

# AUSTRALASIAN RECORD

## AND ADVENT WORLD SURVEY

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# ADVENTISTS DYING FROM STARVATION!

M. G. TOWNEND, Sabbath School Secretary, Australasian Division

RECENTLY, THE WORLD has been shocked and stirred to action as the result of reports from Ethiopia and surrounding countries of hundreds of thousands of people dying from starvation. Seventh-day Adventists in Australasia should be just as shocked and stirred to action by statistics taken from a recent Division survey which indicated that 43,000 church members and children were missing from Sabbath school on any average Sabbath during the fourth quarter of 1973. The survey also indicated that almost 14,000 baptized members were not even registered as Sabbath school members, and that of these, more than 11,000 were baptized church members living in Australia and New Zealand.

Indications are that, of those Seventh-day Adventists who do not attend Sabbath school, a high proportion do not regularly study the Bible.

One of the greatest weaknesses in church life today is that too many people are only haphazard readers of the Word. The strongest Christians are those who delight in the daily study of the Bible. If a Christian is to live spiritually, he must each day feed upon the Word of God. Speaking to the church in this connection, Ellen White wrote: "As they feed upon His Word, they find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus."—"The Desire of Ages," page 391.

Recent famines in Africa and India have resulted from crop failure due to drought. The Bible predicts in Amos 8:11, 12, that a world-wide famine will soon occur. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it."

The prophecy goes on to state that young men and women faint for thirst because of this famine.

We live in a time when the Sabbath school provides the church member and the children of the church with an abundance of spiritual food through the organized study of the Word of God. How many are facing spiritual starvation because they have no taste for the daily manna provided by God in His Word? Our minds need the influence of the

divine Word regularly. Ellen White has said in "Fundamentals of Christian Education," page 171, that: "It is not possible prayerfully to study its sacred pages without having the intellect disciplined, ennobled, purified, and refined." This disciplining and refining come not by irregular reading of the Word, but by the habit of daily contact with God's written revelation.

### A Balanced Spiritual and Mental Diet

Sabbath school lessons cover a range of subjects calculated to lend both variety and substance to Bible study. Fundamentals of the gospel are covered periodically and with varying viewpoints. Prepared lessons are carefully checked by a large committee of experienced workers so that they really represent a balanced spiritual and mental diet which is calculated to bring maximum help and blessing to the student.

The church member whose mind is stored with God's Word is infinitely stronger than the person who has but a spasmodic acquaintance with the Scriptures. The rich life of the Son of God is poured into the heart of the believer who regularly feeds on the Word. "Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' And He explains Himself by saying, 'The words that I speak unto you, they are spirit and they are life.' . . . It is what we meditate upon that will give tone and strength to our spiritual nature."—"Steps to Christ," page 93.

For more than a hundred years the Sabbath school has played an important

part in the strengthening of family life and building up of the church of God. The Sabbath school is the place where Jesus moves among His people, where His Holy Spirit touches the inmost soul of every person. The Spirit of God is in His Word. We must therefore expect that those who daily read and love that Word will give themselves more and more to Christ and the work of His church. "The influence growing out of the Sabbath school work should improve and enlarge the church."—"Counsels on Sabbath School Work," page 9.

"Parents, set apart a little time each day for the study of the Sabbath school lesson with the children. . . . Parents, as well as children, will receive benefit from this study. . . . Observe system in the study of the Scriptures in your families . . . let the Sabbath school lesson be learned, not by a hasty glance at the lesson Scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost. . . . Even as the bodily necessities must be supplied daily, so the Word of God must be daily studied."—"Counsels on Sabbath School Work," pages 41-43.

### Effectual Soul-winning Agency

August 17 is Sabbath School Rally Day, and has also been set aside as a Sabbath School Visitors' Day. It would be expected that the vast majority, if not all, of the readers of the AUSTRALASIAN RECORD would usually be in regular attendance at Sabbath school, or members of the Sabbath school extension division.

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# AUGUST 17 IS SABBATH SCHOOL RALLY DAY

# MISSIONARY PILOT ORDAINED

JAN BARNETT, Missionary Wife

APRIL 6, 1974, dawned a clear, sunny Sabbath day at Rakamanda Mission Station in the Enga District of Papua New Guinea's Western Highlands. This was the day chosen for Brother Raymond Bruce Newman to be ordained to the gospel ministry.

Brother Newman is the son of Pastor and Mrs. John H. Newman, who, for many years were missionaries in the Solomon Islands and in Papua New Guinea. They are now working in the Greater Sydney Conference.

Brother Ray Newman was born in the Solomons, and then, as a small boy, lived at Rakamanda, where he is now serving as district director. In later years, he studied at Carmel College in Western Australia for his Leaving Certificate, then attended Avondale and completed the Ministerial course, graduating in 1968.

The Christmas before graduation, Brother Newman married Susan Krieg from Western Australia, and after graduation they accepted a call to the North

New Zealand Conference. Three years brought three moves — to Auckland, Palmerston North and Wellington. Then, in July, 1971, they received a call to Papua New Guinea, where Brother Newman was to serve as one of the Papua New Guinea Union Mission pilots.

Brother Newman has worked for three years as a mission pilot, based first in Lae, then Menyamya. He is currently chief pilot for the P.N.G.U.M. and based at Rakamanda.

Pastor O. D. F. McCutcheon, president of the Papua New Guinea Union Mission, delivered the ordination service, which was translated into the local language by Mrs. Julie Giheno for the benefit of the many native church members. Pastor L. A. Smith, president of the Western Highlands Mission, read the charge, and Pastor R. B. Roberts offered the dedicatory prayer.

We feel sure that as Pastor Newman, with his wife beside him, works further in the field to win many more souls to our



Pastor and Mrs. R. B. Newman with their two children, Lisa and Karl.

message, God will be close to him, especially in the flying programme from day to day, as he takes the message to remote areas of Papua New Guinea.

## OUR LIFE WITH A TENT IN PARA HILLS

PETER JACK

Pastor-Evangelist, South Australian Conference

"A MISSION in a tent is surely out of date," was the response of some. "People expect more comfortable conditions," said others. "The idea is exciting," was the reaction of still others. One retired soldier from the battlefield of evangelism declared that he would rather conduct a campaign in a tent than a hall any day.

### Enthusiasm

With this mixed reaction to an evangelistic outreach with the use of a tent, and with the only hall in Para Hills booked out, Brother Kevin Townend and I wondered what to do for the best. It was our Conference president who finally helped us to make up our minds. With his contagious enthusiasm he declared, "You must conduct a campaign during the first year that our new church is situated in Para Hills."

In a paddock area of Para Hills on an arterial road, we arranged for the erection of a tent that would accommodate 250 people. I don't think anything has attracted so much interest in Para Hills for a long while. The day the tent was going up, children came from everywhere, wanting to know if it was a circus. Cars pulled up to read the signs we had erected, and even the police waved to us as they drove by.

### Problems

We faced two major problems. First, we were forced to conduct our series in the midst of the wet season that had set

in prior to the campaign. The prayers of God's people took care of that. It rained to within a few days of the tent going up, and then remained dry, with the exception of one light shower, during the three weeks of the campaign. The day after the tent came down, it rained heavily through much of the day.

The other problem came from Canberra in the form of a double dissolution of both houses of Parliament—the resultant election to be held on May 18, the night our mission was to commence. Our advertising was already out, and there was nothing we could do but pray.

### Good Promise

One hundred and eighty people came to the opening programme to see screen pictures of Babylon and hear the message of Daniel 2. We conducted our programmes four nights weekly. We were delighted to have a build-up for the following Saturday night with an audience of over two hundred. But the following Saturday night we had dropped to less than half that number, with a small nucleus of interests developing. Six homes have opened for studies, with other folk showing good promise.

### Security

During the three weeks that the tent was erected, a team of men were rostered to sleep there for security purposes. Some brought their electric blankets and heaters with them. Others felt it necessary to

have a television set to keep them company. Two young men, whose names I couldn't mention, nervously turned up for their tour of duty with a dog and a spear-gun!

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Evangelist Pastor Peter Jack, who recently ventured to renew an old Adventist tradition—a city tent mission.

Photo: M. M. Stewart.

# Golden Wedding Celebrated

LAURENCE GILMORE, Communication Secretary, Greater Sydney Conference

"IT ONLY TOOK a spark to get romance going;  
Since that day till this their love has been growing,  
Through trial and tribulation, fun and excitement,  
Yet at all times, in prayer to God they've found true contentment.

"For, fifty years ago, as we turn the clock back,  
Before the altar of God they signed life's contract,  
To be a help and strength and hope to each other,  
'For better or for worse' to trust in their heavenly Father."

So spoke Warren Irvine, grandson of Pastor and Mrs. E. R. Gane, at the golden wedding celebrations in the Waitara church hall on Sunday, April 7, 1974, before a large group of relatives and friends. During the programme, which was compered by Pastor G. W. Rollo, the guests enjoyed a meal of quality, while reminiscing was quite the order of the moment, and all learned some fascinating detail of the Gane family life during the past half a century.

When the name of Pastor E. R. Gane is heard, many people automatically associate him with book selling and strong leadership of literature evangelists. But that is only half the story. Truly, he has been associated with the literature work, but evangelism was his "thing" for some twenty-five years. Let's go back.

## College, Canvassing and Matrimony

Pastor Gane was born in Guildford, Sydney, where his father gave land and helped to build the church in that suburb. The building is still used. From 1919 to 1922 he studied at the Australasian Missionary College, then, like so many others before and after him, he took to the canvassing road after graduation. With his books strapped to the bicycle frame, he rode and pushed and sweated it out over hill and plain in the Bathurst district.

"Go south, young man," and into evangelism was the next move for young Roy. Down at Albury at that time, the intrepid Pastor Reuben E. Hare preached with force and thunder. "He gave me a good kick off in the evangelistic work," declares Pastor Gane today.

To weather the years ahead of him, he needed a companion, and so in the old North Sydney church, our man pledged his life in love and companionship to Olive Carrick, on April 9, 1924, before Pastor A. W. Kent.

Born in Christchurch, New Zealand, Miss Carrick had come across to Sydney

with her parents when she was eleven. After her marriage to the young evangelist, there began a moving programme between towns and cities which few would tolerate today!

## Home on the Move

Public evangelism it was in Albury, Parkes, Bathurst (where daughter Marie, now Mrs. Munro, arrived), then down to Victoria for a change of scenery. During those years, the home address included such places as Box Hill, Ashburton, Oakleigh, Warrnambool, Colac, Preston and Bentleigh—and during the Melbourne sojourn the family was increased by the arrival of a son, Erwin, and a daughter, Ruth (now Mrs. Irvine).

