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Ordinations in Samoa

D. E. G. MITCHELL, President, Central Pacific Union Mission

THE ANNUAL "FONO" (camp meeting) of the Samoa Mission was held from August 27 through to September 1 at the mission headquarters, Lalovaea, Apia. The only overseas delegates to this gathering were Pastor R. W. Howes, president of the Tasmanian Conference, and the writer. This gave us quite a heavy schedule of preaching appointments. However, the response of our members was very encouraging.

The Sabbath proved to be a very happy and inspirational day for all. The first appointment for the day was a baptism of thirty-five at 7 a.m. (Two more were baptized later in the day due to missing the earlier baptism because of a flat tyre on the way to the morning service.) For the divine service, Pastor Howes preached to about 1,000 adults in the Youth Hall, while I led out in the Youth service to about 400 youth in the church, and Pastor K. E. Satchell, a former Youth director, had an overflowing schoolroom of juniors.

The afternoon programme proved to be a very full one. At 2.30 two of our fine young men, Brother Graham K. Satchell and Brother Ripine R. Fiomaono were ordained to the gospel ministry. Pastor

Graham Satchell is the director of the American Samoa district of the Samoa Mission and just recently returned from an extended furlough at Andrews University, with his Master's degree. Pastor Ripine Fiomaono is the Voice of Prophecy speaker in Samoa, as well as caring for six companies of believers on the southern side of Upolu, the main island. (By the way, he is an excellent interpreter, as well.)

We were all delighted that Pastor and Mrs. K. E. Satchell from Bendigo, Victoria, were successful in getting a flight through to Samoa to be in time for the Sabbath meetings and the ordination of their son, Graham. It was very appropriate that this dedicated father could welcome his son and Ripine to the ranks of the ordained ministry of the Seventh-day Adventist Church. Others participating in the service were Pastor D. E. Hay, the president of the Samoa Mission, who presented the candidates for ordination; Pastor T. Tesese, who gave the charge; Pastor R. W. Howes, president of the Tasmanian Conference, who led out in the ordination prayer; and the writer, who preached the ordination sermon.

Sadly missed from the "fono" and the Sabbath services was our beloved assistant president and Lay Activities secretary, Pastor Tini Inu, who was away in the United States of America at Loma Linda, receiving much needed medical attention. We were happy, however, to welcome to the ranks of the ministry two new workers who had just arrived after successful graduations in the United States. They are: Brother Toese Ah Sam, who graduated with his Master's degree at Andrews University in August; and Afa Tini (son of Pastor Tini), who graduated from Walla Walla College with his Bachelor's degree, also in August. We feel sure that the work of God in Samoa will be strengthened and blessed as these two fine young men give of their talents and energies to the preaching of the "good news."

Finally, the long-awaited boarding school at Salani in Samoa is about to "get off the ground." The land is cleared, the road is being put into the property, the building supervisor has been appointed, materials are being purchased and assembled—all systems say "GO." Pray for this project. It will result in Samoan youth being trained and saved for the kingdom of God.



Pastor and Mrs. G. K. Satchell. Pastor Satchell is Mission district director for American Samoa. Mrs. Satchell is the daughter of Pastor and Mrs. W. H. Simmonds of Greater Sydney.



Pastor and R. R. Fiomaono. As well as being the Voice of Prophecy speaker in Samoa, Pastor Fiomaono is pastor of six church companies. Photos: D. E. G. Mitchell.

a PRAYER

HOW GREAT and how good Thou art, our God.

Great, because You have confronted and challenged us with Your infinite demands for truth, personal piety, and service to our brother man.

Good, because You do not abandon us to fulfil Your requirements without the help of Your own strong arm.

Shatter any illusions that may exist that superior beings are being created today, for hands of clay have been laid on heads of clay;

But may the solemnity of this service have impressed both priests and people that we share a common quest—

We venture together, for pulpit and pew are but furniture together in Thy house.

Lift our sights beyond the potential barriers of individual differences, personal preferences, of tongue, age, and hue,

Not to sterile uniformity, but to the rich diversity of Christian unity.

Preserve us from mistaking activity for achievement,

And from the danger of peddling practised phrases as a substitute for searching for and preaching truth.

Continue Thou the Pastor of us all,

For our hearts are restless until they find their rest in Thee.

—G. K. Satchell*

(*This prayer was offered by Pastor Graham Satchell following his ordination. See story on front page.)

