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NORTH QUEENSLAND

## *JMV Wins \$300 for His Society*

### SEVEN-YEAR-OLD IS A REAL NUGGET

AN EXCITED young lad was Trevor Fellows when he received news of his success in a national competition recently.

The competition was sponsored by Nugget Shoe Polish, and Trevor had to nominate a club or group, and then tell in twenty-five words or less how his club could use the prize money. Contesting the under-eight section, Trevor nominated the Charters Towers Junior Missionary Volunteer Society.

Here is his winning entry:

"Now we're JMV's  
Using money, to help  
Give poor people  
Gifts of food, clothes; mowing yards, singing;  
Enjoying helping others.  
Thank you for your interest."

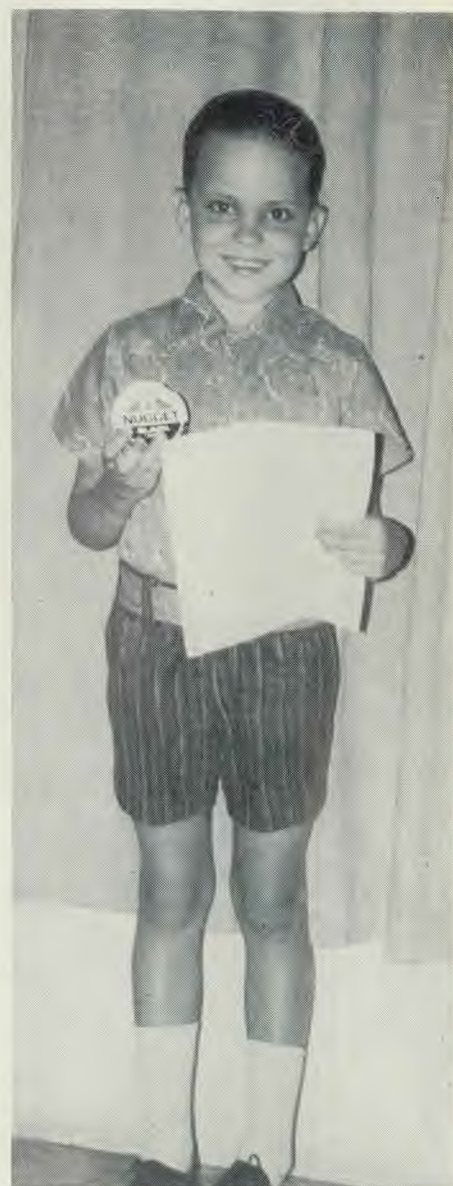
Here is what the letter said, telling him of his win:

"We are very pleased to tell you that your entry in the Nugget Club Shine contest on behalf of the Junior Missionary Volunteer Society has been successful.

"Enclosed please find cheque for \$300, made out to your Society, which we know will be used in the very best possible way, helping others less fortunate."

It certainly pays to use Nugget!

May God abundantly bless Trevor and the \$300.



Trevor Fellows—holding a tin of "Nugget"—his favourite shoe polish—and the letter which told him of his win.



# Fulton's Mission '73 Report

A. S. CURRIE, Chairman, Theology Department, Fulton College

TWENTY-SEVEN ministerial students here in Fulton College returned this week after having spent six weeks in towns and villages around Fiji, preaching the gospel. Students were divided into five teams. Each team had a health educator who presented fundamental principles of healthful living, which merged each evening into the evangelistic address. This approach was entirely new to Fiji and has brought pleasing results.

Two efforts were conducted in predominantly Indian suburbs of Suva and Lautoka in an effort to revive Fiji's Indian work.

Inasmuch as students organized and conducted these evangelistic efforts the following statistics are gratifying. These figures constitute the combined results of five teams:

Largest combined audience—1,121

Smallest combined audience—234

Decisions for Christ—272

Decisions for the Sabbath—157

Decisions for Baptism—85

Total cost for the five campaigns was just over a thousand dollars.

We praise God for using us to witness for Him.

## Fa'oliu of Tonga

Behind successful figures are hard-working men. Meet Fa'oliu Langi of Tonga—health evangelist to the Singatoka Valley—third-year Diploma of Theology student.

"Fa'oliu, tell us about your greatest thrill in Fiji's fertile valley."

"The chief of the area declared that should any of his village people embrace our message he would expel them from the

village. Imagine our surprise and joy when the chief's oldest son and wife made their decision for Christ's remnant church and were baptized on August 12. The power of the gospel completely changed this future chief's way of life." Pray that the people of this valley will follow the example of the chief's son.

## Moleni of Samoa

Let me introduce you now to Moleni Iene of Samoa, a final-year student who, with two Fijian students, witnessed on Vanua Levu, leaving behind thirteen Sabbath-keepers.

"Moleni, I understand you have been given a new name since preaching on the other island."

"Oh, yes, the people nicknamed me 'Water-boy' for in my health classes I suggested that people drink six to eight glasses of water a day. This was a new habit to them, therefore they gave me this name. The health approach to evangelism really caught on in this area, transforming the living habits of many. The headmaster of the local primary school said, 'If all the people of Fiji were Seventh-day Adventists what a wonderful country we would have.'"

## Keperieli of Fiji

Allow me to introduce you to Keperieli Duana, a son of Fiji, who led the team to Nandala, in Fiji's highlands:

"What transformation came to the village as my co-labourer Teti, acting as health educator, lectured in the first week on 'Health Begins at Home,' followed the next week by temperance topics which included a 5-Day Plan. The third week saw village people cutting grass, erecting new toilets and building new fences for their animals. They generally cleaned up the village as Teti spoke on 'Health in the Community.' We plan to return to Nandala at the end of August to see eleven precious souls baptized—the first-fruits of our evangelistic endeavours for 1973."

The head librarian at Lautoka kindly screened a movie film on health each night in a crude, corrugated-iron chapel erected by our students for their evangelistic meeting. While visiting the team I thanked this well-educated and degreed Indian for giving his time and operating his projector without payment. He responded by saying, "Pastor Currie, this is the finest series of meetings that has come to this town. This is a real community service. We appreciate the work your college is doing in educating these young men. Let me assure you they are doing a mighty fine job for your church."

We thank Chandar, Narayan (two Indian students) and Fonua who have served so acceptably, preaching in Hindi the message we love.

## Bible Seminar

Finally, come with me to Suva's third Bible Seminar. Five nights a week we have preached, and for the last three Sabbaths an average of sixty people have gathered to study God's Word for five hours. As you peer in the canvas doorway to the four-pole tent that students erected for this campaign, you will notice a predominance of Indian people turning their Bibles from passage to passage.

Meet Mr. Singh, his wife Saraswati and their three well-dressed children. When Mr. and Mrs. Singh first came to the big tent, they were Hindus. Today they are Christians. Not only have they accepted Christ as their personal Saviour, they have accepted His Sabbath and have decided to be baptized.

Friends, pray that these new babes in Christ will continue to grow in Him. Pray



Students from Fulton College outside the big tent set up near Suva for a series of talks on health and spiritual topics.

Photos: courtesy, "Fiji Times."





Pastor Alex Currie (left) and Pastor Jim Lansdown look over the interior of the big tent. The mural behind them is a Papua New Guinea student's impression of Rabaul Harbour.

too that our ministerial trainees will develop into the workers who will complete His work in the South Pacific Islands. And God bless you abundantly for your

generous Thirteenth Sabbath Offering, given on September 29, which will be used to build the new boys' dormitory at Fulton College.

## Pastor and Mrs. G. V. Palmateer celebrate their . . .

# Golden Wedding

C. F. HOLLINGSWORTH

MOVING aside the curtain of time for a few moments revived the memories of a special day, when Pastor and Mrs. G. V. Palmateer celebrated their wedding fifty years ago. Recently, their golden wedding anniversary was celebrated at the delightful home of their daughter and son-in-law, Merryl and John Hamilton of Blackburn, Melbourne.

Recalling the story of the early pioneering days at "Heidelberg" in the Darling Ranges, Western Australia, we remembered Pastor Palmateer's devoted parents who transformed the heavily timbered bushland into a young orchard grove and later rebuilt a beautiful homestead for the family. Providentially, "Heidelberg" valley soon became an Adventist village. A church was built and a one-roomed school—with no plush carpets and amenities but a young teacher, devoted to her seven pupils. Over in the next valley, the splendour of a morning sun lit up the foundation bricks of the old Darling Range School (now Carmel).

I remember also staying with the Clark family, who, living in the gold-fields of Cue, mid-north in Western Australia, moved with their brave mother to "Heidelberg" village after the loss of their father at sea. Two young students, having completed the college course and having obtained certificates from the School of

Nursing at the Wahroonga Sanitarium and Hospital, were married, thus uniting these two families.

Brother and Sister Palmateer were then called to the ministry. The first country appointments which were most interesting and rewarding, centred in Geraldton and then Carnamah district. Here, during the presence of the army occupation unit under General Bennett, they conducted intensive first aid classes both for the Citizens' Military Forces company and their wives.