They were up in Brisbane in 1936, and by the outbreak of World War II the family was in Warwick, Queensland. For a time Pastor Gane was Youth leader in the Newcastle centre (North New South Wales), and then he was called to Sydney during the war years for more evangelistic campaigns.

Having given twenty years to this type of work, a change was imminent. In 1943, he became the Publishing department secretary in Sydney; he held the same office in the Trans-Commonwealth Conference in 1949, then became secretary of the Publishing department for the Australasian Division in 1951. Until his retirement, in 1961, he gave strong leadership to the bookmen around the Division. Then, still active, he was the pastor of the Arcadia, Mount Colah and Waitara churches until 1966.

## Time to Admire Nature

From his well-chosen remarks at their golden wedding celebrations, we share these gems: "Fifty years is a long time, but it has gone altogether too quickly for us. We are happy in our retirement [at Asquith in Sydney]. Today we have time to admire the beauties of nature; the grandeur of the mountains; the delightful sweep of the sea-scape; the fleecy clouds sailing across an opal sky. And we have no need to go beyond the environs of our own home to admire the rainbow tints in a scintillating dewdrop.

"Here we are tonight, hand in hand as it were, moving down the narrowing lane of life toward the heart of the sunset. We know not how long it will be before we arrive at the terminal. What a grand thing it would be if, on arrival, we were able to sit together in the gloaming and recite the words of that grand old hymn, 'Abide with me, fast falls the eventide.'"

With their son, Pastor E. R. Gane, Jr. (now completing his doctoral programme in the U.S.A.), daughter Marie and her husband Dr. L. Munro, daughter Ruth



Pastor and Mrs. E. R. Gane at the happy celebration of their golden wedding anniversary held at the Waitara church hall.

Photo: L. A. Gilmore.

and her husband, Mr. W. Irvine, and the eight grandchildren—we believe we echo the sentiments of all who know this family, when we wish the honoured couple many more years of happiness together, good health and continuing fellowship in the Lord.

## ADVENTISTS DYING FROM STARVATION

(Concluded from page 1)

However, the church members' responsibility to the Sabbath school does not rest with attendance and membership, or even with the daily study of the Word of God, or through the faithful giving of Sabbath school offerings. There is another aspect important to Sabbath school membership—stewardship of time and effort. Sister White has told us that the Sabbath school should be the most effectual soul-winning agency of the church for bringing people to Christ.

We appeal to RECORD readers to give an account of their stewardship by rallying to the cause of the Sabbath school at this time. While it is good to invite our non-Adventist friends to the Sabbath school on Visitors' Day, let us make a special effort this year to also encourage church members and their families who are not in regular attendance in Sabbath school, to make this special effort on August 17 to be at Sabbath school.

"As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself." —"The Desire of Ages," page 390.

Let's stem the tide of spiritual starvation and death by a vigorous evangelistic effort from each Sabbath school.



# TOGETHER

—WITH THE PRESIDENT

## “HAPPY IS THE PEOPLE...”

I SUPPOSE the Mussau story will be told in Seventh-day Adventist circles and elsewhere as long as time shall last. During recent days it has again been my privilege to visit this all-Adventist island just south of the equator, and again to be greatly inspired as I have met with the people there.

On arrival, one naturally reflects on the condition of the inhabitants of Mussau in the early thirties, when this island was first visited by our missionaries. The transformation that took place at that time is now history. And this happened among a people so degraded, according to government authority, that the only thing to do for the people of Mussau was to “write them off.”

I could write at length on the welcome we received. It was stupendous! I could write much concerning the people—their warmth, their cleanliness, their hearty handshakes. Paragraphs could be compiled on that forty-five-minute canoe trip from airstrip to headquarters at Boliu: those thirty or so paddlers in each of the ten large canoes, with their visitors being transported in fine style.

We could mention the view as we approached Boliu, with hundreds of eager members lining the paths and spread across the hillside, waiting to grasp our hands. Then there were the hours of singing in the auditorium. Various choirs that gave no less than thirteen items, must have practised for hours to develop the quality that was presented to us. Yes, it was a fantastic day, and one which I wish every Seventh-day Adventist could have experienced.

But what made all this possible? How could a people so steeped in heathen darkness rise to such great heights in the spiritual realm as to be able to do such exploits for God? Possibly hundreds of them have gone as missionaries to mainland Papua New Guinea.

I think I found the secret as we sat in the canoes together near the conclusion of the journey across the lagoon. The scores of paddlers in all the canoes brought their craft into line, and at a given signal burst into song with the words, “Happy is the people whose God is the Lord.” The paddles struck the sides of the canoes and hit the water with a rhythm that was in time with the singing, a most impressive occasion. Here it was—happiness! A happiness demonstrated in so many ways, but that happiness that comes only when people learn to know the God of heaven.

Yes, “Happy is the people whose God is the Lord.” But this privilege must not be limited to just a few. The people of Mussau have demonstrated to the world the source of Christian happiness and the outgrowth that results therefrom.

In reflecting upon this all-important step in the Christian life, the process as recorded in “Mount of Blessing,” pages 15, 16, comes to mind: “When we receive Christ as an abiding guest in the soul, the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus. The Saviour’s life on earth, though lived in the midst of conflict, was a life of peace. . . . Happiness drawn from earthly sources is as changeable as varying circumstances can make it; but the peace of Christ is a constant and abiding peace. It does not depend upon any circumstances in life, on the amount of worldly goods, or the number of earthly friends. Christ is the fountain of living water, and happiness drawn from Him can never fail.”

So many still search for the happiness which is based on the transitory. It is fleeting; it is momentary.

The happiness built into the Mussau people has flourished over forty years, and today is more apparent than ever. Verily, “Happy is the people whose God is the Lord.”

ROBERT R. FRAME,  
President, Australasian Division.

## THEN AND NOW

W. N. LOCK

Retired Pastor and Missionary

“THEN” was the year 1924, and “Now” is the year 1974—a span of fifty years. What was happening in 1924 that was of special interest to the writer? It was our response to the call to go to Papua New Guinea and to open work among the Efogi people up in the mountains. Had you been in Port Moresby on July 9, 1924, as the S.S. “Morinda” berthed, you would have seen me (W. N. Lock) with my family and Nurse Emily Heise coming ashore; and on the wharf to meet us was the late Pastor Gerald Peacock. While waiting for the doctor to examine us on board we were very interested to see the small native boys diving for money thrown into the water by the passengers, and notice how they put the money they recovered into their mouths for safe keeping while diving for more.

When we landed, Pastor Peacock took us to a small cottage on Ela Beach, owned by the mission, where we were to stay for the night. We were deeply impressed by the very hard beds provided. These consisted of boards with some coconut fibre laid on top, and hessian stretched over and tacked down each side to keep it in place. However, this was indicative of some of the hard times that lay ahead of us in the very near future.

Had you been at the cottage next morning (July 10), you would have seen us starting out for Bisiatabu, our only mission station, some twenty-seven miles inland from Moresby. Our company consisted of a buggy-and-pair occupied by the Lock family, two riding hacks ridden by Nurse Heise and Pastor Peacock, and three pack-horses on to which we put our suitcases, plus some things for the mission. We started off at 8 a.m., and progress was slow, mostly at a walking pace, with the tropical sun beating down upon us. Everything was new and interesting, of course. By about 1 p.m., we reached Sapphire Creek, some seventeen miles from Moresby, where a Mrs. Wright invited us to have dinner, which we greatly appreciated.

Leaving Sapphire Creek, we headed for Rouna Falls some four or five miles further on. This part of the road had just been opened by the government, and our buggy was the first vehicle to use this road. It was quite a stiff climb from Sapphire Creek.

### Only a Trail to Bisiatabu

We finally reached Rouna, and here we had to part with our buggy as there was only a trail from here to Bisiatabu. Pastor Peacock gave up his mount to Mrs. Lock, who took Maynard with her, and Miss Heise took Lois, then aged four, with her. The rest of us, including Jean (eleven) and Lester (eight), with the boys

in charge of the pack-horses, walked the remaining five miles, arriving in the dark at 7 p.m.

On arrival, we found Mrs. Peacock had tea waiting for us, which we greatly appreciated. We were travel-weary and were glad to get to bed, thus bringing to an end our first full day in Papua New Guinea. We thanked the Lord for bringing us safely on our long journey from Fremantle to Bisiatabu.

That is what happened to us fifty years ago! I little thought then that in fifty years' time my son Lester would still be working in Papua New Guinea. The Lord has been good to us, and we praise His holy name.

In 1924, we had one baptized member in the whole of Papua New Guinea, and later that year we were able to baptize eleven precious souls, eight men and three women. One of those early converts has just recently retired from the work. These candidates were prepared by our late beloved Pastor Gerald Peacock. It was a red-letter day for us, and gave us renewed courage as we faced the future.

The years that followed brought new workers, and new stations were opened. Later, we were able to open our Training School, and our first group of graduates were just ready to be sent out when the war broke on us. Our white workers had to leave, and several of those we trained were drafted into service, two of them winning medals for their great service.

What of today? What a change has been wrought! We now have over thirty

thousand believers, with our high schools and colleges each year graduating classes of qualified office workers, teachers and ministers for the service of God. We have many ordained national ministers—some are presidents of missions and headmasters of schools. We have our own hospitals where our nurses are trained. We have our own planes that transfer our workers quickly from place to place.

How different it is from the day when I took my family from Bisiatabu to Efogi, and it took us six days tramping over ten mountains and scores of rivers and streams! Now in less than half-an-hour we are landed safely, to be welcomed by the Efogi people.

As we look back over the fifty years we can rejoice and say, "What hath God wrought!"



This picture, taken fifty years ago, shows the Lock family and Nurse Heise, accompanied by the late Pastor Gerald Peacock, on the last mile of road from Sapphire Creek to Rouna Falls. The road had just been opened by the government, and their buggy was the first vehicle to use it. But from Rouna to Bisiatabu there was only a trail, and travel was on horseback or on foot.

## Practise What You Preach

BRONWYN WHITE

Public Relations Officer, Longburn College, New Zealand

RECENT chapel periods at Longburn College have focused on our physical well-being. On the first Tuesday of this second term, Pastor Stanton talked about physical exercise, basing his remarks on 1 Timothy 4: 8 (margin), "Bodily exercise profiteth [a] little."