Today my cup of joy was full and overflowing because I caught just a glimpse of how united we can be out here in the bush.

Some time ago, Mrs. Raethel and I had discussed the possibility and practicability of bringing out her very active, enthusiastic band of Dorcas ladies to Omaura. She was very anxious for them to see the ground ovens (made from halved 44-gallon drums) that our ladies use to bake everything from ordinance bread and banana cake to pineapple crunch and kaukau roast. The ladies themselves were very keen to come. After some discussion at both ends of the bush line, we settled on today as the day.

At our end, we were all activity. For once, the boys were left to cook their own kaukau and soup, while the student wives helped the staff ladies scrape tapioc and coconut and prepare "mumus." I cooked the sweet things, and by 10.30 a.m. we were all ready, washed and clean-frocked, sitting on the front steps waiting for our guests. I took the opportunity to give my girls a little "pep talk" on hospitality, and the futility of being shy in the presence of strangers, and between giggles they assured me they would try.

From the moment Mrs. Raethel and her daughter Bev drove the two Land Rovers, full of singing Dorcas ladies, up the road, I knew the day would be a success in spite of the rain and cold wind.

At first Mrs. Raethel, Bev and I were so busy exchanging stories of what had preceded their arrival, that we did not notice the reaction of the girls. But when we did calm down a bit, we were pleased to see that they were talking quite freely—or at least exchanging smiles.

By the time the Kainantu ladies had been shown the guinea-pigs, the fowls, the pigeons and the greenhouse, everybody was quite relaxed, and during the choruses that preceded the cooking demonstration of ordinance bread and pineapple crunch, everybody was singing heartily together.

For the entire day we played together, sang together, schooled together and prayed together. Here it was, the unity about which I had wondered. We had it. There were Kainantus, Omauras, Manuses, Okapas, Mussaus, Sepiks, Papuans, Taris, Western Islanders, Wabags, and Rabauls, Australians and New Zealanders, all of one accord—sisters in Christ. It was a joy to us all.

During lunch, one of the stalwarts of the Kainantu society made a little speech, and they all invited us back to visit them at Kainantu.

All too soon the day was over. We were very sad to see our friends go. Now the day is just a memory. But what a memory! When I am teaching my girls in class now and cover a difficult subject in Adventist Home, or Health, or Cooking and finish with,

"Now, are there any questions?" the reply is bound to come back:

"Yes, when are we going to spend a day with the Kainantu ladies?"

Leaves from a Missionary's Diary

MOLLY RANKIN

July 15.

RAIN! Glorious rain! Wet rain! At last it is soaking the garden, trickling into the tanks, cooling the air.

Water is something that I have always taken very much for granted. After all, when something is always on hand when you want it, you do not usually value it as you should. But I can tell you that the Rankins have really treasured each drop of precious water over the past two weeks.

This, of course, is the dry season. While it is no drier than any other dry season, yet because of our temporary population explosion, the demand for water has been greater. The tanks are down to empty in one, and only one rung in the other.

As soon as our visitors left, we limited ourselves to a basin full each for a bath and began carrying in buckets of river water to flush the toilet.

Ian passed me one day in the dining-room, a red bucket in one hand and a blue one in the other. As he staggered by, he gasped,

"It's amazing what you get used to in the mission field. This river water doesn't

smell so bad after all—when you get used to it."

But even something like lack of water affects each person in a different way. As far as I am concerned, the washing of the clothes is the greatest burden; Ian and David long for a good deep bath, while Seth and Igen rejoice at the empty tanks and find it not one whit inconvenient. After all, when there is no water in the taps they have a legitimate reason for going to the river for a swim!

July 16.

One just has to listen to the news on the radio these days to realize that Jesus' coming must be very near. And yet there seems to be a lack in our churches. Before we are individually ready to receive the Holy Spirit who will give us the power to complete the work, surely we must be more united, more of one accord. This has been on my mind for some time. How can we in Papua New Guinea, working with people of a different culture, with many varying languages, have this one-accordedness which will herald Jesus' imminent arrival?

HEALTH SEMINAR AT CASINO

COMMUNICATION SECRETARY, Casino Church,
North New South Wales

ON SABBATH, September 7, 1974, members of Kyogle and Bonalbo churches combined with Casino church members in Casino for the whole day. The occasion was a Health Seminar conducted by Pastor Reg Harris. He spoke of the need to use the right things in our food, prepared in the right manner, and used at the right time, as well as avoiding those things that are harmful.