### Secretary at "Coronella"

Their responsibilities increased as the years went by. They assisted in large missions in South Australia and Victoria where they gave help and supervision in the building of four churches. Pastor Palmateer was also appointed secretary to the establishment, "Coronella" Homes for the Aged, Nunawading.

Owing to the fact that both families are so scattered throughout Australia, only one close cousin was present with the family on this memorable occasion to help celebrate their golden wedding. Inter-communication calls from relatives in Western Australia, and a twenty-minute conversation with Dr. Roy Palmateer and his wife Kay of Carlsbad, California, highlighted the occasion.

Today Pastor Palmateer gives able assistance to the local Nunawading church, Victoria, and is at present Communication secretary. He finds relaxation in floral decorations and is very active in the expression of creative and realistic art painting.

As a friend of early years, and having been associated together in the ministry, I took great pleasure in extending our congratulations to Pastor and Mrs. Palmateer on having attained fifty years of happiness together in God's service. We extend our sincere and best wishes for His continued blessing.



Pastor and Mrs. G. V. Palmateer on the occasion of their golden wedding celebrations. In the background are some of Pastor Palmateer's original paintings.

Photo: Terry Phillips.



## EDITORIAL



# THE THEOLOGY OF PSALM 11 (Part 2)

GOD SURELY DOES rule from heaven; we were reminded of His overwhelming concern for His people when persecution—especially of the “Jacob’s trouble” variety—strikes. God rules from His throne; “He plants His footsteps on the sea, and rides upon the storm.”

But God is interested in the very warp and woof of our lives, not only in the titanic struggle between good and evil. Sometimes we forget that He is concerned about the little things just as surely as He is interested in intervening when the death decree goes forth against the righteous at the very end of time. And the man with one talent comes under God’s scrutiny too, just as surely as does the man who has ten. Says Ellen G. White: “At the day of judgment . . . Christ does not commend them for the eloquent orations they have made, the intellectual power they have displayed, or the liberal donations they have given. It is for doing little things that are generally overlooked that they are rewarded.”—“Welfare Ministry,” page 314.

Indeed, it is in the little things of life, she says, that your life’s work comes to full flower: “Do not pass by the little things and look for a large work. You might do successfully the small work, but fail utterly in attempting a larger work and fall into discouragement. . . . Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this line. Others who have the necessary qualifications can give Bible readings or conduct Bible classes.

“The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward.”—“Testimonies,” Vol. 6, pages 432, 433.

Small things. God is interested in the gentle zephyrs of life just as surely as He rules the tempests and the whirlwinds. He has a concern over those whose lights are one-candle-power, just as surely as He is involved with those who are the mighty searchlights.

He rules. He dips into the domestic life of every child of His; He is by the ministering mother as she tends her fevered child; He shields the careful driver from the destruction that perhaps he did not even see; He holds back the winds of strife so that His servants may go forth with holy boldness; He is interested in the little boy who asks Him to help him find his lost puppy. The reason for our assurance of these things? “He closely watches everything that happens here on earth.” Psalm 11: 4 (b), *The Living Bible*.

**BUT!** Life is not one glad, sweet song, and the child of God knows it. There is no such thing as joy unalloyed. And verse 5 brings us back to earth with a bump. “He puts the righteous and the wicked to the test; He hates those loving violence.”

We would do well to notice that this is pointing again to the last days, as a reading of verse 6 will show. But let us take it in its every-day context first. The righteous are indeed put to the test. Otherwise we would be overwhelmed with millions of rice-Christians who were along for the smooth ride that God’s children received. Those who tagged along for the loaves and fishes (if there were no “test”) would far outweigh the Jobs who, from the depths of their miseries cry, “Though He slay me, yet will I trust Him!”

The righteous must be tested to see whether the genuineness of their profession shines through their troubles. The wicked are tested also, and reveal that their trials are only thorns in the flesh to them. They cannot understand the righteous when they exclaim with Paul, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon

me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.” 2 Cor. 12: 9, 10.

The wicked curse their luck—if their test tries them too much for their comfort. If they scramble out of the trouble, they buy themselves a lottery ticket or shout drinks all round at the local hostelry. The righteous are content with God’s infallible leading; their connection with Him is strengthened whatever the outcome. The wicked are prone to curse God and die, and there’s the end of it, they believe.

Verse 5 hints at the climax. Kenneth Taylor paraphrases the translation to read, “He hates those loving violence.” Violence will be part of the scene increasingly. More and more, men of violence are coming to the fore. Day by day those who believe in the “might is right” philosophy are prominent in their efforts to obtain goods, position and wealth. Never before, for example, has the world seen so many violent robberies. Almost daily, banks are held up and paymasters are relieved of their firm’s cash. Always there is a gun involved. Always there is the violence.

Says Ellen White, “There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities because of the steady increase of determined wickedness. We are living in the midst of an ‘epidemic of crime’ at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering; of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder and suicide.” (“Testimonies,” Vol. 9, page 89.) Those words were written three-quarters of a century ago. They are more than appropriate to the mid-1970s. And God hates these things that man is increasingly turning to as an outlet for his passions and pleasure!

Moreover, “I was shown the state of the world, that it is fast filling up its cup of iniquity. Violence and crime of every description are filling our world, and Satan is using every means to make crime and debasing vice popular.” (“Testimonies,” Vol. 3, page 471.) Again we point out that she wrote out of her time; these words were never more pertinent than now. Today, evils which were almost unmentionable in the days in which Ellen White lived are now being held up as normal and respectable. But God hates these things; they are an abomination to Him.

The psalmist is leading up to his climax. He is pointing to the culmination of all things, as the most casual reading of the next verse will indicate. Again we go to Ellen White for a comment, and she says, “The battle is waging more and more fiercely. Soon He will come whose right it is, and will take possession of all earthly things. All the confusion in our world, all the violence and crime, are a fulfilment of the words of Christ. They are the signs of the nearness of His coming.”—“Sons and Daughters of God,” page 354.

Do not therefore be dismayed at the violence about you; do not wonder at the slaughter of humanity on the altar of the war-god; do not marvel at the increase of murder, rape and assault: these things must be, but the end is not yet. Violence is the trademark of the age; no Christian should be surprised that it seems to be getting out of hand. But one thing is certain: God does not sit idly by and muse on the folly of His creation. No, better—and worse—things are in store.

(To be concluded.)

Robert H. Parr



# THE YOUTH CRISIS

COLIN D. STANDISH, Chairman, Department of Psychology, Columbia Union College

THE Seventh-day Adventist Church is facing a worldliness crisis hardly imaginable even ten years ago. Nowhere is this better illustrated than in many youth activities. It is with deep concern that we see activities, almost totally worldly in their impact, offered to our youth weekly. Some of these activities are sponsored by churches, others by youth groups, themselves sponsored by churches or Conferences. Presently, support is being given to these programmes by announcements in Conference and church bulletins and by provision of church halls for these programmes.

Further, we have often rejoiced in the work of the worldly-orientated witness groups which have unfortunately reflected the pseudo-religion of our age as prophesied by Paul, "Having a form of godliness, but denying the power thereof. . . ." 2 Tim. 3:5. An indication that many of these approaches are not motivated by the Spirit of God is a paralleled craving for worldly activities and entertainment which is symptomatic of a self-seeking, spiritual lack among many of our youth. Too often witnessing groups, street preaching, coffee shops, etc., have been cited to offer reassurance that all is well with our youth. Yet even a cursory examination will often reveal that these activities are frequently little more than an extension of the worldly self-seeking seen in other activities.

When other churches offered this approach to witnessing less than two decades ago, little could it have been predicted that our church, which then so vocally condemned these activities, would ever be invaded by such activities itself. Yet that which did not seem to represent even the remotest possibility, has now invaded the Adventist Church under the guise of becoming relevant to the times in which we live.

There is no question that church administrators and youth leaders at all levels are deeply concerned about what is taking place, yet all seem impotent to reverse the trends. But perhaps the greatest way we can show true love for our youth is to rediscover the use of the word "NO." It is unfashionable today to take strong, irrevocable stands, and the ones who take them are often subjected to great pressure and criticism, but far better this than to be declared by God to be dumb dogs that would not bark (cf. Isa. 56:10).