Pastor Stanton enumerated the profitable effects of exercise, which included: improved circulation; muscle building; increased blood supply and oxygen for the brain—resulting in greater mental ability; reduction of fat; better digestion; and a beautiful complexion.

We know that Pastor Stanton "practises what he preaches" (not only by observing his physique), because of his participation in the cross-country run during first term.

However, students also had the opportunity to test their physical fitness. The following Tuesday, Mr. Maywald conducted a chapel period with a difference!

After a short talk on how and when to exercise, we moved down to the playing field where Mr. Maywald had previously marked out a quarter-mile track, around which we were to run. Fitness was determined by the number of laps one could

do in twelve minutes. For boys, seven or eight laps (i.e., one and a half to two miles), and for girls six laps, indicated fitness.

As may be expected, the results were varied . . . and telling!



Students of Longburn College participating in a twelve-minute run to determine physical fitness.

The first of a two-part report . . .

# Avondale Lecturer Joins Archaeological Expedition

L. P. TOLHURST, Theology Department, Avondale College

DURING THE YEARS 1954-1955, it was my privilege to study under Dr. Siegfried H. Horn at the Seventh-day Adventist Theological Seminary, which was then located in Takoma Park, Washington, D.C. One cannot study under a man of Dr. Horn's calibre without being infected with his enthusiasm for archaeology. Ever since those days it has been my desire to visit the Middle East and to see for myself some of the sights and places we learned about in his classes.

Some years later, Dr. Horn was leading a Bible Lands tour sponsored by the Seminary, and I made enquiries about the possibility of joining him and travelling through the Middle East. However, this was not possible at the time. Little did I then realize that the way would eventually open for me, not only to visit the Middle East, but to do something far more exciting—and that was to join Dr. Horn in an archaeological excavation.

Some years ago, the Theological Seminary, now part of Andrews University, commenced an archaeological excavation of its own. This was done in conjunction with several other theological schools in the United States that had interests in Biblical archaeology. They were financially involved, because they contributed to the costs of the expedition, and also supplied qualified personnel. This was necessary since we, as a denomination, do not yet have enough sufficiently trained personnel with the qualifications required to conduct a full-scale excavation of our own.

The site chosen by Dr. Horn for this expedition was the Biblical city of Heshbon, located near the northern regions of the Dead Sea, on the east bank of the Jordan River. This city was one of the two cities destroyed by the children of Israel under the leadership of Moses just before they crossed the River Jordan and took Jericho. The other city taken was Bashan, where Og was the king.

## The Date of the Exodus

Dr. Horn chose Heshbon as a site to dig for two reasons. First, it was a Biblical city, and he hoped that digging here might throw some light on the date of the Exodus. We as Adventists place the Exodus in about the year 1445 B.C., in Egypt's eighteenth dynasty. Most other Biblical scholars place the Exodus in Egypt's nineteenth dynasty about 200 years later, or round about 1200 B.C.

Our reasons for placing the Exodus in 1445 B.C. are based largely on 1 Kings 6:1, which gives us the time interval between the date of the Exodus and Solomon's fourth year, in which the foundation of the temple was laid. This is said to be 480 odd years. By working back from the date we can give for Solomon's fourth year, which is fairly accurate, we come to approximately 1445 B.C. It was hoped that we might be able to find some evidence of the city that existed in the time of Moses.

The second reason why Heshbon was chosen was because the site was owned by the Jordanian Government Department of Antiquities, and hence there was no problem in obtaining a permit to dig at this site. A tar-sealed road runs all the way from Amman to Heshbon and beyond, so transport from Amman was easy. Heshbon is about sixteen miles from Amman, and this road runs right past the foot of the tell. (A "tell" is a man-made mound whose layers are formed over

thousands of years by successive construction on top of the ruins of older settlements.) Another reason for choosing this site is the abundant supply of local labour at Heshbon, since in recent years the site has been re-settled by several tribes of Arabs, and these men supply the work force for digging at the site.

When I read the reports in the "Review and Herald" of the first expedition, held some years ago, I immediately wondered if one day I might have the good fortune to join Dr. Horn in one of the following expeditions planned for this site. In correspondence with me later, he assured me of a place on his second expedition if I could get there; but a combination of factors prevented me from taking this opportunity. However, the Avondale College Board and Division Committee authorized me to join the third expedition, which was held in 1973.

Both the previous expeditions (the first and the second) had been postponed for twelve months due to the Six-day War, and the Jordanian Civil War, respectively. So it was with apprehension that I listened to the news just prior to my departure in 1973, when the Middle East was aflame with civil war in Lebanon. However, this settled down, and I was able to make my way to Beirut in order to join the expedition.

## Border Closed by Civil War

On arrival in Beirut, I discovered that the border between Lebanon and Syria



Expedition staff members joined an orientation programme prior to the actual commencement of excavation work. Here some are given a lesson in "Balk drawing." Use is being made of tape measure, line level and plumb-bob.



The modern city of Amman, showing amphitheatre constructed in Roman times. This view is taken from the top of the citadel, the site of the Ammonite fortress where Uriah the Hittite was killed.

Photos: L. P. Tolhurst.

was closed due to the civil war that had just concluded. This meant I could not travel overland to Jordan. There were only two flights into Amman each week from Beirut, and both of these were fully booked for about six weeks in advance. However, I went down to the airport and put my name on the waiting-list for the plane that was due to leave the same afternoon that I arrived in the city. Although I was number sixteen on the waiting-list for that flight, I was able to get a seat on it, because most of the others on the waiting-list were not there when a vacancy occurred and their names were called.

On arrival in Amman, I was very surprised to see how hilly it was. Amman is a very ancient city going back to well before the time of King David. It were here that Uriah the Hittite met his death fighting for King David. Amman was to be our headquarters for the expedition, and Dr. Horn had arranged for us to be housed at the American Community School just outside the city limits. Several members of our party were late in arriving at the "dig" because of the border trouble between Lebanon and Syria. I considered myself very fortunate to have got through the way I did, as it enabled me to join the orientation programme conducted prior to the actual commencement of work.

**A Mixed Team**

The staff members in our expedition totalled fifty-seven people, plus another 120 local workmen. Most of the personnel were Americans. Some were missionaries serving in other countries such as Argentina and the Philippines. I was the only one from Australasia. Seventh-day Adventists comprised the largest single group in the expedition. About one-third of us were Adventists. The rest of the expedition members were made up of Lutherans, Methodists, Presbyterians, Grace Brethren, Baptists, and one Roman Catholic, plus some others. A very good spirit prevailed in the team and we worked in very well together.

Dr. Horn was the director of the expedition, and he was assisted by a team of area supervisors, some of whom were Adventists and some were not. (Now that Dr. Horn has been appointed as the Academic Dean of the Theological Seminary, Dr. Lawrence T. Geraty is taking over the actual work of directing future Heshbon expeditions.)

**Back to the Twelfth Century B.C.**

The 1973 expedition was a tremendous success in some ways. Perhaps the most outstanding achievement was that excavation at the site during this expedition brought to light occupational layers that had not been found before. Among these could be listed the Iron I period, which dates from the Twelfth to the Tenth centuries B.C. Evidence was also found of the Iron II/Persian Period, the Hellenistic Period, and a lesser-known Islamic Period, known as the Abbasid Period. This means that the excavations last year moved back five to six hundred years earlier than the previous oldest

occupational layers found at the site, during the first two seasons of digging.

However, we have not yet found evidence of a city that existed in the time we believe the Exodus took place. This city would have to date, according to our understanding, to about 1400 B.C. This means we still have another two hundred years to go back before we could hope to find evidence of it. Whether future expeditions will succeed in finding this evidence is something which we cannot predict at this stage. Nevertheless, the directors of the expedition were so excited by the success of last year's excavations, that they are going back this year, 1974, and again in 1976, to continue their work on this site.

I was assigned to work with Doctor Dewey Beegle, a professor from Wesley Theological Seminary in Washington, D.C. He was an area supervisor in charge of the tombs and the probes. The excavation of tombs in the previous expeditions had been most successful. It included the discovery of the only rolling-stone tomb that has been found on the east side of the Jordan River.

**Man from "Down Under"**

It was planned that further excavations in the area of the tombs should be continued, and perhaps a search made for new ones. In addition, it was decided that some probes should be made at various sites on the tell to see if the stratigraphy in the various areas of the tell matched that of the main squares which had already been opened. One of the members of the expedition, noted for his sense of humour, made a great joke of the fact that I was assigned to work with the tombs and the probes, saying that I was assigned to this work because I was from "down under." However, to my delight, I was not put to work in the tombs, but was given the task of digging two probes.

My first probe was a three-metre square which was laid out on the south-east side of the main hill. Here I was to check the various layers, and see if they corresponded, or matched up, with layers found elsewhere on the tell. Up to this time no digging had been done on the eastern side of the tell. I was pleased to have this responsibility given to me, be-

(Concluded on page 10)

Right: A view of the rolling-stone tomb excavated during the second season of digging at Heshbon. This is the only tomb of its kind found on the east bank of the Jordan.



Below: Pastor L. P. Tolhurst (left) is shown drawing a top-plan of a wall found near the surface of one of the squares he dug.



# THINK BIG

STANLEY H. SHELL, Publishing Department Secretary, Trans-Tasman Union Conference

THE TITLE of this article, "Think Big," summarizes the philosophy of Pastor J. N. Hunt, the associate Publishing Department secretary of the General Conference, who recently made a special itinerary in the Australasian Division. As representatives of the Publishing department, we were very pleased to welcome Pastor Hunt and have him assist us in the conducting of the Publishing Department Secretaries' Council from March 21-24, the Publishing Department Secretaries' Training School from March 26-29, the Literature Evangelists' Institute for Eastern Australia from April 1-6, and the Annual Institute for our New Zealand Literature Evangelists from April 22-27. During the Publishing Department Secretaries' Council, we were also very happy to have with us Brother W. R. Wollard, Book department manager of the Pacific Press Publishing Association.

The Signs Publishing Company, through the courtesy of the manager, Mr. R. E. Pengilly, was host to the representatives of our Publishing departments at the time of our Publishing Department Council, and the programme was well planned by Pastor J. W. Nixon, the Publishing Department secretary of the Australasian Division. We were delighted to have Pastor R. R. Frame, Division president, to be our chairman.

We greatly appreciated the interest being manifested by our administrators in the progress and development of the Publishing work in the Australasian Division. We discovered that our Publishing department leaders were very willing to express their convictions, and we believe the actions taken will prove beneficial to our Publishing programme.

