly, we have an obligation to teach older ones to be reverent in an acoustically alive building. After all, reverence is a learned attitude of mind and body, not a piece of fluff on the floor. Only then, when we have achieved reverent worship in a reverberant building, can we truly "make a joyful noise unto the Lord."

David H. Clark,  
Music Department,  
Avondale College,  
North New South Wales.

#### One Church—Seven Ministers in a Decade

Dear Editor,

At the Seminary Extension School held at Avondale College last vacation, there were brought together six of seven ministers who were originally all young people of the Hamilton church, New Zealand, during one decade. They were:

Pastor Alex Currie, newly appointed Bible teacher for Fulton College, Fiji.

Pastor David Currie, Bible teacher at Avondale College.

Pastor Peter Miller, president, Milne Bay Mission, Papua New Guinea.

Pastor Edmond Parker, returned missionary, now pastor in the South New South Wales Conference.

Pastor Athal Tolhurst, evangelist, West Australian Conference.

Pastor Leonard Tolhurst, Bible teacher, Avondale College.

The seventh minister, who was not present on this occasion, is Pastor Lewis Parker, missionary and pilot in the Highlands of Papua New Guinea.


The Hamilton church, back in our boyhood days, had a membership of about 100. For one average-sized church to have produced seven ministers in a decade would, I feel, be quite a point of interest and perhaps something of a record. This information may inspire other churches in their effort to encourage young people to aspire to some aspect of service for the Master.

L. P. Tolhurst,  
North New South Wales.

Sleep troubles are among the oldest and most common complaints of man. They afflict millions—farmer and city dweller, rich and poor, young and old. Most of these people sleep more than they realize, for they universally over-estimate the time it takes to fall asleep, and under-estimate the time they slept.

—Irwin Ross, Ph.D., "Listen,"  
February, 1973.





## WEDDINGS

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

**BENNETT—DEAN.** On April 15, 1973, at the Croydon church, Victoria, Edgar Charles Bennett and Christine Pamela Dean were united in marriage. Edgar is the son of Sister C. Bennett of Mooroolbark, and Christine is the daughter of Brother and Sister Geoffrey Dean of Croydon. After the wedding, everyone enjoyed a delicious wedding breakfast at the Nunawading church hall. These two young people have been active members of the Croydon church, and we wish them every happiness and the blessing of our God in all their plans for the future.

J. P. Holmes.

**CHELBERG—LUBECK.** On Sunday, April 15, 1973, in the Ringwood Seventh-day Adventist church, Peter Chelberg and Joan Lubeck linked their lives together in the sacred bond of marriage. Peter is the son of Mr. and Mrs. William Chelberg of Mitcham, Victoria, and Joan the daughter of Mr. and Mrs. H. Lubeck of Alexandra, Victoria. As Peter and Joan establish their home in Nunawading, we trust that it will be blessed by the Lord Jesus whom they love and follow. The many guests later enjoyed a happy time at the attractive reception held in the woodland garden of Mr. and Mrs. L. Jones in the precincts of the Dandenong Ranges. As these two young people walk through life together, may they so live that they will be accounted worthy of a place at the marriage supper of the Lamb.

David J. Dabson.

**COOPER—McKENZIE.** The Papatoetoe church, New Zealand, on April 16, 1973, was the scene of a very pretty wedding, when Raywyn Shirley, elder daughter of Mr. and Mrs. W. A. McKenzie of Papatoetoe, came on her father's arm to exchange marriage vows with Terry Lance, son of Mr. and Mrs. C. S. Cooper of Otahuhu. Both these young people are active members of the church, and are held in very high esteem, as was shown by the large attendance of relatives and friends at the church, and later at the youth hall, where all enjoyed the breakfast, and had opportunity to convey their congratulations and best wishes to the happy couple. As they establish their Christian home in the district, we pray God's abundant blessing upon them.

H. W. Hollingsworth.

**KING—HOUSE.** The Bunbury church, Western Australia, was the venue for the attractive wedding on Monday evening, April 9, 1973, of Jennifer, younger daughter of Brother and Sister R. S. House of Capel, and Michael, son of Brother and Sister W. A. King of Waroona. This union brings together these well-respected families of the south-west. The good wishes of a large group of relatives and friends, together with many messages from Australasia and England, helped to make this a very happy occasion. The sincere Christian experience of this young couple gives us the assurance of a fine witness in the Cranbrook area, where they will settle.