The time is certainly opportune to contemplate the significance of the following counsel written to God's church for such a crisis as this:

"While others try to throw a cloak over the existing evil, and excuse the great



Dr. C. D. Standish.

wickedness everywhere prevalent, those who have a zeal for God's honour and a love for souls will not hold their peace to obtain favour of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarms. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonoured, the truth made of none effect."<sup>1</sup>

## Challenge to the Youth

Recognize, young people, your calling as those who are chosen to link hands with the Infinite One. Come out and be separate, dedicating yourselves completely to the finishing of the gospel commission. Reject the popular, pleasure-seeking type of religion which incorporates worldly principles of witnessing, dressing, music, etc. Choose that recreation only, which contributes to one's usefulness in the cause of God and man. Have the courage to be different from the worldly youth within the church, choosing fulfilment rather than fun, and principle above pleasure. Know how to be "fortified by the grace of God to stand for the right with true moral courage."<sup>2</sup>

## Challenge to Parents

Parents, make the education of your children your greatest life work to the exclusion, if necessary, of materialistic considerations. Have the courage to resist wrongful pressures from your own children or from other parents and their children, making all decisions with loving firmness. Never condone compromise even if it would seem to exonerate your own children's conduct. Be careful of the guilt of urging church and youth leaders to "bend" in an attempt to hold the youth in the church, for compromise will weaken rather than strengthen your child's spiritual life. Uphold all efforts by your church and youth leaders to set a Christlike-pattern ideal for the youth, and lovingly point it out to them when the youth have not been wisely led.

## Challenge to Church and Youth Leaders

Now is the time to return to true Christian recreational standards for our youth. Refuse to compete with the world, for this is impossible. Eliminate Hollywood-type acted films, worldly entertainers and frivolous programmes. Lead away from the pseudo-Christian-witness programmes by initiating Bible-centred youth groups intent upon the vindication of truth in the youths' own lives and, in the knowledge of God, spread it to the world. Recognize the dangers of evaluation based upon popularity, having always the courage to stand up and be counted when principle is at stake. Refuse in any way to support any programmes you know to be of worldly motivation. Above all, pray for the wisdom to know the right way and to present it most meaningfully to our youth.

It is clear that many of our youth are looking for a richer fulfilment in their lives. Let us as parents and church leaders show our youth "the old paths, where is the good way" (Jer. 6:16), that they may walk therein. How much we all, youth, parents and church leaders, need the uniting power of God's Spirit in this age to bless our efforts in the finishing of His work.

## References

1. "Testimonies for the Church," Vol. 5, page 210, 211.
2. "Testimonies for the Church," Vol. 3, page 535.

## Help me remember

When others I see,  
That they're reading the Gospel  
According to me.  
"Matthew" and "Barnabas,"  
"Peter" and "Paul"—  
The world looks upon them  
As names—that's all.  
For verses of Scripture  
Men merely grope,  
But my life goes under  
The microscope.  
Make me a text, Lord,  
Easy to see  
When men read the Gospel  
According to me.

—Gwen Saunders.



News from North New South Wales...

## From V.B.S. to Sabbath School in One Week!

MRS. TERESE WATTERS, Maitland Church

"A VACATION Bible School concert on Sabbath morning? I've never heard of that being done before!" exclaimed one committee member very doubtfully. Her anxiety and that of others was soon eased when our minister, Pastor Owen D'Costa, answered cheerfully, "Well, it can't hurt to try. If it doesn't work we won't do it again."

Those who have been involved in any such programme will appreciate the tremendous amount of activity that our group in Maitland now had to face. With only a month before the August-September school holidays were to begin, we found the race against time a real challenge. Phone calls, visits, meetings, car trips, pleas for assistance, craft materials, purchases and collections occupied us daily.

Our efforts seemed to be rewarded as the first day, a Sunday morning, drew to a close. A lively, enthusiastic group of about forty left our church hall, promising that they would be back, with their friends. The numbers quickly rose, reaching a figure of about 100 by the end of the week. With the help of a regular "Combi" service by courtesy of Brother Wal Lindbeck, a large group of girls from the Elimatta Girls' Home in East Maitland were daily attenders at the Vacation Bible School.

### "The Best I've Seen"

What fun we had! "Sammy" (Sister K. Samuels) said she enjoyed the finger-plays as much as the children did as they sang to the accompaniment of our pianist, Sister Norma Dobson. Each day Sisters Wilson and Ford provided cool drinks after games which were organized by our pastor and Sister K. Hickman. The crafts, which one grateful mother described as "the best I've seen," were indeed enjoyable, skillful and successful. In the preparation of craft materials the work of Brother and Sister L. Robinson, Brother and Sister W. Lindbeck, Sister P. D'Costa and others is gratefully acknowledged. We certainly could not have managed without the consistent help of the many youth in our church.

Twice that week our local paper, "The Mercury," featured our Vacation Bible School as a worthy community service.

### Sabbath Morning "Concert"

Sabbath morning, the time we had been thinking about all week, was here. Would they come back? They had promised to. Yes, the children kept their word. Chairs and pews filled as the starting time of 9.30 a.m. approached. Church members dressed in neat Sabbath clothes mixed with the smiling-faced visitors.

Our hearts were rejoicing with gladness that the Lord had impressed so many

to familiarize our visitors with this important feature of Sabbath school. Later, Pastor D'Costa gave a pertinent sermon encouraging families to introduce Bible study into their homes. This is Sabbath school evangelism at its best.

As the children and their parents were leaving (arms and Woolworths' bags filled with crafts), their thanks and expressed hopes that there would be another V.B.S. have made us decide that there certainly will.



Vacation Bible School children presenting illustrated songs in Sabbath school on Sabbath morning. Photos supplied by Pastor E. H. Clark.

hearts and brought them to meet with us—**ninety children and thirty parents.** Here they were, ready to participate in our Sabbath school and worship service. Our normal programme was modified so that the children could recite memory verses, poems, Bible-study recalls, and sing choruses for their proud parents. We separated the children and adults for lesson study

Note from Pastor E. H. Clark, North New South Wales Conference Sabbath School Secretary: "This Conference has already conducted twenty-one Vacation Bible Schools this year. We have twenty-six branch Sabbath schools operating and more to come.

**"THIS IS SABBATH SCHOOL EVANGELISM!"**



Maitland Vacation Bible School crafts programme.



# Encounter with the Enemy

JEANETTE T. WORTH, Retired Bible Instructor  
(in the "Review and Herald")

FOLLOWING up a Bible correspondence school interest card that Don Gray had given me, I obtained directions from the Springfield post office, Oregon. On a lonely road that wound higher and higher around a steep hill, I made inquiries from several residents and finally found a neat bungalow that fitted their description. When I knocked at the door, a beautiful young woman about twenty-three years of age answered.

When I told her that I was happy to hear that she had been studying the Bible course, she invited me inside. A three-year-old girl was playing on the floor, and a baby cooed in a cot nearby.

Asking Mrs. Scott what she had particularly enjoyed in the course soon led to a study. We read encouraging texts about the love of God, and when I left we made an appointment for the same day the following week.

The next time I visited this charming young woman, we studied some of the proofs of the Deity of Jesus and what makes Him a perfect Saviour. The third time we took up God's great plan for the whole universe, and for this world especially, for it is His "one lost sheep." (I did not follow the sequence of subjects that I would use with someone who had not studied our faith at all.) Mrs. Scott seemed to enjoy the studies very much and invited me back. She always spoke in a soft, pleasant voice.

At the fourth visit I began the subject of the law of God as the foundation of God's government in heaven and earth, and as the expression of His character. Eventually, we read Acts 5:32.

"We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

## Screaming

The colour mounted in Mrs. Scott's face, and her voice changed. She spoke in a harsh tone, "The Holy Ghost and the Holy Spirit are different."

My hostess sprang from her chair and ran screaming toward me, her fingers extended in a horrible gesture. She stopped with her fingers within two inches of my eyes, while hers glared with madness. She screamed at me in tongues, which I had heard twice before, and recognized. It seemed to me that she stood there shouting in that raucous voice for at least ten minutes, but it could have been less. I fixed my eyes on hers, and prayed aloud, several times, "Heavenly Father, in Jesus' name, cast the evil spirit out of her." I could not hear my voice, for hers was so

loud and penetrating. I am sure that she could not hear me, either.

After this tense situation that seemed endless, she walked unsteadily to one side of the room, dropped on her knees, still talking loudly in tongues, and bumped her head up and down on the floor. Her little daughter looked at me and pointed significantly toward her mother. If it had been the first time she had seen her act that way, she probably would have been terrified. A similar scene must have happened previously.

After a while Mrs. Scott got up and walked over to her chair, saying in a rough tone, "The Holy Ghost is real."

Thinking the storm was over, I said as soothingly as I could, "I know He is, and so is God's holy law. Shall we read Romans 8:7? 'The carnal mind is enmity against God: for it is not subject to the law of God . . .'"

## No Carnal Mind?

The enraged woman jumped from her chair again, and came at me the second time. I could not tell whether she was planning to choke me or to scratch my eyes out with those clawlike fingers. This time she screamed in English, "I don't have a carnal mind. I don't have a carnal mind." over and over.

This paroxysm did not last as long, and finally she subsided into her chair again. I said as understandingly as possible, "I didn't suggest that you do, Mrs. Scott. But there are those, and you may have met some of them, who say we do not have to keep God's law, or His Sabbath."

The third time she rushed at me with those awful fingers like eagles' claws threatening me, while she shouted hysterically, "Jesus is our Sabbath. Jesus is our Sabbath. Jesus is our Sabbath," many times.