During the Publishing Department Secretaries' Training School, Pastor A. S. Jorgensen, the Field secretary for the Australasian Division, gave us special instruction on the latest methods of preaching and of study. Without question, our Publishing department leaders returned to their fields of labour better equipped to fulfil their responsibilities in these very important days.

## Literature Evangelists' Institute for Eastern Australia

It is always difficult to find a satisfactory place for our Annual Institute, but

for this year we selected beautiful Tallebudgera on the Gold Coast of South Queensland. The facilities of the National Fitness Camp proved adequate for our needs. The programme presented a good balance between devotional and instructional periods with special time allotted for participation and recreation. Many of our workers expressed the opinion that the Institute of 1974 was the very best in the history of the Trans-Tasman Union Conference.

We were particularly pleased to have present Brother Arthur Bond, who has been working with his family in the outback of Queensland. Brother Bond and his wife have been operating in this way for a number of years, and they have parked their caravan-home in 130 different places. Under the circumstances, it is necessary to set up their own classroom for the teaching of their four children. Mrs. Bond is proving to be an excellent teacher.

We were also pleased to associate with Brother Les Nobbs, who, at the present time, is occupying the position of top literature evangelist in the Trans-Tasman Union Conference. Brother Nobbs comes originally from Norfolk Island, and is a great-great-great-grandson of Mr. Quintal, one of the original "Bounty" mutineers who settled on Pitcairn Island. Brother Nobbs' wife is a descendant of

John Adams, another of the original mutineers.

We have greatly appreciated the dedication and consecration of Brother Nobbs who proves today that the power of God in the life is the secret of success in the Publishing ministry.

During the Institute, the Publishing department secretaries and the literature evangelists unitedly arose to accept the challenge of the unfinished task. At our commitment service, it was inspirational to hear these men and women dedicate their talents to a soul-winning ministry, and we believe that with an increased Publishing staff, we will see our delivery total doubled in the very near future. We were delighted to create a record for our Trans-Tasman Union Conference in 1973, when over \$418,000 worth of books were distributed into the homes of the people, and we have every reason to believe that this total will be exceeded in 1974.

## Our Annual New Zealand Institute

It is always a real pleasure to travel across the Tasman and to associate with our loyal band of New Zealand literature evangelists from both the North and South Conferences. At the present time, North New Zealand is ably led by Brother Rex Van Dyck of Australia, and he is assisted by two New Zealanders, namely, Brother Eric Hursey and Brother Colin McFaull.



Photographed together in Warburton were (left to right): Pastor J. N. Hunt, associate Publishing department secretary of the General Conference; Brother W. R. Wollard, Book department manager, Pacific Press Publishing Association; Pastor R. R. Frame, president, Australasian Division.



The leaders attending the Publishing Department Secretaries' Council held at Warburton. The visiting brethren are in the front row; Pastor Hunt in the centre, and Brother Wollard third from left.





The Literature Evangelists' Institute for Eastern Australia was held at Tallebudgera on the Gold Coast of Queensland.



Members present for the New Zealand Literature Evangelists' Institute held in Christchurch.

We have also greatly appreciated the leadership of Pastor Wood-Stotesbury, the president of the North New Zealand Conference, and Pastor Ken Bullock, the president of the South New Zealand Conference, whose ministry during the Institute clearly indicated their keen interest in our Publishing programme.

We were pleased to express our congratulations to our North New Zealand workers, who created an Australasian record in 1972, and exceeded it in 1973. During the month of May, our North New Zealand workers created another Australasian monthly record when they successfully delivered \$20,738 worth of literature into the homes of the people.

In South New Zealand, we are grateful for the enthusiastic leadership of Brother

L. O'Neill, and expect to receive excellent reports from the South this year.

Our self-supporting literature evangelists are constantly ministering the gospel to needy people in the same way as Jesus spoke to Nicodemus. This is a personal ministry, and the results prove very rewarding.

We believe the greatest triumph of our Publishing ministry is still in the future, and in these challenging days we dedicate our time and talents and all our energies toward the final drama when the angel of Revelation 18 comes "down from heaven having great power; and the earth [is] lightened with his glory." I would therefore invite other talented and consecrated church members to consider literature evangelism as a special form of service in these closing days.

## A WEDDING WITNESS

EDNA VALERIANI  
North Mackay, Queensland

THERE IS an old saying that "The proof of the pudding is in the eating," but the proof of vegetarian cooking is in the seeing and smelling, as well as the eating! Recently, a Church of Christ lady attended an Adventist wedding and was so impressed by the delicious vegetarian food served that she decided to visit her Adventist neighbour to see whether a cooking demonstration could be arranged.

Our minister's wife, Mrs. J. Carter, was approached, and plans were made for a demonstration to be given in the Church of Christ lady's home. On arrival, we found about twenty ladies from several denominations, all interested to know what the Adventists had to say and give.

After introductions, Mrs. Carter gave the first part of the lecture on healthful living, and explained why we follow a lacto-ovo-vegetarian diet. The writer then demonstrated how to make Gluten Stuffed Lamb. There were comments such as, "Mmm, it smells nice; looks good, too!"

### Correcting Erroneous Ideas

Mrs. Carter continued with her talk on healthful living and what constitutes a well-balanced diet, illustrating with charts and pictures the items necessary for each meal. She also sought to clear up wrong ideas on blood transfusion, as we are often confused with another group who do not believe in such medical aid.

A Nut Meat and Carrot Loaf was then shown, and another hot dish made with Brown Lentils, after which Mrs. Carter demonstrated how to make Rediburger Patties. The delicious aroma from the cooking food stimulated many comments as well as appetites.

Our hostess had prepared salads, cooked vegetables, a lovely fresh fruit drink and a few sweet pies in readiness for the

(Concluded next page)



The brethren who attended the Publishing Department Secretaries' Training School, which was also held at Warburton. Photos: S. H. Shell.

## A WEDDING WITNESS

(Concluded from previous page)

dinner that we planned to serve later. This would include the protein dishes we had displayed and demonstrated. Soon the tables were prepared and a meal was set out that would please any vegetarian. No doubt most of those ladies had never tasted such a meal before, but it did not prevent them from enjoying the new foods and talking about new ideas for nourishing family meals.

Toward the end of our visit we discovered that each year the Church of Christ ladies hold some sort of function in order to raise funds to clothe an Aboriginal child, and that funds raised from this cooking demonstration and dinner were to go to this mission work. We were so happy to have a little part in such an effort.

That day prejudice was broken down, and women were helped to understand a better way of cooking. We heard some say, "What a lovely spirit of fellowship there is here today!" Our hostess's prayer before we all separated showed a living faith in Jesus Christ and thanks to God for His wonderful provision for our daily needs. May the Lord use such contacts to bring people closer to Jesus Christ and to a better way of eating.

## AVONDALE ARCHAEOLOGIST

(Concluded from page 7)

cause it meant that I could start from ground surface, and take the square right down to bed-rock. This enabled me to see the progression from the later layers near the surface, through to the earlier layers which would be lying on top of bed-rock.

Working with me in this project was a young Jordanian graduate from the University of Amman. He held a B.A. in Archaeology, and acted as my interpreter in helping me communicate with the Arab workmen and boys who were assigned to help me with the digging.

Almost immediately we discovered that we had come down on to a complex of walls in our square. This proved most interesting because the further down we went, the more we found in the nature of walls—walls built on top of other walls of an earlier date, with cobble-stone layers in between the courses of stones.

(To be concluded)

## BREAD and WATER

*A famine, they said—  
Though no shortage of bread;  
It was only God's Word  
That was scarce ever heard.*

*A thirst in the land—  
Though 'twas not dry as sand;  
But the Water of Life  
Would have ended the strife.*

—AUTHOR UNKNOWN.

# "Happy Holiday Hours"

EUNICE CLACK, Public Relations Secretary, Kyogle Church, North New South Wales

THIS IS the name that the Kyogle church uses for Vacation Bible School, and another happy time was had by all during May 6 to 10.

As we advertised for this year's programme, we found so many townspeople who commented favourably on the previous programmes: "Oh, yes, we remember—the children loved it!" We wondered in the end if, with our few teachers, we would cope with the promised response.

Monday morning came and we found that the Lord had sent an ideal number—just over ninety children (eighty of them non-Adventists). Attendance remained the same for the five days of the programme. It was a thrill to see how these children enjoyed their songs, lessons and crafts. Time each morning was all too short. Added enjoyment during the week came from visits by the Kyogle stationmaster and the local firemen, plus, of course, the fire engine.

Parents' appreciation of "Happy Holiday Hours" was apparent in their attendance at our closing concert on Saturday night. Overheard from many of the children at the concert: "Mum and Dad, come

and see what I have been telling you about all the week," as parents were led to the craft displays. Then, "Wait until you hear how we can sing our favourite song!"

Not only are Vacation Bible Schools thoroughly enjoyed by the children, but we have found in Kyogle that they make for wonderful public relations.



The Fire Brigade gave demonstrations and rides to the children attending the Vacation Bible School at Kyogle.

Photo: E. C. Rosendahl

## Leaves from a Missionary's Diary

MOLLY RANKIN

May 14.

This afternoon was schooltime for the ladies on the station. The ten student-wives and four of the staff ladies slid into the desks in the Standard Three classroom.

As usual, we sang a few Sabbath school songs, had a prayer, studied our chapter from "Adventist Home," and then had a short Health talk before getting on with the practical side of the lesson. Today we would have a cooking demonstration.

As we were going to make ordinance bread, I felt that the boys should be included in the class. The girls were not so sure of the wisdom of my idea. They felt that Tuesday afternoon was their school and not for husbands and single Bible workers. However, I have a "thing" about workers being able to prepare their own ordinance bread, so I stuck to my guns. And what is more, I wanted to introduce them to the highly functional ground oven which the teachers' wives had made out of a halved 44-gallon drum. This oven cooked better bread than my gas one, and I was anxious for the boys to see how it worked.

I carefully listed ingredients, explained the method and answered questions in relation to ordinance bread, rolled it on to the tin dishes and then handed one to the girls and one to the boys to mark into squares and prick with the forks. Finally they were all finished, and we

filed out and walked down to the teacher's houses where the fire was already burning in the ground ovens. When the fire was the right heat, we placed the bread in and put the lids on.

"All right, girls," I said, "come on, we can leave the boys to watch the ovens, and we will go back to the classrooms to clean up."