C. S. Adams.

**MORIN—CUMMINGS.** Thornleigh Seventh-day Adventist church, New South Wales, was the pleasant meeting-place for David Morin and Lynette Cummings as they exchanged vows that made them husband and wife on Sunday, April 8, 1973. Lynette looked radiant as she came down the aisle on the arm of her father. David is the only son of Brother and Sister M. L. Morin of Thornleigh, New South Wales, and Lynette is the youngest daughter of Pastor and Mrs. P. C. Cummings of Brisbane, Queensland. A good friend of the Morin family, Pastor L. Kent, guided the reception ceremonies, where good wishes were extended by friends and relatives, to the young couple as they set up their home in Wahroonga. May God richly bless their union.

P. C. Cummings.

**SIMPSON—MAY.** The Chatswood church, New South Wales, was the setting chosen by Mark William Simpson and Kerrilyn Earlene May for the exchange of their wedding vows on April 2, 1973. Mark is the twin son of Brother Len Simpson and the late Sister Simpson, while Kerry is the only daughter of Sister E. Lawson

(nee Maisey). As another home is established to witness for Christ, all the friends of the happy couple wish them the richest of Heaven's blessings. Pastor I. White was associate celebrant in the service.

H. G. Bryant.

**WATSON—FINDLEY.** Barry Thomas Stanley Watson and Susan Jane Findley met and were united in marriage at the Mildura church, Victoria, on the afternoon of March 25, 1973. Barry is the only son of Brother and Sister T. K. Watson of Nullawil, Victoria, while Susan is the eldest daughter of Sister Phylliss Biddell, Mildura. Friends gathered from far and near to witness the ceremony and later, at the reception, many good wishes were expressed to the bridal couple for their future happiness. As they establish their home in Nullawil, Victoria, our prayer is that God will be their constant companion and guide.

George C. Best.

## TILL HE COMES

**BAILEY.** Rockhampton church members and many friends and relatives mourned the death of John Michael Bailey, who died on April 17, 1973, and was buried in Rockhampton Cemetery, Queensland, on April 19. Our late Brother Bailey had been baptized by Pastor W. Coates in 1954, and since then had been an active and faithful member of God's remnant church. Brother Bailey had lived alone since the loss of his wife and daughter, both of whom died in the Lord. While a full life of seventy-seven years had been lived, Brother Bailey was active until the car accident which caused his death. God will mark the resting-place of this dear saint, and we shall see him on the resurrection morning. Brother W. J. Hebbard assisted in the funeral service.

A. J. Bath.

**BROWN.** On April 17, 1973, in the Royal Adelaide Hospital, Alfred Edward Brown ended his earthly pilgrimage. Brother Brown was a church member for sixty years, being one of the early members of the Prospect church, South Australia. He lived to the age of eighty-seven years, the last few of which were years marked by ill health and invalidism. He leaves to mourn, his daughters Lorna and Joyce (Mrs. Hopkins), and son-in-law Ted and grandchildren Cecilia and Lance. He was a patient sufferer, who is now at rest, awaiting the call of the Life-giver on the resurrection morning. He was laid to rest in the Dudley Park Cemetery beside his wife Alice, who predeceased him five years ago. "Blessed are the dead who die in the Lord." Services of interment were conducted by the writer at the funeral parlour and the cemetery on April 19.

R. Bullas.

**BUCKINGHAM.** Harriet Matilda Buckingham passed quietly to her rest in Auckland, New Zealand, on March 25, 1973, in her eighty-sixth year. Sister Buckingham accepted the Advent message in 1947 through the ministry of Pastor Len Vince, and devoted her interests to the Temperance and JMV work in the Hastings church. She was also an ardent worker in the annual Appeal for Missions. From the time when a fall broke her hip and stilled those tireless feet, to the stroke that silenced those witnessing lips, Sister Buckingham maintained a radiant smile and a cheery disposition. After a well-attended service in the Hastings church, Sister Buckingham was laid to rest in God's Acre at Mangaroa awaiting the call of her life-giving Lord. Her one desire was to meet her son John, and her daughter Marye (wife of Pastor John Trim of Brisbane) in that better land. May this desire soon be fulfilled.