The poor woman was exhausted by such intense expenditure of energy, and she sat down sooner this time than she had done after the other outbursts. Each time I had felt that I should not act frightened or turn my back and leave, for I did not know what she might do. The expression of intense hatred in her eyes and whole face showed that she was controlled by one from the ranks of the evil one. I realize that such persons sometimes have superhuman strength. Finally I stood up. "I must be going. May God bless you, Mrs. Scott."

"God help you!" she snarled.

I tried not to betray my emotion, but got into the car as calmly as I could.

This is the most striking exhibition I have ever had of Satan's enmity against God's law.

# Pathfinders at Wauchope, N.S.W.

PAT CHRISTIE, Director

WHEN WE planned to make our new home in the Wauchope-Port Macquarie area, our only disappointment was the lack of a Pathfinder Club. The Tiller family, also from Gosford, moved here about the same time, and since we had six very enthusiastic Pathfinders between us, they decided they would form their own Club if necessary.

This however, was not what Wauchope folk had in mind. They had the children (this is a church with few people in the senior Sabbath school but no seats left for church when the children and their teachers come in); they had the counsellors; they had the room and the enthusiasm—so by the beginning of March they also had a Pathfinder Club.

A well-run JMV Society was already in progress and class work going steadily, so we plunged into out-door activities and Advanced Pathfinder work.

Our first camp-out was held in Bellangry Forest, followed by smaller camp-outs and excursions for different classes. The Guides and Pioneers climbed the highest mountain in the Wilson River area (Mount Banda Banda, 4,126 feet) on their fourteen-mile trek while doing their Orienteering Honour. Progress was so good that within three months, Brother Gilbert Valentine, assistant Youth director of the North New South Wales Conference, invested twenty-one Pathfinders with their Advanced Bars.

By this time all Pathfinders, counsellors and instructors were in uniform and they looked really smart. During August, Brother Valentine conducted an Investiture service for the JMV's and Pathfinders, when fifty-five people, including seven Master Guides, received their insignia.

Now the Club is eagerly looking forward to their first Pathfinder Fair where they will meet other Clubs, and to receiving the National Flag from their local Member. They form one more light of witness in our field of youth.

"And sitting down they watched Him there."

To see Him, oft has been MY prayer.  
Those prayers, I know, will not be vain,

For He has said, "I'll come again."

"Father, forgive," was what He said,  
Before He bowed His wounded head.  
Rejoice that He once said, "Forgive,"

For that meant you and I could live.

—Doris Miller.



# An Australian at Newbold College

GWENDA SANDERSON, Former Avondale Student at Newbold in 1973

EVER HAD the urge to see the world . . .? In recent years a number of Australian and New Zealand students have felt the urge. They have combined this desire with that of studying overseas and have crossed the globe to attend Newbold, our Adventist College in England. Australasia is represented by a good number of students this year including Leonie Steed, Kevin Beckett, David and Alvin Coltheart, Leigh Aveling, Mel Trevena, Fred Stinlonovic and the writer. These students from the "underworld," those ones with the "funny" accents, have had some exciting and wonderful experiences while attending Newbold. To worship and to learn with students from twenty-seven different countries is an education in itself.

Maybe you are wondering where the college is actually situated, and what kind of facilities Newbold has. It is located near the new town of Bracknell in Berkshire, only an hour's drive west of London. Newbold is in an ideal position, for many places of historical interest are nearby, including Oxford, Windsor Castle, Bath and Stonehenge. The main features of the college itself are the four largest buildings, Moor Close, Keough House, Salisbury Hall and a new gymnasium/auditorium complex. It is quite a thrill to live in the neo-tudor style Moor Close (the women's residence) with its hidden doors, extensive wooden panelling, winding staircases and lattice windows. The ghost of the daughter of the original owner (a London millionaire banker) is said still to exist in the ruins of "Sylvia's Garden" beyond Moor Close! Keough House, opened in 1964, is a very modern block for the young men. A special feature of this building is the octagonal lounge and worship room. Salisbury Hall is the main administration, library and classroom block.

To eliminate employment of non-college personnel and so keep fees low, the college expects four hours of "educational labour" daily from each student. One may work in the kitchen, or on campus, or on the farm, or on cleaning. The fees are also kept low by the £200 grant for each student that the Northern European Division pays.

## Programmes Available

The college caters for four main types of programmes. A quarter of the students are at Newbold to learn English. There is a secretarial course, and a large number doing the pre-university course. The remaining 60 per cent of the students are in a degree programme. Over three-quarters are doing B.A. (Theology), and the remaining degree students are completing B.A. in English, History or Music. One can also do two quarters of the M.A. course here, and four to five quarters of the M. Div. course before proceeding to Andrews University.

The international nature of Newbold makes the college different from any of our other world colleges, and adds much to the atmosphere. Most of the students here are within the nineteen to twenty-five age bracket. A large number of married students are encouraged to complete their degrees here as the college



This is part of Moor Close, residence for young women at Newbold. Neo-Tudor in design, it was originally owned by Mr. Noel Crisp, London millionaire banker.

Photo: Adam R. Bujak.

owns three large old English homes to accommodate married students and their children. The Newbold Seventh-day Adventist School is next to the college and caters for children up to secondary level. High school children go to the Stanborough Park School at Watford.

Newbold is alive spiritually. The recently-conducted Week of Prayer inspired the whole student body to re-dedicate their lives in further surrender and service to God. The first GATE in England was begun by Newbold students and still runs every Saturday night in the main street of Bracknell. There are several students

already at Newbold studying as a result of GATE's success. Sunshine Bands go out every week to visit "shut-ins" and a number of students give their time and interest to a hospital in Binfield for handicapped children. The students also bring a number of non-Adventist children to Sabbath school each week. The students have played a very active part in Mission '73 and they ran an evangelistic mission at Guildford. Some of these contacts have already been baptized. Many students go out to churches all over Southern England to preach, to teach Sabbath school lessons or to sing.



### Ingathering

The "College Musicum," a select group of excellent singers, has just returned from a choir tour of Ireland. Last year, Newbold students directly sponsored a New Zealand student, David Coltheart, to work as a student missionary in Ghana and Sierra Leone. This year they have sent another student to the same places. Every Sunday, groups of student canvassers leave Newbold to go out and sell our evangelical and health magazines. In one week, the students collected \$A12,000. The Saturday night's "Ingathering" (or affectionately termed "pubbing") brought in over \$A4,000. Even though classes were not cancelled during the week, students still went out very night. The Swiss room-mate of the writer collected over \$A180 in the week and she had been learning English for only two months!

Newbold has a variety of social programmes. Each Saturday night's programme is student-orientated and includes such features as the visits of competent musical performers and groups, visits to the Royal Festival Hall or Albert Hall (to hear the Royal Symphonic Orchestra, for example), quality films or evenings of cultural presentations. There are also games evenings and educational tours to places of interest.

Newbold is a place of great sacredness and pride for the Northern European Division. It deserves such merit but in terms of what Newbold does and gives to the individual student, it is a place where identity, challenge and faith are found and received. It is a place where the Lord's prayer is begun to be answered: "That they all may be one; . . . that the world may believe!" John 17: 21.



Recognize them? They are two New Zealand pastors' sons, now in England. Theology students Alvin Coltheart (left) and Mel Trevena in Maori costume for Newbold's International evening.



These young people were the Week of Prayer speakers at Newbold, 1973.

Photos: Adam R. Bujak.

## "PRICELESS" EVANGELISM

C. R. STANLEY

Ministerial Secretary, Australasian Division

PASTOR A. N. Duffy has just left my office and the story he told me is one which I would like to share with our RECORD readers.

Pastor Duffy is the minister of our beautiful new Chatswood church, in the suburbs of Sydney. In consultation with his church officers it was decided that they would conduct an evangelistic programme in their church for nine Sabbaths, at the 11.00 a.m. worship hour.

The only advertising of these meetings was by the medium of personal invitation given by church members to their friends. A brochure with the titles for members to hand to their friends was given out a week or so before.

The meetings opened with the subject "When Christ Comes Again," and what greater incentive to evangelism is there than this glorious truth? During the nine weeks, other subjects dealing with the heart of the Adventist faith were presented at the 11.00 a.m. hour.

### Former Members Reclaimed

This programme, which was without cost, resulted in an average of ten non-Adventists being present each Sabbath. A number of former members who had not been associating with the church of late were reclaimed

and are enjoying church fellowship again, and two cottage meetings are now organized to follow up the interest from these meetings.

Pastor Duffy tells me that most of the folk who were present during those nine Sabbaths were former contacts or friends of the church, but this organized Sabbath morning evangelism programme helped them to get started on the matter of church attendance. Several have now formed this pattern of Sabbath morning worship. The members of the church joined heartily in this programme and personally benefited spiritually by the evangelistic programme in their own church.

You could do the same thing in your church. You have many thousands of dollars invested in your church building. Are you making the best of your investment? Why not ask the Conference president to give you a minister to speak in your church for about ten weeks on Sabbath morning on evangelistic subjects, especially those dealing with the coming of Christ? I am sure that your request would be favourably received if your church members would, by personal invitation, seek to make this a real evangelistic hour. Why not try it? It will cost you nothing.