As these ground ovens cook quickly, June, one of the wives, went back in a few moments just to see how the ordinance bread was getting on. She returned in no time looking completely outraged.

"Those boys have taken the bread out of the oven and eaten it all!"

"Ahhh!" cried the girls. "Bushmen! Humbugs!" So that's why they were not keen on sharing their cooking lesson with their menfolk! The boys did have the grace to look just the tiniest bit guilty as they went laughing back to their own classroom.

At my suggestion, the girls made another batch of ordinance bread. This time they did it all by themselves, and ate it, too—all by themselves.

May 16.

Dorcas Day today. This week we went to Tombena to give clothes to the needy old people up there.

We piled into the tractor trailer, and Naro told us all to stop chattering while he offered prayer, and then we were away.

As we bounced up to the Lutheran church at Tombena, we noticed all the old people lined up on the bank overlooking the road, and Naro braked. He was just about to stop the engine when we heard a shout. Looking farther up the

road on the opposite bank we saw an old man.

"He is saying 'You come to me first. I cannot walk and I always listen to your worship. These others don't!'" said Naro, laughing.

We all agreed that seeing he was so old, and seeing he could not walk, and seeing he shouted so loudly, we WOULD go to him first.

On closer examination we found that he had on just a very dirty loin-cloth and a bit of rag over his head. It was difficult to tell how old he was because his head was covered in black dirt.

"My children don't care for me. They take all I have and they never help me at all." He spoke quite resignedly, not complaining, but just merely stating what seemed to be a fact.

The only way the old man could get about was to dig his heels into the ground and slide along on his bottom, so two Bible students picked him up and carried him back to his house.

While Denmark opened his medical kit and dispensed medicine to those with sores, the two Bible students took the old man behind the house and with warm water and scented soap they washed him. Finally they carried him out again and set him down in the midst of all the other people. The transformation was unbelievable. With clean grey hair and clean skin, dressed in clean trousers and shirt, he looked years younger and he had intelligent black eyes.

"What a difference!" I said to the boys. "But why were you so long?"

"Oh, Maram," answered Job, "the pig grease! We washed and washed but it was very hard to get off."

I smiled and then noticed a woman, seemingly much younger than he, speaking quite sternly to the old man. Abiari, Naro's wife, was smiling.

"What's she saying? Come on, tell me," I pleaded. Abiari giggled a little and said:

"She is saying, 'Now they have given you these things; they have cleaned you and dressed you. When the children come along to see you, just see you do not give everything away again.'"

Funny, isn't it, how each woman knows her own man best?

## TENT MISSION IN PARA HILLS

(Concluded from page 2)

A tent mission does have an atmosphere of excitement that is different. The smell of sawdust and canvas provides an unusual backdrop to the preaching of the gospel. Now that the tent is down, it is difficult not to feel vaguely sad, despite the fact that our series will continue in the wall-to-wall carpeted comfort of the Para Vista High School. We are meeting some fine folk in connection with the mission, and many of them could develop into good interests. We invite your prayers on their behalf as God's message of love is upheld before them.

# Life Sketch of Brother Walter Chapman

F. T. MABERLY, President, Greater Sydney Conference

WALTER CHAPMAN was born on October 7, 1897, and passed to his rest on June 13, 1974, in his seventy-seventh year. He was second of three sons of Alfred and Mary Chapman (nee Gibbs), who were introduced to the Seventh-day Adventist Church by a colporteur, Brother Reekie, in the Preston River district of Western Australia.

While Walter and his two brothers, Ernest and Charles, were still young, their father was killed in an accident with horses, and a few years later their mother died, leaving the three boys. Walter was cared for by his uncle, George Chapman. Ernest became a Conference worker in South Australia, and later served as a missionary in India. He returned in ill health, and passed away in 1925. Charles is still farming in Western Australia.

Walter entered Carmel Missionary College, where he met Ida Violet Inman, his future wife. He completed his course in 1916. He then spent 1918-19 at Avondale College, graduating from the missionary course, after which he canvassed books in New South Wales for a short while. In 1920 he was appointed to North Queensland to serve in ministerial work at Mackay.

Meanwhile, his fiancée, Ida Inman, completed the nursing course at the Sydney Sanitarium, and in January, 1921, Walter and Ida were happily married at Mackay. Brother Chapman was a pioneer missionary among the numerous Solomon Islands people in Mackay, first meeting Harry Fatnowna, a lay preacher of another denomination, who later joined the Seventh-day Adventist Church. Other coloured folk were also interested, and many have since become members. Today, there are seven Adventist churches in the Mackay district, with some 700 members. On recent occasions, Brother and Sister Chapman have enjoyed the pleasure of meeting some of the descendants of these people and others for whom they laboured.

Brother and Sister Chapman subsequently engaged in ministerial service in Peterborough and Gawler in South Australia, and also at Broken Hill.

In 1924, they returned to Western Australia, where they acquired a tract of bush country, and with typical industry developed this into a flourishing wheat farm.

### Years as Isolated Sabbath Keepers

Six children were born to Walter and Ida Chapman: Myrtle, born at Ayr; Alfred, born at Peterborough; and Daphne, Ray, Dorothy and John, born in Western Australia during the years on the farm. The first home on the farm was of bush timber and corrugated iron, but it was a place of shelter, love and security, where the children learned God's love and kind-

ness as demonstrated by their parents. For many years the home was isolated from church activity, though the children well remember the daily study of the Sabbath school lesson, learning Bible verses and having family prayer. Sabbath school was generally held by the family in the dining-room or in the bush after a Sabbath walk. The "Missionary Leader" magazine stirred a missionary interest, and this was enlivened by the daily influence of parents who loved and feared God.

When transport improved, occasional visits were made to another Adventist family some sixty miles away. Often colporteurs lodged at the home for a short time. From the far-away Conference office in Perth, came visiting presidents and departmental leaders to enjoy the hospitality of the Chapman home while ministering in the district.

A minister was appointed to Carnamah and to Three Springs, thirty miles away, and a small church was organized with Walter Chapman as an elder. The Chapmans were always the nucleus of the Adventist church activities in the district. Walter was one of the leaders in the establishment of a small country school, travelling twelve miles a day by horse and sulky. Besides providing a horse for his own children, he also lent one to a neighbouring family.

Brother Chapman placed high value upon education, and even though the children could well have been kept home to share the responsibility of running the farm, they were all encouraged to develop their potential in high schools. It meant having to board them far away at Bunbury or Perth.

### Family in Denominational Service

The children were encouraged to choose vocations, as led by God, and to the great credit and satisfaction of their parents, they chose well: Myrtle (now Mrs. Howard Davis of Warburton) became a missionary-teacher in New Britain; Alfred, a missionary-teacher in Papua New Guinea and currently a teacher at Avondale College; Daphne (now Mrs. Don Halliday of Avondale College), twice a missionary-teacher in Fiji; Ray, nine years a missionary-doctor at Karachi, Pakistan, and now in medical practice for the church in Melbourne; Dorothy (now Mrs. D. Byrne of Sydney), a graduate nurse of the Sydney Sanitarium, and currently a sister in the Sydney Adventist

Hospital. John and his wife Thea faithfully stayed by the farm at Carnamah, supporting strongly the local church until John's unexpected death.

Seventeen grandchildren have been born into the family of Walter and Ida Chapman. Already three are in denominational service, two are training at Avondale College, one at the Sydney Adventist Hospital, one is taking a medical course and one is a qualified tradesman. The others are still at school. What a great boon to the church is this dedicated family!

Some time after the death of their youngest son, it was a traumatic experience for Walter and Ida to dispose of their home after all the years of thoughtful struggle and happy associations. A new home was established at Mundaring, Western Australia, where the children visited as they came in from far-away places. Now regular church fellowship was enjoyed, and they took a keen interest in the development of the retirement village and hospital at Sherwin Lodge, Rossmoyne, Western Australia. Theirs

was the first substantial donation for this purpose.

The failing eyesight of Sister Chapman caused great anxiety, and the years were taking their toll. Therefore they decided to move across Australia to Cooranbong in 1972. Members of the family were now living nearby, and for a time Brother Chapman was able to enjoy their fellowship. Also, he re-established many old friendships and enjoyed his sojourn there. In recent weeks his health deteriorated, and despite careful medical attention at the Sydney Adventist Hospital, he quietly passed to his rest.

Walter Chapman was a deep thinker and a man of forthright integrity. His religion was firmly based on love to God and man. He depended fully upon Christ for his righteousness and salvation. He was the patriarch of a godly family, always supported by his loving wife. All of us who knew Walter Chapman have confidence that he now rests safely until the resurrection. He is eternally secure in Christ.

## Life Sketch of Pastor A. D. Vaughan

PASTOR ALBERT DUDLEY VAUGHAN, affectionately known as "Daddy Vaughan," was father and inspiration of the Aboriginal work in the central area of Western Australia. He was widely known and loved for his infectious enthusiasm that carried him through many trials and discouragements and brought results in souls won and financial help for the missions from all over the West.

He was orphaned as a small child at Kalgoorlie, and spent a good deal of his childhood with a kind aunt and uncle, the McCalls of Highbury, where he first met his lifelong friend, Brother Stan Louis, who was teaching school there. In 1931, at Mount Barker, he met and married Miss Elizabeth Martin. Together they set up a store at Gnowangerup. His early married life was spent there and at Marybrook, Busselton, and again at Mount Barker.

Under the ministry of Pastor Wilson and Pastor Lemke, Brother and Sister Vaughan accepted the Adventist message and settled in Busselton. For eight years, Pastor Vaughan was an insurance representative with M.L.C., and on two occasions had the distinction of being top salesman in Western Australia. But better things were in view, and he was called to be a salesman for God in the literature ministry. His beaming smile made him known far and wide as the "man with the big smile."

### Pioneered Aboriginal Work in West

During this period of his life he had charge of the Geraldton church for a time. In 1952, during the presidency of Pastor Richards, he operated a "Voice of Prophecy" van in the outback areas of the state, and became interested in the

coloured people. Then, in 1953, he was commissioned to look for a site for a mission station, and Karalundi was found thirty miles beyond Meekatharra, where there was an excellent water supply. In 1954 this became the first Aboriginal mission in the West, with Pastor Vaughan as the first superintendent.

After about twelve months, he moved across to Wiluna to lead out in the new work there. From then on, until his retirement in 1973, he was the driving force behind the whole programme for our coloured people. The work of the Adventist missions was well known throughout the central part of the state, on all the widespread stations, among the coloured people and Europeans as well. The church recognized the effectiveness of his ministry by carrying out his ordination. The State honoured his work by the presentation of the British Empire Medal.