F. M. Slade.

**COCKS.** A car accident about 1 a.m. on Sunday morning, March 9, 1973, brought to a tragic end the young life of Robert James Cocks. He was twenty-seven years of age at the time of the accident. Robert spent his life in Broken Hill, New South Wales, where he was known as a first-class bricklayer. The members of the Broken Hill church gathered to express their sympathy to Robert's wife Anne, and his two children Damian and Nicole. Sister Cocks, his mother, and Ernie, Cliff, Coral and Dianne, deeply mourn the loss of their son and brother.

Cyril Brown.

**DIXON.** Gladys Vilie Dixon, aged seventy years, passed to her rest at Allandale Hospital, Cessnock, New South Wales, on December 26, 1972. For more than fifty years, Sister Dixon had rejoiced in the Advent message. During a

service at the funeral chapel, and later at the Cessnock Cemetery on December 29, 1972, appropriate words of comfort were conveyed to her loved ones, husband, daughter, son and families. With them, we look forward to the blessed resurrection day.

B. A. Foster.

**EVERETT.** Tragedy struck in the early hours of Sabbath morning, March 31, 1973, as Carl Milton Everett was nearing his home at Cooranbong. Born at Cooranbong on February 26, 1944, Carl spent his childhood at Bellangry and Port Macquarie, New South Wales. He spent most of his working life operating heavy equipment, and trucking. For a period of five years he drove transports into the Highlands of New Guinea. Here, as elsewhere, Carl endeared himself to all he associated with, by his friendly, Christian manner. He was married in 1967 to Lawren Reynolds of Capel, Western Australia. This union was blessed with two children, Yolande and Daryl. Carl was laid to rest in the Avondale Cemetery. Words of comfort and assurance in the blessed promises of the resurrection encouraged those who were near and dear to Carl, and the large circle of friends who attended. At the service, Pastors W. F. Taylor, J. H. Newman, S. A. Stocken and the writer were associated.

J. R. Lee.

**HERRAMAN.** Venus Australia ("Midge") Herraman fell peacefully asleep in Jesus during the night of April 2, 1973, at Clareview, South Australia, after a short illness, and was laid to her rest in the Willaston Cemetery, Gawler, on April 5. Sister Herraman knew and served the Lord for most of her fifty-seven years, and last year united with God's remnant church. She is remembered by all as a humble "Good Samaritan," whose life was fragrant with deeds of love and kindness, and she will be sadly missed in the Gawler community and in the church. Sister Herraman leaves her husband, Hugh, a daughter, Carol and son Tony, to whom sincere sympathy is extended.

A. D. Campbell.

**JACKES.** On April 2, 1973, Sister Olive Agnes Jakes, eighty-four years of age, peacefully passed to her rest in the Bangalore Private Hospital, Killara, New South Wales. She was a daughter of Brother and Sister Henry Thomson, well known in the building of the original Avondale College, Cooranbong. At one stage of her early life, she worked for Sister E. G. White as a housemaid at "Sunnyside." Her husband predeceased her in 1944. The writer had the privilege of ministering to her spiritual needs in the last two years of her life, when she was confined to the hospital. She now sleeps in the Northern Suburbs Cemetery where she awaits the call of the Life-giver to eternal life. Two brothers, three sons, two daughters, nine grandchildren and four great-grandchildren are left to mourn the loss of their dear one.

C. H. Raphael.

**KNOTT.** Phineas Knott died suddenly on April 3, 1973, aged sixty-five years. He was born in Basket Range, South Australia in 1907. For some years he worked for Brother Douglass Watson in Copeville. Later, he was employed by Mr. Eric Zilm, who took up farming in the Armidale district in New South Wales. During those years, 1964-1971, Phineas attended the Armidale Adventist church. Mr. Eric Zilm then bought a property at Bordertown, South Australia, and transferred there. Phineas continued to work for the Zilm family, and became a member of the newly-formed Adventist church at Naracoorte. He was very faithful in his attendance, despite a considerable distance to travel. By family request, he was buried in the Norton Summit Cemetery, where a Methodist form of service was used. A floral expression of sympathy was sent by the members of the Naracoorte church.