## Part 2 of a five-part series

# SOPAS VISIT

DR. WINSTON KENT

THE HOSPITAL at Sopas was started by Dr. R. O. Yeatts of the United States, in 1962, while he was at our Togoba Leper Hospital, out of Mount Hagen. He was Medical superintendent for five years. Dr. Wood, also from the U.S.A., was at Sopas for five years—two years concurrently with Dr. Yeatts, before taking charge. Dr. Farag was with Dr. Wood for two years. Then came Dr. Charles Hammond Jr., now at Townsville, who for three years carried on the good work. The present Medical officer is Dr. Donald R. Kelly, who had been there ten to eleven months.

Dr. Kelly is rather a remarkable young man. A graduate of Oxford, he is a Master of Science, as well as a Bachelor of Medicine and Surgery. It must be remembered that attendance at an ivy-covered university means either descent from a long line of much blue blood, or the possession of a super brain! As Dr. Kelly came with his family from Jamaica sixteen years ago, there is no blue blood involved. Besides being a "brain," he is a fluent speaker, with not only a delightfully cultured accent that we associate with Oxford, but also a profound knowledge and love of English literature. It is no wonder he avoids speaking "pidgin" when he can possibly do so, and I don't blame him. It does sound odd to hear the rough pidgin expressed with that accent.

I found I had much in common with Dr. Kelly. We share medicine, theology, and music together. It was refreshing to find someone not afraid to turn up the stereo, and let the sounds of the Beethoven symphonies envelop the listeners, and then flow out over the gardens of kau-kau, and the rolling hills of the highlands.

The locals have no music, so I am told, and I saw no reason to contradict this. They have rhythm, and their musical expression at their "sing-sings" consists in screeching while they rise and fall, up and down in the one place by bending at the knees all in wonderful unison to the accompaniment of the drums. I never heard any of them sing above a murmur. Singing, and good singing at that, was done by the Motu people from the south around Port Moresby, by the Solomon Islanders, and by various other islanders, especially those of Mussau who seem to win most of the competitions. So even if the locals did not appreciate Dr. Kelly and his music, I certainly did. He seems to have had a good choir which he conducted at the Chiswick (London) church, and I enjoyed the association of this fine Christian Adventist young man.

## Food and Electricity

There is more to a hospital in the mission field than wards, administration block, operating theatre, labour ward, store, pharmacy, kitchen and laundry. Another prime consideration is the food we all love to eat. The gardens of Sopas occupy all the area possible of the sixteen-acre block. With the use of good agricultural methods, vegetables are grown that provide a source of income to the hospital (thus helping with expenses), as well as employment to local church folk and students. The gardens were a great credit to Len Doble, who was head gardener as well as tutor to the nurses.

Then there is electricity to be considered. Diesels are both costly and noisy, as well as being rather ineffective. At Togoba, candles or lanterns come into their own after 10.00 p.m. Even by day, someone has to be sent around to turn off all lights before an X-ray can be taken. At Sopas it is very good to be able to use power in adequate quantities at any hour of the day or night. It rains nearly every day in the mountains, which means there is plenty of water flowing from the hills down past the hospital. This is used to generate electricity from one end of the block to the other. It is nice to be able to turn on the power with the flick of a switch, but it took much thought and work to dam up a stream in the hills behind the hospital, and cut a channel to lead the water down to the generator. This was after prolonged negotiations to buy the twelve-foot strip of land that contains the small channel.

Dr. Yeatts planned and cut the first channel, but this later proved an inadequate source of water supply, especially in a dry season. So Cliff Butler designed and supervised the construction of a second channel. It is a feat of engineering, with two ravines to cross and a swamp to skirt, and brings the channel along the edge of a slope. Forty-four-gallon drums welded together, either whole or cut lengthwise and mounted on trestle bridges, solved the problems and are a tribute to Cliff Butler's ingenuity. The two channels, like the limbs of a letter Y, meet at the top of the hospital block, and flow down the side of the block to the power-house as the stem of the Y.

## People and Tin Sheds

The hospital is a little isolated, being off the main road, and six miles from the town of Wabag, which itself is at the far end of the Wabag valley. However, the good soil makes a good garden, and the slope with its water supply provides electricity. These would seem to compensate for the isolated situation.

There are three Australian and five national sisters at the hospital. Sister Marlene Broad is the matron in charge. A visit to the local government hospital made me very conscious of our clean, orderly, well-run hospital, and it made me also realize that Sopas is a great credit to her efficient management. Sister Olive Fisher, after doing night duty for years, and before that mother-and-child welfare work, is currently a tutor sister. Sister Erica ("Ricky") Mattner from South Australia now does the mother-and-child welfare work. A morning spent with her on her rounds was quite interesting.

Around the area are eighteen little tin sheds. One day per month the hospital team arrives, unlocks the side door, opens up the front window, and is ready for business. On the way, there were vegetables to be delivered first to the store at Wabag, mail to be picked up, and sundry little jobs to be done. Then we went to a certain spot where, once per week, the hospital buys kau-kau, or sweet potato. The villagers were awaiting our arrival, scales were set up, and the individual bags of kau-kau were weighed, paid for on the spot, and loaded into the Land Cruiser. Kau-kau is grown in big mounds, and takes up a lot of space, more space than the hospital can afford with its limited acreage. It therefore concentrates on growing vegetables which are more profitable, and buys kau-kau outside. This done, we proceeded at the now familiar break-neck speed at which all the highland missionaries drive, to the out-patient clinic for the day. Boxes were lugged up the bank to the shed, and after the grass that had grown in the shed had been pulled up (it had grown in the month since the last visit), and a rat dispossessed of a lodging, we were ready for customers.

## Infant Welfare Work

Mothers and babies started appearing as if from nowhere, and kept on coming. Bigger children walked, intermediate ones rode on Mum's back, while smallies were carried in a net-basket affair called a billem, and slung from the head down Mum's back. First the baby and bag were weighed, the gross weight being entered on Mum's arm with a ball-point pen. The child or infant was then taken out of the net, and the baby carriage weighed, and entered again on Mum's arm. A quick subtraction gave the nett weight, as a final entry on the arm. The pair next presented themselves at the front opening of the tin shed, where the baby's weight was entered on the individual card. The babe, or child, was examined at the opening, and then sent to the treatment area, where scabies, impetigo, sores and wounds were dressed and treated.

Expectant mothers were brought inside the shed, and examined on a little wooden bench. The sum total was forty-eight for the morning, and up to eighty may attend a busy clinic. After the last patient had been seen, Sister "Ricky" gave a hygiene talk, illustrated by cartoon drawings, to the assembled mothers and children, with





An unhappy little fellow carefully tended by a national nurse at one of the out-clinics.

the occasional father present, while the assistants packed up the tin trunks and locked up the shed. Dr. Yeatts' tin sheds are a simple but most effective antenatal outpatient clinic, post-natal and child welfare outpatient clinic. They are unique to the Wabag valley, I believe, where the Adventists do this work for the area. With eighteen sheds, and five visited per week, that means one is visited twice and all the rest once per month, with the spare day used in village visitation where women

and children are visited in their homes.

At the hospital the outpatient department functions twenty-four hours a day. Under the watchful eye of Sister Marlene Broad, the national trainees dress wounds and sores, treat scabies and skin eruptions, sore eyes, and various aches and pains. This continues at night under the control of a national sister and assistants. Many patients are admitted at Sopas, where in Australia they would be treated as outpatients. This is because of the appalling

living conditions, or the distance. There are many children with diarrhoea, pneumonia or bronchitis, and various infections. If the patients request it, or if sick, or if there is any doubt, they are admitted.

#### A Quiet Year

A problem at the hospital is osteomyelitis (bone infection) and joint abscesses. Generally they come late, with the result that there is an extensive abscess. Incisions to expose the bone, drilling to let out marrow pus, scraping and removal of dead bone are operations rarely seen nowadays in Australia since the advent of antibiotics around 1937-38. But they happen at Sopas. Likewise joints need to be opened and drained, and the cavities irrigated. Many deep, and large, soft tissue abscesses also need exploration and drainage.

At times arrow and spear wounds, often with the tip broken off and left behind, together with penetrating wounds from stick and bamboo slivers are a problem. Bits and pieces may be left behind to fester for months or years, before being removed. Abscesses, if small, tend to be neglected and become chronic with thick-walled cavities.

The hospital was fairly quiet during 1972. There were no fights in the area with their resultant mutilating injuries. Every man seems to carry an axe in his belt, or on his shoulder. They use them to cut timber for the hut fires, to make huts, and to make fences to keep pigs out or in. When a fight breaks out, they get really angry, and use their axes with rather telling effects. The injuries are generally severe, and men have been literally chopped to pieces.