His last illness extended over a period of four or five months. He underwent two major operations, and his strength was greatly affected by double pneumonia. Throughout this period his confidence in God was undaunted, and he looked forward with hope to meeting his family and his spiritual children in the kingdom of God.

## OUR FRIEND

*Our wonderful friend, "Daddy  
Vaughan,"*

*His duties has faithfully borne.*

*He was orphaned so young, yet will-  
ing for God*

*To go out and fight where the devil  
has trod.*

*Always ready to go to the ones in need,  
He was helpful to all, both in word and  
in deed.*

*Like a father he was to the Aborigi-  
nal people;*

*He built them a church, though it  
boasted no steeple.*

*A pioneer worker, he raised up two  
missions.*

*Twenty years there he laboured as the  
gospel commissions,*

*Till God saw how weary he walked  
up the hill,*

*And whispered so gently then,  
"Peace. Peace, be still."*

*So he rests now in peace, but one can-  
not forget*

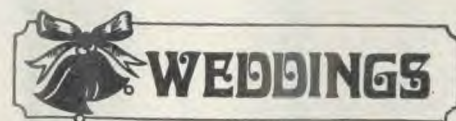
*How his faithfulness witnessed to all  
whom he met.*

*A gallant warrior right to the end;*

*To us he was always just—OUR  
FRIEND.*

—BETTY VOLLRATH.\*

(\*The author of this tribute, Mrs. Betty Vollrath, and her husband John, were not only long-time friends of Pastor Vaughan, they also spent some time assisting him in Aboriginal mission work at Karalundi in Western Australia.)



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

ASHTON—BRYAN. The Lakemba church, New South Wales, was tastefully decorated for the morning of June 2, 1974, when friends and relatives gathered to share the happiness of John Frederick Ashton and Colleen Dawn Bryan as they came to exchange vows at the marriage altar. Having succeeded with a research scholarship in Hobart, John, previously of Newcastle, found his companion in Colleen, daughter of Mr. and Mrs. Blannin Bryan (nee Beryl Stocken), who was engaged in teaching in Moonah for the Adventist school. The spirit of family reunion, and the happy gathering of friends made it a memorable occasion, as the writer officiated for the radiant couple. The sincere atmosphere of the reception, compered by Mr. W. J. Stocken of Beecroft, and the delightful expressions of goodwill in song, speeches and gifts, concluded another Christian wedding at which the Master of Galilee was guest. As John continues his profession as lecturer in science at Hobart, and establishes his home with Colleen in Glen Huon, we know their lives will contribute to the advance of God's plan, and we wish them every happiness and blessing.

S. A. Stocken.

**BYLUND—THOMAS.** Sunday afternoon, April 28, 1974, was the appointed time for Peter John Bylund and Linda Anne Thomas to meet in the Albany Seventh-day Adventist church, Western Australia, to be married. Each promised the other, and both promised God, before a large gathering of relatives and friends, that their love would be true. For Linda, who is the daughter of Mr. and Mrs. A. Thomas of Denmark, Western Australia, it was the second time in a few weeks that she made a promise in the Albany church to be true. The first time was at her baptism, when she promised to be true to Jesus. Peter, who is the youngest son of Brother and Sister Eric Bylund of Albany, had not only won the heart of his fair lady, but by God's grace had also led her to Jesus. It is the wish and prayer of their friends and loved ones, that theirs will be a truly happy marriage as they found and develop a Christian home. Arthur J. Bath.

**CREIGHTON—CLARK.** Just before the clouds burst on Sunday afternoon, June 30, 1974, Ted Creighton and Celia Clark were pronounced husband and wife at the Sherwood church, Brisbane. Celia is the second eldest daughter of Mr. and Mrs. Eric Clark of Moorooka, Queensland, and Ted is the eldest son of Mr. and Mrs. Ray Creighton of Salisbury, Queensland, both respected family members of the Sherwood church. The nearby R.S.L. Hall was used for the wedding festivity, where there was a happy assembly of those who wished the bride and groom God's leading in their future life together. They plan to settle in Woodridge. We desire that from this Christian home the love of Jesus will radiate to others. P. C. Cummings.

**FARQUHARSON—ROBERTSON.** Their home church, Toowoomba, Queensland, was chosen for the happy occasion of the marriage of Lindsay Bruce Farquharson and Joyce Ailsa Robertson on June 9, 1974. Lindsay is the oldest son of Brother and Sister B. Farquharson, and Joyce is the youngest daughter of Brother and Sister R. Robertson, both well-known and highly respected families in Toowoomba. Lindsay and Joyce are currently nursing in Toowoomba hospitals, and as they unite in service and establish a new Christian home, we wish them God's blessing and much happiness for their future. H. A. Grosse.

**FISH—PEVITT.** On June 3, 1974, at the home of the writer in Portland, Victoria, Ian David Fish and Cynthia Maree Pevitt were united in matrimony. Cynthia is the daughter of Mr. and Mrs. H. T. S. Pevitt of Heywood, Victoria, and Ian is the son of Mr. and Mrs. W. F. Fish of Portland, Victoria. We wish both Cynthia and Ian the blessing of Heaven as they set up their home in Portland and continue to worship with the members of the Portland church as faithful followers of their Lord. J. C. Dever.

**GIBLETT—MABERLY.** Friends and relatives of Paul Giblett and Dawn Maberly gathered at Warburton, Victoria, from all parts of Australia on the afternoon of June 30, 1974, to participate in the celebration of their marriage. It was a perfect day, and the radiance of this respected and lovely couple made the occasion most memorable. Paul is the youngest son of Mr. and Mrs. M. V. Giblett of Wairoonga, New South Wales, and Dawn is the eldest daughter of Mr. and Mrs. Allan Maberly of Warburton, Victoria. A number of Dawn's nursing friends from Wairoonga were present, and four fellow-graduates, Cheryl Borgas, Winsome Coltheart, Gail Sullivan and Meryl Pocock, sang beautifully at the service. The best wishes of all who know Paul and Dawn will accompany them as they set up their home not far from the Sydney Adventist Hospital, where they came to know each other. H. E. Clifford.

**HAY—ROBBIE.** On Sunday, July 7, 1974, in the Ballarat church, Victoria, Anthony Lynn Hay, younger son of Pastor and Mrs. L. H. Hay of Toronto, New South Wales, and Laurel Anne Robbie, younger daughter of Mr. and Mrs. A. Robbie of Ballarat, Victoria, were joined in holy wedlock. Their many friends and well-wishers were only too happy to wish them continual happiness. As Tony continues his studies at Avondale College, they look forward to a united service in the cause of God. May God's richest blessing ever attend them. L. H. Hay.

**JOSE—ARMSTRONG.** Ross Douglas Jose and Roslyn Janet Armstrong met in the tastefully decorated Perth church in Western Australia, to exchange their wedding vows on the afternoon of Monday, June 24, 1974. Ross, who is the eldest son of Mr. and Mrs. Doug Jose, of Albany, Western Australia, is a fifth-year medical student, and Roslyn is the charming fourth daughter of Mr. and Mrs. Harry Armstrong of Greenmount, Western Australia. A large number of relatives and friends assembled at the church, and later motored thirty miles out into the hills to join the bridal party at a sumptuous reception

at beautiful "El Caballo Blanco." As this radiantly happy young couple establish their home in Perth, we wish them God's blessing and a lifetime of joy in the service of God and their fellow men. H. G. Bone.

**MCGUINNESS—MIDDLETON.** Monday, July 15, 1974, was the day that Daniel McGuinness waited at the Wanganui Gardens, Brisbane, for his radiant bride, Pauline Middleton. Pauline, daughter of Brother and Sister George Middleton of Rotorua, New Zealand, had long wanted a delightful setting for her wedding. Many relatives and friends gathered to wish the young couple the very best as they begin life's walk together. We know that as they make Christ the head of their home, that the blessings of God will be with Dan and Pauline daily. H. G. Harker.

**PEREZ—JOHNSTON.** Joan Elizabeth Johnston was a picture of quiet and contented happiness as she joined Anthony Lynn Perez at the front of the Warburton church, Victoria, on Sunday, June 16, 1974, where the couple pledged to love, honour and cherish each other while life lasts. Anthony is a dentist from New Zealand currently practising in Warburton, being the elder son of Brother and Sister J. A. Perez of Auckland, New Zealand, while Joan came from the Newcastle district prior to taking up responsibility at the Warburton Sanitarium and Hospital. Relatives and friends from New Zealand and New South Wales gathered to wish them "bon voyage" and God's richest blessing. H. W. Kingston.

**SFORCINA—JOHNSON.** Donald Sforcina and Aileen Johnson were united in marriage in a quiet and dignified service in the Queens Park church, Perth, Western Australia, on the afternoon of April 11, 1974. These two well-known young folk have been constant in their interest and contribution to church life over the years. Consequently, many friends and relatives gathered to wish them well as they set up another sphere of Christian influence in Western Australia. S. R. Goldstone.

**STEWART—WALTERS.** Marriage vows were exchanged between Bruce Alexander Stewart and Sandra Janice Walters in the Glenhuntsly church, Victoria, on Sunday, July 7, 1974. Sandra, daughter of Mr. and Mrs. A. Walters of East Caulfield, was attended by her two sisters Christine and Beryl, who were the matron of honour and bridesmaid respectively. Bruce is the eldest son of Mrs. E. Stewart of Ascot Vale, Victoria. Bruce and Sandra will set up their home in Carnegie, and for the time being will attend the Coburg church, where they both found their Saviour, Jesus Christ. R. H. H. Thomas.

**VOSPER—PUMPA.** On June 28, 1974, at Wagga Wagga, New South Wales, Heather Pumper was married, in her home town, to John Vosper, a New Zealander working at Avondale College. Heather is the only daughter of Mr. and Mrs. Norm Pumper of Collingullie, Wagga. John is the son of Mrs. Benyon of South New Zealand. Brother and Sister Benyon, along with David Vosper, travelled from New Zealand for the special occasion. It is with the best wishes of their good friends, that this young couple set up their home at Cooranbong. E. A. Parker.