B. C. S. Pepper.

**MOODY.** Following a long illness, Mrs. Caroline Moody passed to her last earthly rest in the Caulfield Hospital, Victoria, on the evening of April 17, 1973, at the age of eighty-six years. Sister Moody had been a consistent Adventist for over fifty years. At the time of her death, she was a member of the Burwood church, Victoria. Ten children mourn the loss of a loved mother. She rests in the Springvale Cemetery, awaiting the life-giving call of her Lord. Pastor J. P. Holmes, a nephew of Sister Moody, assisted the writer in services at the funeral parlour and the graveside.

W. J. Cole.

**RANZENBACHE.** Frank Ranzenbache, aged fifty years, passed to his rest suddenly on January 17, 1973. Brother Ranzenbache came from Austria (with his family) to live in the Maitland district, New South Wales, seventeen years ago. The Word of God, ministered to his wife and four children and friends at the Maitland church, and later at the cemetery on January 19, 1973, pointed to the sure and certain hope of a glorious resurrection through Jesus Christ our Lord.

B. A. Foster.



SCHICK. Brother Berthold Schick passed away at Orange, New South Wales, on April 2, 1973, aged seventy-six years. He was an elder of the Temora church and an active layman. The large attendance of friends and relatives at the funeral services was an indication of the esteem in which he was held in the district. Pastor W. M. R. Scragg, a long-time friend of the family, associated with the writer in bringing comfort and hope to the bereaved wife and family: Sister Amy Schick of Temora, daughters Edna (Mrs. Kennedy of Temora), Joyce (Mrs. Marquis of Orange), and Dawn (Mrs. Semmler of Temora), and sons Pastor Lyndon Schick of Manjimup, Western Australia, and Maurice of Orange. We laid our brother to rest in the Temora Cemetery on April 4 in the sure hope that it will not be long until the great reunion morning. R. D. Trim.

TUCKER. Friends of Charles and Eulalia Tucker have been greatly saddened by the illness which claimed the life of Eulalia on Sabbath eve, April 6, 1973. "Lala" was the beloved wife of Charles, fond mother of Beryl (Mrs. Cochran), Fay (Mrs. King-Adams), and Nerice (Mrs. Berkeley), and cherished daughter of Brother and Sister Bert Hawken, formerly of Dunedoo, New South Wales. Having completed her nursing course at the Sydney Sanitarium, this good lady gave most acceptable and self-sacrificing service beside her husband for sixteen years in the mission field. Back in Australia, their home has been a hostel for many a care-worn traveller on life's way. Sister Tucker was a true follower of the Lord Jesus Christ and bore bravely the affliction which robbed us of her tender touch and sweet influence. Pastors David and Walter Ferris assisted the writer in the sad, but hopeful Christian service of burial at Avondale Cemetery. Our sympathy and prayers are especially extended to those who will miss her cheery and noble influence. W. F. Taylor.

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DAY ADVENTISTS

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SEVENTH-DAY ADVENTISTS

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# FLASH POINT . . .

- ✱ Hamilton church in suburban Newcastle, New South Wales, has been sold, and the last service in the church will be conducted by Dr. D. Ford of Avondale College on May 26. This is a real "Back-to-Hamilton Day." It was expected that building operations would commence during the last week of April (so by now the Hamiltonians will know whether their hopes have been realized). Three blocks of ground have been purchased at the corner of Lindsay and Steele Streets, Hamilton, and the last remaining house on the site has been demolished (so it isn't remaining any more).
- ✱ The new building that the Novocastrian Hamiltonians are moving into will cost an estimated \$120,000 (but don't believe that figure, brethren, they always cost more than you estimate). They hope to be worshipping in the new building by January, 1974. In the intervening months the Newcastle church members will be worshipping in the Methodist church, Broadmeadow Road, Broadmeadow. Thank you, followers of the great John Wesley!
- ✱ It must be the "Back-to" season. Just yesterday we received a signal telling us that the same day, May 26, would be the "Back-to-Thornleigh Day," too. A big day at Thornleigh is planned. Special Sabbath school (but then, every Sabbath school is special) and special church service and ditto Young People's meeting in the afternoon. Then, to cap it all, there will be a sacred concert at night. All former members and friends are invited. And there will be something else special, too. A special offering. The Thornleighians are hoping that this will help clear the existing debt on the church. But that isn't all. . . .
- ✱ Immediately they close the account where is recorded the church debt, they open another! The Thornleigh folk have always been people with a vision, and now they have bought up the property just behind the church to cater for future expansion which they know to be imminent. And we wish you a pleasant and profitable day on May 26, Thornleigh.
- ✱ You'd think that a man with the degrees of B.E. (Bachelor of Engineering), Dip.Elec.E., and M.I.E. Aust., would have let the rest of the alphabet go by. But no, the director of the Plant Development Division at Cooranbong, Mr. Ivan Scale, is now Dr. Ivan Scale, having added a Ph.D. to an already impressive list of qualifications.
- ✱ At the same graduation exercises, we hear, Mr. Eric Hokin of the Avondale College faculty added a Bachelor of Commerce degree to his name. We congratulate both of these men on their recent attainments.
- ✱ "The most spiritual convocation ever" is how they described the session held in South Australia recently. Pastor W. A. Townsend was particularly impressed with the prayer of a little boy at an early-morning prayer season. The lad prayed, "Dear Lord, please give us a nice session when everybody is good." It couldn't have been phrased better; and, of course, the prayer was answered.
- ✱ With due modesty, the South Australians are claiming that theirs is the UP Conference. On the UP side of the ledger were: the operating surplus, the Mission Rally offering at the session (more than doubled), the Appeal for Missions total (\$35,031 in 1970 steadily