The other reason for a rather quiet year was the absence of "pig bel" on the grand scale. It appears that when there is a feast, the pig is roasted alive. There can be up to 1,000 of them in a big feast. It is barely dead, let alone cooked, before they fall upon the flesh, devouring it greedily. As a result, the uncooked pig flesh sets up a severe bowel reaction. A length of small intestine can become black and gangrenous, and hence cause peritonitis. We call it necrotising enteritis, but the locals refer to it as "pig bel," a crude but graphic term. Severe cases require the opening of the abdomen, resection of the part involved, which may be inches or feet in length, and the anastomosis of the two healthy ends.

Unless this is done, a fatal peritonitis can result. Less severe attacks can settle down, and it is an anxious time awaiting the outcome of each case, and calls for a nice surgical judgment. It is a good thing that in 1972 there were fewer "pig bel" cases, even though as a result of that and fewer fights, hospital numbers were down. The nurses were thereby deprived of the experience in caring for abdominal operation cases, and of assisting in the operating theatre during such operations. Despite this, however, it is good that such local customs were on the decline, at least last year. It is to be hoped that the trend continues.



# HAPPY ENDINGS

TIMOTHY V. GORLE, Sabbath School Secretary, Trans-Africa Division

ONCE UPON A TIME (does that bring recollections of your childhood?) a young man attended Battle Creek College, U.S.A. He had a burning desire to work in Africa. Despite his pleas, money was not available for his fare or support. This was before we as a denomination had a mission station in any part of the world. So you can see it was "once upon a time, a long, long time ago."

Undaunted, George James, for that was the lad's name, made his way to Africa in 1891 and on to Malawi, which then bore the name of Nyasaland. George found himself alone in a foreign land among strange people. His most precious possession was his violin. It was not an instrument just to be looked at, as he was an expert performer. He charmed the people of Malawi as he travelled from village to village, making his instrument sing as he taught the old loved gospel songs.

By drum-beat and word of mouth George heard of the arrival of our first missionaries in Solusi in 1894. He decided to go south and join forces with them.

The old paddle steamer chugged down the Zambesi River. The young man caught fever and soon was laid to rest in an unmarked grave on the shores of the great river. This story of George James did not have a happy ending but there was a happy ending to the work he started.

Missionaries soon followed and walked up the great escarpment of Africa to establish the Malamulo Mission. In a most humble way the educational work was begun. Soon a medical work was begun in a little dispensary building and this expanded until a leper village took shape on the 2,000-acre site.

In 1926, a small handpress, a donation from overseas, started to print educational booklets and tracts. It soon had served its usefulness and more equipment was bought. Today the press operates with an offset Heidelberg Press, plus three letterpress machines and two offset machines.

## The College, Too

One item did not keep pace with the changing times and that was the building. It does not lend itself to enlargement but

is overdue for demolition and a completely new unit must be built so the publishing house can function at full strength and expand. The African population is hungering for reading matter, and now is our golden opportunity to supply the tools so Malamulo can get on with the work of providing the printed page to save souls. Unlike the story of George James in 1891, we are confident that the story which ends on December 29, 1973, will have a happy conclusion. The offering, we believe, will be pressed down and running over to help the Malamulo Publishing House get the buildings so badly needed.

Another project calls to us from 2,000 miles south of Malamulo.

Our Helderberg College has functioned on its present site since the year 1928. The passing years and decades have seen many changes, not only in staff and students, but also in new buildings and units.

When Meade House, the girls' dormitory, was erected, it more than met the needs. Now the building is growing old but is not yet ready to be written off. The girls will still occupy it as of yore, but an annexe



must be built, then the old building will have to be redecorated so everyone will be satisfied.

So let us make December 29, 1973, a red-letter day for the Trans-Africa Division by giving the largest overflow known in the history of the Thirteenth Sabbath Offering. Whatever you donate, be it much or little, we know God's blessing will rest upon it and that it "shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.



A crowded corner in the interior of the Malamulo Publishing House.

## THIRTEENTH SABBATH OFFERING THIS QUARTER--TRANS-AFRICA DIVISION



## LIFE SKETCH OF LILIAN WEIL

H. J. HALLIDAY

Lilian Gertrude Weil was born Lilian McMahon on April 25, 1897, and was thus seventy-six years of age. Her childhood was shared between Victoria and New Zealand. Trained as a state school teacher, she later joined the teaching service of the Seventh-day Adventist Church and served with distinction at North Fitzroy (Victoria), Avondale (New South Wales), Collinsvale (Tasmania), Mona Mona (North Queensland) and finally at Wairoa.

In 1938 she married Pastor A. H. Weil who was home on furlough from the New Hebrides, and returned with her husband to the mission field. While at Ambrym, New Hebrides, she witnessed the ship in which her husband was travelling, being tossed about by a hurricane and finally wrecked. Her husband got into a dinghy but even that was overturned and he was pinned down beneath it. He was rescued in an unconscious condition. Then Lilian, herself, was stricken with Dengue fever and was in an unconscious condition for a period of ten days; medical services were primitive at that time.

Then came World War II, and missionaries had to make their way back to Australia. After returning to Australia the Weils lived successively at Murwillumbah (New South Wales), Stratford (Victoria), Bickley and Carnarvon (Western Australia), and wherever they lived they were active missionaries. Pastor Weil predeceased his wife by several years.

Lilian lived an exemplary Christian life and wherever she went she carried with her an atmosphere of heaven; this resulted in her being loved by her own family, the children she taught, and those who had the privilege of associating with this saintly woman. While she rests from her labours, her works will follow her. It was also very noticeable during her lifetime that she did not have to wait until after death for vocal expressions of appreciation of her outstanding Christian character to be voiced. The following poem was read at the graveside by Pastor B. H. McMahon:

Sleep on, dear heart, it is not yet the morning,

When shadows all shall surely flee away.  
Sleep on until the glorious dawning  
That ushers in God's everlasting day.

Earth's jargon can no longer break the silence

That wraps thee in its calm repose;  
Sleep on, beloved, in thy quiet resting,  
Untouched by time or any wrathful foes.

Sleep on; soon you will rise to life immortal,

When Gabriel's trumpet tones shall pierce the tomb;  
Then we shall know the joy of glad reunion,  
And wander where fair Eden's flowers bloom.



## 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.

### Not Him, But Me

Dear Editor,

With reference to Avondale Advent Band photo in 27/8/73 issue of the RECORD.

This was the first year that the Band appeared in full uniform, and a lot of work in sewing on stripes, etc., was carried out by most of the members' special friends living in the "other dormitory."

There is one mistake in identification. The person sixth left in front row is not Les Heenan, but "Yours truly."

Ralph Williams,  
Queensland.

### Heaven on Earth

Dear Editor,

Some years ago, several of our business men, prompted by the Holy Spirit, decided to build units for our aged church members. After looking over what would be suitable for such a project they finally bought a block of land at Hornsby in an elevated position. This was a very wise choice as it lies close to the large shopping centre and a few miles from Mount Colah and Thornleigh churches. When the units were completed the place was named CAMELLIA COURT. Since the completion of the building some additions have had to be made to it to meet the large demands. I am a regular visitor and I can safely say it is a little bit of heaven on earth.

If the folk feel a little bit lonely they can take their baskets and go shopping with the milling crowd of shoppers, or sit in the lovely Hornsby park watching the children in the swimming pool, or sit and watch the endless traffic on the Pacific Highway. Just across the highway is the Hornsby Library where they can take out as many books as they like to read.

For those who are not able to go to church, a minister conducts a Sabbath school and the divine service.

Off from the sitting room there is an enclosed porch where the residents can enjoy the sunshine in a relaxed atmosphere, with a book or someone to chat with.

For something special? On a quiet walk in the morning or late evening they would be entertained with the wild birds praising our heavenly Father and hear the quiet voice of God saying, "Be still and know that I am God."

It is said of Mary, "Mary knew not the full significance of her deed of love. She could not answer her accusers. She could not explain why she had chosen that occasion for anointing Jesus. The Holy Spirit had planned for her, and she had obeyed His promptings. Inspiration stoops to give no reason."—"Desire of Ages," page 560.

So with our devoted business men; they will never know in this life the result of their actions. But I say, God bless you!

R. Lutton,  
Greater Sydney.

### Turned UP at Last

Dear Editor,

Every copy of the RECORD is appreciated, but the copy dated 8/10/73 was an extra special in interest on every page. The only section not read, as yet, is the front page. I always progress backwards with reading the RECORD and find the front page a happy surprise, at the very last.

With the mail hold-up in my state, it was three weeks before any RECORD was delivered. I even had the family agitated over its non-arrival, and such things as "Phone the office," "Phone the local postmaster," were advised on the domestic front. The placid atmosphere has once more returned to the above address with the mail on Monday. Yes, you're right, RECORDS are part of wash-day again.

Thanks, Mr. Editor. Much strength to your work.

(Mrs.) M. J. Law,  
Greater Sydney.