**AKE.** Rakei James Ake, a brother who was baptized by Pastor Parker many years ago, fell asleep at the age of sixty-nine years at his home in Mount Sea Road, Thames, New Zealand, on Wednesday, July 10, 1974. Our brother was loved and held in high esteem by many in the town, as was evidenced by the nearly mile-long stream of cars which followed the funeral cortege to the Totora Lawn Cemetery, where we tenderly laid him to rest awaiting the Life-giver. Comfort and hope was given to his good wife, children, and the many who witnessed the interment. "Good-night, dear brother, we will see you in the morning." Karl D. L. Brook.

**CARLILL.** Henry Thomas Carlill passed to his rest on June 6, 1974, after a brief illness, at the age of eighty-five years. Brother Carlill had been a member of the Adventist Church over a

number of years. The hope of a soon-coming Saviour tinted his latter years as the setting sun tints the western sky at eventide. To a number of relatives and friends we extend a Christian sympathy. Brother Carlill was buried in the Hemmant Lawn Cemetery, Queensland, on June 10, where he rests till the "dawn." E. S. Bartlett.

**CHAPMAN.** On June 13, 1974, Brother Walter Chapman passed to his rest in the Sydney Adventist Hospital at the age of seventy-six. On the following Sunday, we committed our brother to his last resting place, until the resurrection morn, in the Avondale Lawn Cemetery, New South Wales. Brother and Sister Chapman had a family of six children, Myrtle (Mrs. H. Davis), Alfred, Daphne (Mrs. D. Halliday), Ray, Dorothy (Mrs. D. Byrne) and John (deceased). To his wife (nee Ida Inman), brother Charles (Western Australia), his family and seventeen grandchildren, we extend the comfort of the Word of God and a loving Saviour. Pastors F. T. Maberly and L. C. Coombe directed the attention of the many present to the glorious morning when "the trumpet shall sound and the dead shall be raised incorruptible." A life sketch appears in this issue. L. C. Coombe.

**HARCH.** Miss Ida Harch, known to many as Judy, was buried in the Avondale Lawn Cemetery on Friday, July 19, 1974. Judy accepted the Advent message under the ministry of Pastor F. M. Slade in Bundaberg, Queensland, over twenty-seven years ago, and rejoiced in a living experience with her Lord. On Wednesday morning, July 17, after months of illness, she passed peacefully to rest to await the glorious morning when the dead shall be raised incorruptible. A ladies' trio joined Pastors V. J. Heise and L. C. Coombe in bringing comfort to those who now look forward to the reunion day. We commend her father, sister Helen (Mrs. L. Giblett) and her daughter Carol, and Jeanie and Ed Gold and other relatives, to the God of all comfort, and join with them in praying, "Come quickly, Lord Jesus." L. C. Coombe.

**HAURITZ.** Elizabeth Gourlay Hauritz, aged seventy years, was called to rest at Nambour District Hospital, Queensland, on July 15, 1974. Sister Hauritz and her husband George, accepted this message in 1936 while living in Bundaberg, and through the years she has been a loyal and faithful servant of God and man. In recent years, with failing health, she demonstrated great patience in suffering and steadfastness of faith. With words of comfort and hope from God's Word, she was laid to rest in the Nambour Garden Cemetery until the Lord of Life shall come to claim His own. To Brother George Hauritz, son Barry, and loved ones and friends, we offer our sincere condolences. T. F. Judd.

**IRWIN.** In the early morning of June 27, 1974, at the age of seventy years, Sister Isobel Mildred Irwin passed peacefully to her rest at Freeman Nursing Home, Western Australia. Our late sister was born at Merryweather, New South Wales, and first came in contact with Adventists in the Cooranbong district where her late husband practised dentistry and had many Adventist patients. With her husband, Sister Irwin moved to Western Australia and lived in the hills just out of Midland. She accepted the Advent message, and was baptized in 1971 as a result of the good work of two of our ladies from the Midland church who visited her with our literature and followed up with Bible studies. Sister Irwin was a patient, quiet, unassuming Christian who loved her Lord, and we look forward to meeting her again on the resurrection morning. H. G. Bone.

**JONES.** A large number of relatives and friends gathered in the Warburton church, Victoria, and later in the Wesburn Cemetery, on Tuesday, July 16, 1974, to pay their last respects and express their sympathy to the family of the late Brother Leslie William Jones, who suddenly passed away on Friday, July 12. Brother Jones was born on May 31, 1913, and accepted present truth as a young man under the ministry of Pastors Grolmund and Ball in Footscray, Victoria. In 1936, he was called into the engineering department of the Warburton Sanitarium Health Food Company. He married Miss Ena Rose Key in 1937, and continued in faithful service for thirty-seven and a half unbroken years until the time of his death within four days of his retirement. To the sorrowing wife, mother, sons and their families and two brothers, words of hope and assurance were presented by Brethren J. A. Wilson (manager of Warburton Sanitarium Health Food Company), M. Krieg and the writer. H. W. Kingston.

**LANHAM.** Katherine Christina Lanham was born at Galong in the vicinity of Young, south-west New South Wales, on December 25, 1896, and fell asleep while praying on June 30, 1974. Sister Lanham accepted the Advent message under the ministry of Pastor Harry Mitchell, and was baptized at the first Blacktown camp meeting. She first attended the Harden church, and later became a member of the Gosford church. She endeared herself to all who came in contact with her, by her sweet Christian character. She was proud of her two daughters, Mary and Joan, and it was evident that a strong bond of love existed between mother and daughters. She was laid to rest to await the resurrection morning in the Point Clare Cemetery, Gosford, New South Wales. C. T. Parkinson.

**LEE.** Charles Middleton Lee, indefatigable worker in the Cause, which he loved, passed quietly to his rest on June 14, 1974, in the Brisbane General Hospital. He was born on April 8, 1892, in the Queensland country town of Raglan, and accepted the message in 1911 through the ministry of Pastor Paap. The following year he attended Avondale College. The early years of his ministry were spent in assisting in tent missions in the Rockhampton and Gladstone areas. Later, he laboured in the Solomon Islands, Fiji, Mona Mona (Aboriginal Mission in North Queensland), at Innisfail and also, for some years, at Mackay among the Kanaka people. The last twenty-two years of his life were spent in active retirement, his chief interest being his literature ministry and continuous "Appeal for Missions" solicitations in the business areas of Brisbane. A few months before his death, he told the writer, in his quiet, humble way, that \$20,000 would be about what he had gathered for the Cause. How many of the "Controversies," as he called them, he had sold, he just did not know. In the justice and love of the Lord, whom he so faithfully sought to serve, he will see on the resurrection morning the face of Him who has now seen fit to lay His dear old servant to rest. The writer was assisted in the funeral service by the local elder, Mr. John Raynor. He will be sadly missed by his wife, family and many friends. A. V. Bambyry.

**LEWIS.** On June 18, 1974, Mrs. Alice Lewis was laid to rest in the New Cheltenham Cemetery, Victoria. After just two days in the Sandringham Memorial Hospital, she fell asleep on June 13, 1974. Our late sister, with her late husband, will long be remembered by the Sandringham church members, for they donated the land on which the church stands. She will also be remembered by fellow believers in India, as she spent some time there as a literature evangelist. Eternity alone will reveal all the good she has done. Lewis G. Parker.

**MORGAN.** The funeral service of the late William Henry Morgan was conducted in the Palmerston North church, New Zealand, on the afternoon of July 22, 1974. A carpenter and joiner by trade, Bill had helped construct the Sydney Adventist Hospital Nurses' Home and the Longburn College Administration block. To his wife, Mavis, and the many friends and relatives who gathered for the service, Jesus was upheld as the only hope for eternal life and the comforter in our sorrows. R. J. Trood.

**MARIONTS.** A loving and lovable Christian gentleman died in the Gosford Hospital, New South Wales, on July 1, 1974, at the age of eighty-six. He was George Marionts, who was born in the village of Glogong, near Belgrade, Yugoslavia, on January 25, 1888. George Marionts was very attached to his daughter, Marinka, and her husband Peter and their two children. His only other child, Nina, was killed during the political unrest following World War II in the country of Yugoslavia, and his wife, Persida, passed to her rest on December 25, 1966. Brother Marionts accepted the Advent message forty-five years ago in Belgrade, and his great desire was to be alive to meet his Saviour; but this was not to be. Instead, he awaits the resurrection morn from the silence of his place of rest at the Point Clare Lawn Cemetery, Gosford, where at the call of the Master he will rise to meet the Saviour he loved and longed to see return. C. T. Potter.

**POCOCK.** Arthur John Pocock was born in England, October 3, 1888, and died July 10, 1974. For the past six years he resided at Pappinbarra, near Wauchope, New South Wales, but he is best known as a long-time resident of Coorabong and Eraring. As a lad, Arthur did odd jobs for Mrs. E. G. White, his father having been invited by her to assist with the erection of the Avondale College buildings. His devoted wife, Lizzie, predeceased him in 1940, and his only son, John, died while a prisoner-of-war in Borneo. Among those looking toward his resurrection are his five sisters: Annie (Mrs. Conley), Daisy (Mrs.

Gersbach), May (Mrs. Minchin), Bertha (Mrs. Patrick), and Elsie (Mrs. Lloyd). Dr. A. P. Salom associated with the writer as our loved one was laid to rest not far from his brothers Albert and Herbert in the Avondale Cemetery.

Arthur N. Patrick.

**RINGUET.** Sister Yvonne Ringuet passed peacefully to her rest on June 23, 1974, at the Kurri Kurri Hospital, New South Wales. Miss Ringuet was born at Mackay, North Queensland, where her parents had settled on arrival from France. She was baptized by the late Pastor E. S. Butz, and has been an active member of the church through the years. For over thirty-five years Yvonne was a member of the Avondale Memorial church, and her home was frequently used for weekly prayer meetings. Her happy Christian life will be missed in the Avondale community. As a trained nurse she was a blessing to many in need both in Brisbane and in northern New South Wales. To mourn her passing is a loving sister, Mrs. Val Helyar of Brisbane, and a niece who has closely cared for her in recent years, Mrs. Daphny Kennedy of Avondale. Pastor L. C. Coombe conducted the funeral service at the Avondale Cemetery, giving a message of hope and comfort to those who had lost a loved one. The writer assisted in the service. W. G. Ferris.