advancing to \$48,235 with more to come in 1973), bookings at Ankara Youth camp, books delivered by colporteurs, tithe in the biennium (up 25.78 per cent), subscriptions for the SIGNS OF THE TIMES (from 3,343 in 1970 to 4,449 in 1972-73), books delivered by college students in the vacation periods ('71-'72 was \$5,834; '72-'73 was \$18,000-plus) Book and Bible House sales (up \$8,645 in the year), school enrolment (165 in 1971 to 255 in 1973), and the number of churches sending delegates to the session (thirty churches out of thirty-one were represented).

- ✱ Some time since, we told you about anniversary celebrations in Papatoetoe, New Zealand. (Where else, with a name like that? Why can't they stick to simple, easy-to-pronounce names like Bullamakanka or Mullengudgery or even Murrurundi? Still, as the Kiwis would say, Waipukurau?) Well, anyway, things have had to be altered slightly, and this is the purpose of this small item. Or, actually, the next item . . .
- ✱ Instead of the week-end of July 28, the celebrations will now be held on the week-end of Sabbath, July 21. Special services on July 21—Sabbath school, Divine service (taken by a minister who was a wee laddie at Papatoetoe), MV meeting, and a tea and social at night. Originally, a slap-up dinner was planned for the Sunday, but this has been decided against now as many visitors to Auckland would want to move off home on Sunday, hence the tea, etc., on Saturday night. Should be a marvellous day. But NOT on July 28 as originally advertised; JULY 21. Watch it; don't arrive a week late!
- ✱ We told you about the Adventists taking over the Saigon Military Hospital. We even ran a full-page story with pictures. This is a temporary affair, as a new Adventist Hospital is being built in that sorry city of suffering. The hospital as now constituted will be a general-care facility for the Vietnamese, and Americans remaining in Saigon. Forty beds will be designated for U.S. Embassy personnel, U.S. AID, and other American agencies in Vietnam. According to hospital policy, anyone may be admitted, regardless of race, creed or colour. We understand that Dr. Ross Sinclair from New Zealand is now serving at the Saigon Hospital. The Sinclairs went out to the Far Eastern Division about fifteen months ago.
- ✱ Since its opening, Loma Linda University has graduated 4,215 physicians from the School of Medicine; 1,014 have graduated from the School of Dentistry; 2,941 from the School of Nursing. Currently, there are 504 research programmes in process, of which some sixty-two are being done in cancer, heart and environment.
- ✱ Down in Geelong, Evangelist Ray Swendson moved out to a good start with his mission. In several sessions on the opening day he had 2,400 people out, and 1,400 were still with him after some weeks. He has now moved to a more compact theatre and reports a tremendous interest.
- ✱ The Trans-Commonwealth Union has now an Appeal overflow of \$19,445. EVERY Conference had gone over the 100 per cent of last year's total. The Union's percentage was 108.13 at the last report.
- ✱ "Finally, brethren . . .": If all the people who went to sleep in church on Sabbath morning were laid end-to-end, they'd be a lot more comfortable.