Editor's note: We do not usually publish letters expressing appreciation for the RECORD—for obvious reasons. We do so in this instance to let readers know that mail is often held up and thus the RECORD is sometimes late in arriving. It is always pleasant to read of a satisfied and understanding customer, and we thank Mrs. Law sincerely. Apparently there are hundreds of readers who read page 16 first and then work back to page 1. One day we will put Flash Point on Page 1 and the mast-head on page 16 especially for these back-to-front readers.

### Counsel for the Defence

Dear Editor,

I feel I must write a few lines in defence of the Sabbath school lessons. I am getting more out of them now than ever before.

It is our duty to pray earnestly for those responsible for compiling our Quarterly lessons.



As regards daily study, I agree with a recent correspondent who said much study is done which cannot be reported, as often several day's study is done at one time, and therefore cannot be classed as daily study, but the blessing is there.

So let's get our heads into our pamphlets, and thank God for the dedicated Christians, who offer themselves as good stewards of their Lord in preparing our Sabbath school lessons.

"Satisfied,"  
Victoria.

### "Thanksgiving"

Dear Editor,

May I, from a full heart, offer thanksgiving and praise to God for His wonderful message of truth for these days? Also for those faithful shepherds of the flock who, while bearing the brunt and burdens of the day, yet continue with Christlike patience to care for the erring ones, both within and without the fold!

Thanksgiving also, for those of our faithful members who, even in the sunset hours of life, still cling unflinchingly to the "faith once delivered to the saints."

Not forgetting, also, those of our faithful young people who are not afraid to lift high the standard of truth, standing four-square for Bible doctrine under all circumstances, and not lightly calling themselves "Seventh-day Adventist," but faithful members of God's remnant church.

Heartfelt thanksgiving, too, for all those members who really honour and love the Sabbath day, being mindful of its sacred hours by refraining from discussing business and other worldly matters therein, remembering that it is a sign of sanctification between God and His people.

"Long upon the way,"  
Victoria.

### "Christened"

Dear Editor,

In Volume 77, Number 41, Page 4 and the third topic under the heading of "Gleanings from the Record" in Fifty Years Ago, of AUSTRALASIAN RECORD dated October 8, 1973, a question is asked "Can we use that word\* in a journal of this nature?" which I would like to answer.

Perhaps it was printed and passed the eyes of the editor of fifty years ago. However, one of the dictionary meanings of the word means "named" and I cannot see why we couldn't have read, "The boat was named 'Kaoriof'" without any ado.

The word refers to Christ's name, far more than a Christian ought, when naming, tarnishing and even when using for the first time. But that does not mean that we should follow the world. Let us have a Christlike character and take His name in honour but not in vain.

A. C. Govett,  
Victoria.

\* "That word" is **Christened**. Ed.



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.

**DENCH—BRUNNER.** The National church, Canberra, Australian Capital Territory, was the meeting place at noon on Sunday, October 28, 1973, for David Bruce Dench and Evie Maree Brunner, when they exchanged vows to make them husband and wife. David and Evie both come from Gilgandra, and belong to two well-known and highly respected Adventist families. David is the eldest son of Brother and Sister Bruce Dench, while Evie is the third daughter of Brother and Sister Arthur Brunner. Many Christian friends, especially young people, gathered on this special day to wish the young couple godspeed, and a special blessing on their walk through life together. W. H. Otto.

**ELLIOT—GRAY.** A wildflower wedding it surely was; for the Moora church, Western Australia, at 4.00 p.m. on October 30, 1973, was a most delightful picture. Glorious banks of Western wildflowers formed the background for the uniting in holy wedlock of two dedicated youthful lives, that of Noel Frederick, older son of Mr. and Mrs. T. Elliot, and Anne Lenore, only daughter of Brother and Sister D. A. Gray, both of the Moora district. At the close of the ceremony, as Anne sang to her well-beloved, her sweet song of dedication to each other and to the Lord, the afternoon sun shone upon her face and white veil, and the many loved ones and friends assembled felt that God had indeed smiled on this union. We pray His continued blessing on this new Adventist home.

C. S. Adams.



**BROWNE.** James Walter Browne, aged forty-nine years, passed quietly to his sleep in Jesus at the Yeppoon Hospital, Queensland, on October 26, 1973. The severe illness which was the cause of death, had hospitalized this brother in Christ for nearly twelve months. He had only recently accepted the Advent message, although he had been a Christian for some time. Mrs. Norma Browne and three of their four daughters are being baptized, and joining the Yeppoon church in December. To those who loved James Walter Browne we extend sincere sympathy and remind them that he is only sleeping till Jesus comes. His body was cremated at Rockhampton on October 27, 1973.

Arthur J. Bath.

**CANNON.** On October 15, 1973, Ethel Cannon passed to her rest in the Cairns Base Hospital, Queensland. The aboriginal community turned out in full strength to comfort Joe, Ethel's husband, and her two foster children, Rex and Roxanne. We laid our sister to rest in the Kuranda Cemetery. Brother Frank Bobongie assisted the writer in bringing hope to those who mourned the loss of their loved one.

Frank G. Pearce.

**CURTIS.** A life of rare quality ended when Miss Daisy Rose Curtis fell asleep in Jesus on October 30, 1973, at the age of eighty-one years. Sister Curtis was for many years a State school teacher, and then joined the Women Police Force of South Australia, of which organization she became principal and held that position for thirty years. In this capacity, Sister Curtis helped many needy people to a better life. She also did a great work in seeking to help the aborigines in South Australia. Baptized into the remnant church by S. M. Uttley, she has been a faithful member of the church for seventeen years, and by humbly following in the footsteps of Jesus, gave a demonstration of a true Christian life. Sister Curtis was laid to rest under the pines in the quiet little Willaston

Cemetery at Gawler, South Australia, to await the call of the Master whom she served so faithfully. Pastor G. Agars, pastor of the Brighton church where Sister Curtis held her membership, was associated with the writer in services at the funeral parlours and at the graveside, in which the relatives and friends present were pointed to the time when the dead shall arise and come forth from their dusty beds to receive their rewards from the hands of the Saviour.

S. C. Butler.

**HAINES.** Harold Edward Jack Haines was born at Moree, New South Wales in 1903 and passed away suddenly at home on October 15, 1973. His beloved wife Rita, children Norma, Raymond and Kenneth, his step-children and grandchildren, mourn the passing of a devoted husband and father. He was greatly respected in the community, and being a welfare officer of the local R.S.L., many friends came to pay their final tribute to him. Not only did he serve his fellowmen with deep consideration, but he also followed his Lord with sincerity, serving his church in several senior capacities. The sadness of his passing was tempered by the assurance that he awaits the call of his Master to a fairer land. After a memorial service at the Kanwal church, the writer was assisted by Pastor S. A. Stocken at the peaceful Ayondale Cemetery, New South Wales. L. H. Barnard.

**JAENSCH.** On Monday, October 15, 1973, a simple notice appeared in the daily press announcing the death, in his ninety-second year, of Carl Christian (Charlie) Jaensch of Murray Bridge, South Australia. Brother Jaensch had passed away on Saturday night, October 13. He had been in failing health for some time, and the last three months of his life were spent in the Murray Bridge Soldiers' Memorial Hospital. He was a true pioneer in the district where he lived all his life, and was the son of a pioneering family. All but one year of his long life was spent in the old family home. He, with his wife, became a member of the Adventist Church thirty years ago, and remained faithful to the blessed hope right to the end. To the sorrowing wife, children, grandchildren and friends gathered at the Murray Bridge Adventist church, and later at the graveside, words of hope and assurance from God's blessed Book were spoken by the writer, assisted by Brother Noel Mason.

C. G. Winter.

**KING.** Unexpectedly, after a few days in hospital, Doris Jean King passed to her rest on August 19, 1973, at the age of forty-two years, and was interred at the Toowoomba Garden of Remembrance. Originally a member of the Haden church, our late sister transferred in recent years to Toowoomba, Queensland. The King family was one of the early pioneer families of the Haden Adventist church and district. To her mother and members of the family circle who mourn her passing, we extend our sympathy, and pray that the Lord will comfort and strengthen them in their hour of sadness.

H. A. Grosse.

**MAYSON.** At the age of seventy-five years, Dorothy Elizabeth Mayson passed to her rest on September 4, 1973. Baptized by Pastor L. S. Uttley in 1971, she remained true to her new-found faith, and now rests in the hope of the resurrection of all who have placed their trust in Christ who is the Resurrection and the Life. Words of encouragement and hope were spoken in the Toowoomba Seventh-day Adventist church, Queensland, and at the Lawn Cemetery.

H. A. Grosse.

**MORGAN.** Florence Mary Morgan was born in May, 1896, in Kilburn, England, and died on October 11, 1973. Our dear sister leaves to mourn a faithful husband and four daughters. Sister Morgan and her husband did a large amount of the work to raise funds for the erection of the delightful little church at Euroa, Victoria. Despite ill-health, our sister was in regular attendance each Sabbath day. She will be remembered for her zeal for the Lord and her friendly way with her neighbours. We tenderly laid her to rest in the Euroa Cemetery on Sunday, October 14, following a memorial service in the Euroa Seventh-day Adventist church, before a large congregation of friends and loved ones. The church elder, Brother Hector Kemp, paid tribute to our late sister and her love for the Lord. We look for a new heaven and a new earth without the pain of parting. "Blessed are the dead which die in the Lord."