**STEVENS.** On the evening of Monday, July 15, 1974, at the Chermiside Hospital, Brisbane, Queensland, Emily Mary Stevens passed quietly to her rest until the call of the Life-giver. A fall at the age of eighty years, resulting in a broken hip and the necessary surgery, was more than the failing condition of her health could stand, and the Lord, in His love and mercy, saw fit to call her to rest. After a service at the Sherwood church, Brisbane, of which she had long been a member and senior officer, we, on July 18, laid her to rest in the Mount Gravatt Lawn Cemetery. Over half a century ago, Sister Stevens, as Miss Emily Appleton, gave a number of years of faithful and efficient service to the Queensland Conference, in charge of the Book and Bible House, as well as in accounting work. In 1923, Emily Appleton was joined in marriage with Walter John Stevens, who predeceased her in 1942. Left to mourn the loss of a mother are Mary (Mrs. G. Bacon of Nambour, Queensland), David John of Brisbane, Ruth (Mrs. M. L. Skinner of the Division office staff at Wahroonga, New South Wales) and Betty (Mrs. E. F. Cross of Southport, Queensland). Also surviving Mrs. Stevens are two sisters, Mrs. M. Stevens and Mrs. L. Barham. To these good folk and their families and the well-filled church of friends, the writer and the pastor of the Sherwood church, Brother George Hedges, each of whom had known the deceased for over fifty years, were able to bring comfort, both at the church and the graveside. We know the one whom God has called to rest was one of His saints, a very gracious lady who dearly loved her God. P. A. Donaldson.

**STUBBS.** Sister May Ellen Stubbs of Somerset, Tasmania, passed to her rest after a brief illness, on July 5, 1974, at the age of seventy-seven years. While living in the mining town of Queenstown some twenty-five years ago, Sister Stubbs and her husband, Nathan, became Adventists under the ministry of Pastor J. H. Harvey. Sister Stubbs has been a faithful Adventist over the years, loyal in her attendance at Sabbath services and prayer meetings, right up until her recent illness. She loved the Lord, and expressed her confidence in Him right up to her last hours. She leaves to mourn their loss, her devoted husband and eight children, two of whom, Mrs. Trifford and Mrs. Galpin, are well known in Adventist churches of the West Coast of Tasmania. As our sister was laid to rest in the Wynyard Cemetery, the dear ones were directed to the comfort and hope of the resurrection day. B. E. Bobin.

**TODD.** Beulah Lily Todd was born in the Victorian town of Stawell on April 23, 1893. While still a child, the family accepted the Advent message, and Miss Todd, along with the family, was baptized by Pastor Robert Hare. Shortly thereafter, her father, Mr. John Todd, was called to the position of secretary-treasurer of the South Australian Conference, later transferring to other Conferences. For years Miss Todd's services were greatly appreciated in the dietary section of the Warburton Sanitarium. She was also a prominent figure in the organization and operation of the old Workers' Retreat at Warburton. Miss Todd's whole life was dedicated to the service of others, often at the expense of her own comfort or convenience. Later in life when almost complete blindness afflicted her, she used this too to serve others. She would ask non-believing neighbours to read her Bible to her, hoping they would be influenced by its message. Her last few months were

happily spent with friends in the Parklea Home for the Aged, situated at Blacktown, New South Wales. It was in this hospital that she passed away on Sunday morning, June 30, 1974. She was laid to rest in the Northern Suburbs Cemetery, there to await the call of the Master she had served so well. Pastor C. T. Potter was associated with the writer in the ministry of consolation. L. N. Hawkes.

**VAUGHAN.** Pastor Albert Dudley Vaughan passed quietly to his rest in Perth, Western Australia, on Sunday morning, June 30, 1974, aged sixty-five years. Pastor Vaughan was greatly loved and widely known, particularly for his work among the Aboriginal people in Western Australia. For twenty years he and his wife have devoted themselves to this work at Karalundi and Wiluna Missions. His cheerful spirit and thoughtful Christian life will be greatly missed in the West by all our members, and particularly by his own family. His expressions of courage and faith in God during his last illness were an inspiration to all who visited him. A large group of friends and fellow ministers met at the graveside on Tuesday, July 2, to pay tribute to his memory, and to offer Christian sympathy and comfort to his wife, Elizabeth, and his five children: John, Peter, Barbara (Mrs. L. Reynolds), Ross and Margaret (Mrs. P. Watson). The writer was assisted in the service by Pastor G. I. Wilson and Brother S. O. J. Louis. A life sketch appears in this issue. C. S. Adams.

**WALKADINE.** Elena Walkadine of Toombabbie, New South Wales, and a member of the Castle Hill Seventh-day Adventist church, passed to her rest on July 18, 1974, at the age of fifty-eight years. Her first contact with the message was when a colporteur called, canvassing medical books. A friendship grew between Elena Walkadine and the canvasser (Mrs. Geddes of Tumbi Umbi), and later studies were commenced. Eventually, she was baptized by Pastor Gallagher. The funeral service was conducted in the Woy Woy church, and she was laid to rest at the Point Clare Lawn Cemetery, Gosford. Left to mourn are her husband, Frederick, and their only child, Paul. Sister Walkadine suffered with an arthritic condition for more than twenty years, and though not a regular attendant at church services, she looked forward to the return of the Saviour she loved. Father and son were pointed to the great reunion day on the resurrection morning. C. T. Parkinson.

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## FLASH POINT . . .

- ✧ Some of the Conferences have kept us well supplied with interesting news items, and North New South Wales is one of them. Just listen to this: On a recent Sunday, approximately one hundred church members and pastors went to inspect the proposed NEW Conference camp ground. Centrally situated on the New South Wales Coast and located on the banks of Deep Creek, the sloping site covered with native trees is ideal for development as a camp. Approval from the State Planning Authority means that the local Council can now process the Conference application. It is hoped that the first camp on the new site will be held in May, 1976.
- ✧ In the treasurer's report given at the annual meeting of the Graduates' Association, Sydney Adventist Hospital, we noticed the following expenditure for the benefit of others: For Aore Hospital—washing machine and refrigerator . . . \$549; vacuum extractor . . . \$110; Sopas Hospital—textbooks . . . \$300; to the Adventist Hospital, Simla, India . . . \$50; to the Sydney Adventist Hospital—audio visual aids for the School of Nursing . . . \$1,000. The total value of this philanthropic expenditure was \$2,009.
- ✧ Pastor and Mrs. I. E. Trevena, New Zealanders currently serving in England, had two daughters employed at the Sydney Adventist Hospital: Evelyn, a secretary in the Purchasing Department, who recently became engaged to Warren Wordsworth of Whangarei, New Zealand; and Robyn, employed in the Pathology department, who has become engaged to Mark Pullman, also of Whangarei. Our latest news is that Pastor and Mrs. Trevena are hoping to visit their homeland in November for their daughters' double wedding.
- ✧ The "Food for Thought" vegetarian restaurant, situated in Prahran, Melbourne, is slowly but surely establishing itself as THE place to dine out. Pastor R. H. H. Thomas, Communication secretary of the Victorian Conference, told us he overheard some interesting conversation there the other day, and really strained his radar ears to hear the words coming from between the lettuce leaves and pineapple tops on the smorgasbord table: "This food is delicious. It really outclasses the other 'veg' place in Carlton. And everything is clean and spotless into the bargain." Pastor Thomas commented that his chest (not his stomach) swelled with pride. This restaurant is staffed, run, encouraged and supported by the young people of our Melbourne churches (with a little help from such "oldies" as Graeme McDougall, Pastor Lyn Uttley, Pastor Darryl Croft, and others too numerous to mention). Does the idea give you "food for thought," too?
- ✧ Pastor John Shaw, presently engaged in pastoral/evangelistic work in the British Union, is being called to the South New South Wales Conference on the basis of an independent call.
- ✧ The Division Executive Committee has placed with the General Conference a call for a French minister for the Koumac area of New Caledonia in the Western Pacific Union Mission.
- ✧ In a recent Flash Point item we stated that Dr. P. Cappe accompanied a party of Pathfinders from Dundas, New South Wales, on a trip to Fiji. This was incorrect. It was Dr. Cappe's wife, Dr. N. Cappe, who travelled to Fiji. We regret the "initial" error.
- ✧ Dr. Wayne Martin, an Adventist at present working in Darwin with the Royal Australian Navy, is to visit the Western Pacific Union Mission during the month of August to give volunteer dental service in various areas of the Solomon Islands.
- ✧ Commencing in December this year, Miss Kathy Hewlett is to serve on a voluntary basis at Aore Adventist Hospital for a period of two and a half months.
- ✧ The following mission personnel have been granted permanent return (mostly because of family and schooling arrangements) and in due course will come back to the homeland: From P.N.G.U.M.—David Lundstrom, district director, Kavieng, New Ireland; K. S. Morgan, teacher, Kabiufa Adventist High School; R. B. Schultz, teacher, Kambubu Adventist High School; D. C. Roy, teacher, Sonoma Adventist College; R. N. Gilchrist, teacher, Kambubu Adventist High School; Pastor J. R. Richardson, president, Eastern Highlands Mission, Goroka.
- ✧ There are two permanent returns from the C.P.U.M.: Miss E. Habla, a teacher at Fulton College, Fiji (Miss Habla is from the Philippines); Pastor J. L. Lansdown, a district director in the Fiji Mission.
- ✧ From the W.P.U.M. we have three permanent returns: A. E. Rosendahl, teacher, Aore Adventist High School, New Hebrides; Miss J. E. MacGregor, office secretary, headquarters office, Honiara; Pastor R. Tindall, Lay Activities, Sabbath School, Communication and Publishing secretary of the W.P.U.M.
- ✧ Pastor L. L. Butler, Australasian Division treasurer, had some interesting things to report on return from his recent visit to Papua New Guinea. He stated that he was very impressed with the quality of the young expatriate workers who are serving so successfully throughout the territory of the P.N.G.U.M. He was also impressed by the dedication and evident potential for leadership being demonstrated by so many of our local national workers around the Union. He told of thirty-nine souls being baptized as the first fruits of public evangelism being conducted in Port Moresby.
- ✧ At Sopas Hospital in the Wabag Valley of the Western Highlands of Papua New Guinea, the gardens are flourishing, giving a better yield and higher earnings than for any previous year. Brother John Lee, a national, is in charge of the gardens, and to him the credit is due.
- ✧ Pastor K. S. Parmenter, recently returned from the C.P.U.M., reported good progress on the young men's dormitory building at Fulton College. Many savings have been made in the purchase of building materials, and Brother Wilshire, the director of the building programme, has also been able to effect wage economies by improving the skill and productivity of bricklayers and other construction workers.
- ✧ "Finally, brethren . . .": The dictionary is the only place where SUCCESS comes before WORK.

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**REMEMBER! AUGUST IS "SIGNS" MONTH**