David J. Dabson.

**McKINNON.** Widely known by members of the Adventist families in the West, Sister Ethel May McKinnon quietly closed her eyes in sleep on October 7, 1973, being eighty-two years of age. A courageous mother who loved the Lord, for some years she attended the original Midland church, later transferring for a term to both Perth and Victoria Park churches, where she became widely known. Because of failing health, she became a patient of the Subiaco Home of Peace, where love and Christian attention were lavished upon her daily. Now she is at rest, and



we are confident that the morning of Christ's returning will awaken this mother in Israel to life eternal—to be for ever with the Lord. To all who feel the loss of one so loved, we present Christ as the source of true comfort and full assurance.  
G. I. Wilson.

**NAGEL.** Rosina Mariana Nagel was born at Maryborough, Queensland, in the year 1891 and died at Mount Gravatt on October 29, 1973. Twenty years ago Sister Nagel accepted the Advent message, after attending a series of lectures by Pastor George Burnside. She declared her interest and was prepared for baptism by Pastor Russell Kranz. Her affiliation was first with the South Brisbane church. Later, she became a charter member of the Mount Gravatt church. An indefatigable missionary, blessed with great physical energy, our sister tramped endless miles in hospital visitation, Ingathering and Dorcas welfare. Predeceased by her husband and three of her children, she is survived by her son Fred, nine grandchildren, seven great-grandchildren and two great-great-grandchildren. It was her modest pride that the late Keith Ballard, who gave his life in Papua New Guinea, was her grandson. Her friends, with her family circle, are blessed in their memories of "Gran" and challenged by her hope of the resurrection. Pastor A. D. Pietz and the writer were associated in the funeral services in the Mount Gravatt church and the Mount Thompson Cemetery.  
D. A. Brennan.

**WARDEN.** Mrs. Mabel Warden and her two daughters and son were baptized on the one Sabbath by Pastor Salton at Avondale, soon after the death of her husband, James Warden, at Dora Creek in 1932. Since then she had been a faithful member of the church. She passed to her rest on November 4, 1973, at the Riverview Rest Home at Avondale. Her two daughters, son, relatives and friends, gathered at the Avondale Cemetery to pay their last respects to the deceased, who awaits the call of the Life-giver. The funeral service was conducted by the writer, assisted by Pastor W. G. Turner. Our sympathy is extended to her children Joy (Mrs. Gill), Victor, and Dell (Mrs. Laredo), to her ten grandchildren, and her seventeen great-grandchildren.  
E. R. Streeter.

**ATTENTION ALL HOLIDAY MAKERS** to the South Coast of N.S.W. A warm welcome awaits you at the Nowra church, 169 McKay Street, which is south of the town. Sabbath school commences at 9.45 a.m., divine service at 11.15 a.m. Bring your lunch and join us for the afternoon meeting at 2.30.  
RUBY JAMES, Church Clerk.

**BENDIGO PRIMARY SCHOOL** is now accepting applications for enrolment of pupils for the 1974 school year. Contact Headmaster at school, 27 Bay Street, Golden Square, or during school holidays, Pastor K. Satchell, 670 High Street, Golden Square, Victoria. 3555

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**FOR SALE.** Adventist school uniform material, \$1.80 per yard (plus postage). 54-inch Wool/Terylene Serge, \$4.50 per yard. 54-inch Blue Blazer Flannel, \$4.50 per yard. Pockets, \$1.89 each. 54-inch Wine Blazer Flannel, \$4.99 per yard. Pockets, \$1.89 each. (Lilydale Academy.) 36-inch Summer Material, \$1.80 per yard. From Dee Ess Fabrics, 88 Whitehorse Road, Ringwood, Victoria. 3134. (Posted to anywhere in Australia.) Phone 870 7839.

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## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. H. PARR  
Associate Editor - K. S. PARMENTER  
Office Secretary - - DULCE RICKARDS  
Wahroonga Representative  
WENDY BLANK

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SEVENTH-DAY ADVENTISTS

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

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## FLASH POINT...

- ★ Meet Mr. Ray Rusthoi of Hemet, California. That's a baritone he's holding, and in front of him and at his side you may discern trumpets, trombones, a saxophone and sundry other brass instruments. Is Mr. Rusthoi a collector of brass instruments? Yes and no. He collects them to pass on to Beulah College, Tonga. Some years ago, Mr. Rusthoi and his wife visited Tonga and were impressed to do something for the college. At that time, they helped obtain telephones for the college. Now he's collecting brass instruments. According to an unimpeachable source (the REVIEW AND HERALD, actually, which is about as unimpeachable as you can get) the present instruments are held together with—wait for it—"chewing gum and string." Thanks, Mr. and Mrs. Rusthoi. A most friendly gesture. (After all, he could have merely sent them a couple of packets of chewing gum and a ball of string!)



★ DEPARTMENT OF NO COMMENT. Noted from a personal letter (from another unimpeachable source): In one Conference in this Division, it has been observed that twenty-one young people have married out of the church and no longer attend. All this over the past twelve months. Make you think?

- ★ We were pleased to give a little publicity to the Adventist Aviation Association recently in our columns. The secretary of that august association wishes us to mention (with the deepest appreciation) the anonymous gift of \$1,000 for the work of the "Andrew Stewart," the little plane that just won't lie down. The donor simply signed him/herself, "Just someone who loves the Lord." Marvellous!

★ We are approaching the time of the year when men and women begin to pack their bags and get quotes from furniture removalists as they respond to the calls of the work. Pastor M. P. (Bert) Cozens, principal of Fulton College in the Central Pacific, is one such. He has been granted permanent return from the mission field at the end of this year. Unofficially we can mention that he will be located at Melbourne's Hawthorn school. (But we speak neither by inspiration nor permission—which is another way of saying that Wahroonga has not told us yet.)

★ Likewise, Brother R. W. Eaton of Fulton College has been granted permanent return. Both of these transfers will take effect at the end of the year, of course.

- ★ Another permanent returner is Pastor Eoin Giller, district director of Port Moresby area in the Papua New Guinea Union Mission. After a routine check-up, Pastor and Mrs. Giller are expected to depart for America in December where he will study at Andrews University for a period.
- ★ A move next door. No furniture removalists will be involved when Mrs. R. E. Wallace of the Advent Radio-Television Productions of Wahroonga transfers to the Division office for secretarial work. Six much-appreciated years were spent at the A.R.T.P.
- ★ From one hospital to another. Miss Judy Baldwin of the Sydney Adventist Hospital, will move to Auckland for secretarial work in the new Auckland Adventist Hospital.
- ★ Pastor Lionel Smith, presently serving as president of the Sepik Mission in the Papua New Guinea Union Mission, has been appointed president of the Western Highlands Mission to replace Pastor H. G. K. Harker, who is returning permanently to Australia.
- ★ When Pastor Roy Harrison retires soon, Pastor Joseph Mave will take over as president of the Madang-Manus Mission.
- ★ Remember we mentioned that Pastor E. G. (for George) Conley was returning from India's coral strand and would be locating in North New South Wales? Well, plans have changed somewhat and now he will locate in Victoria.
- ★ Camp-meeting dates in the Trans-Commonwealth Union have come to hand, and we mention them just in case you want to attend them all. Tasmania, December 27-January 5; South New South Wales, January 3-12; Victoria, January 17-26; Western Australia, February 28-March 9. South Australia does not have a camp, because it does not have its campground in operation at the moment, but they're working on it. Feverishly and frenetically.
- ★ Pastor W. H. Otto mentions in a personal note that he and his two associates have been kept busy with their missions. The first baptism yielded eleven people who have joined the church, and there are more baptisms to come. The Canberra missions did not start until July.
- ★ Don't forget the Youth Witness Seminar at Avondale during the vacation, the Music and Fine Arts Seminar, and the one we mentioned last week where you can even learn to cook and then weld your culinary failures together; and New Zealanders, you have a Bible Seminar at Longburn.
- ★ Home on furlough are Pastor and Mrs. Lester N. Lock. Pastor Lock is the Publishing Department secretary in P.N.G.U.M. And he looks after translations.
- ★ Now that the North New Zealand Conference has called Brother Max Van Dyck to the leadership of its Publishing Department (he was formerly assistant leader), there was a need for a new assistant. Brother Colin McFaul, a successful literature evangelist for these many years in the North Island, has been called to that position.
- ★ More permanent returns: Miss Lola Brunner, a nursing sister at the Togoba Hansenide Hospital in the P.N.G.U.M., and Brother K. H. Myers, a teacher at the Betikama High School near Honiara in the W.P.U.M.
- ★ "Finally, brethren . . .": There is no better test for a man's ultimate integrity than his behaviour when he is wrong.