Practically the whole congregation combined for what was called a "Health Lunch," prepared by several members of Casino church. Lunch was taken in the community hall.

Everyone partook of a very satisfying lunch, the meal causing quite a bit of interest in the meatless dishes, particularly with one or two new people present. Then a walk, en masse, was the order of the day, in an adjacent park. (A few remained behind to clean up the "mess.")

At 2:45 p.m., we conducted the regular fortnightly programme at the Richmond Home for the Aged, and because of the visitors, there were twice as many callers at the Home as usual. There are generally ten to sixteen patients in the Home present at our programmes each fortnight. They all seem to love the occasion and refer to it as "church." It takes the form of texts from the Bible or some of the writings of Sister White, or sometimes material from the "Signs." These are woven into an intelligent presentation, interspersed with eight to ten hymns.

Hike in the Country

After this programme, many drove out into the nearby countryside for about ten kilometres. At this point they all hiked up a high hill, which commanded a beautiful view of the surrounding country. Pastor Harris also used this opportunity to bring another phase of healthful living to those present.

After closing of Sabbath, we gathered to enjoy a combined tea, again in the community hall, and it was food with a difference. All were delighted with the meal and the company of so many fellow believers all together.

After a short display of the beauties of the New Zealand countryside, given by colour transparencies on the screen by Pastor Rosendahl, Pastor Harris once again came forward, this time with a film on the basic nutritional value of various foods.

The film programme was followed by a panel discussion, which concluded the day's programme with some very helpful and useful information.

TWENTY-FIRST BIRTHDAY FOR "CORONELLA"

FLORENCE PREUSS

ABOUT 1946, we started asking for an Adventist old folks' home in Victoria. But objections raised were:

1. No precedent. (There was no other Adventist Home for the Aged.)
2. There would not be enough applicants. (You can smile at that now.)
3. No money.

However, in 1949, it was finally passed in Conference Session that a Committee be appointed. It comprised Brother Stewart (chairman), Sister Preuss (Honorary secretary), Pastor Turner, Brethren Jones, Osmond and Harrington, and Sister Cornell. As things eventually worked out, Pastor Turner occupied the chair until 1952, when the personnel of the Board of Management became Brother Jones (chairman), Sister Preuss (hon. sec.), Pastors Donaldson and Brandstater, Brethren Harrington and Wigglesworth and Sister Cornell.

Following on from that first meeting in 1949, there was much investigation, planning and organizing that led to the establishment of the first Australian Adventist Home for the Aged.

As a result of the financial assistance of Brother and Sister Barrett, a somewhat dilapidated boarding-house, standing in four beautiful acres, was made available for a Home. After

members of the Board and other voluntary helpers had worked to make the place habitable, "Coronella" opened in 1953 for twenty guests.

Besides carpentering and painting, there was much work in the organization of methods and procedures. At the same time, planning continued for a move to our present site adjacent to the Victorian Conference campground.

The first matron and estate manager were Sister and Brother Barrett, from 1953-1955. Then followed Matron and Brother Sperring, 1955-1957. Both couples did a tremendous job, often with very little help.

When a move was made to Nunawading, gifts, offerings, and a donation from the Hospital and Charities Commission, together with the profit from the sale of the original Home, enabled us to start building. A block of units arose, and the first wing of the hostel was built.

In 1957, the Conference Executive Committee appointed a full-time paid worker as manager/secretary-treasurer—namely, Pastor Palmateer. So he took charge with Matron Irvine. Pastor Palmateer was later succeeded by Pastor Blair, who in turn was followed by Pastor Cole—the present manager.



The longest residents of "Coronella" (left to right): Mrs. Badenach (staff, seventeen years), Mrs. McDonald (guest, ten years), Mrs. Taylor (guest, ten years) and Miss Phillips (staff, ten years).

EDITORIAL

GETTING BETTER ALL THE TIME

THE WORLD is on the up. Technology and mass production are making yesterday's luxuries into today's necessities. The poorest families have refrigerators, washing-machines, pop-up toasters and television. (And a mountain of hire purchase they can't jump over—but that's progress!)

Most of us own a motor-car; some of us own a caravan; quite a few of us run to a power boat. And such fripperies as record-players, cassette players, food blenders and electric shavers are hardly worth mentioning because they are so common-place. Things ARE getting better all the time. You know it; even a poor underprivileged editor can pick it up without too much bother. You'd have to be blind, physically, mentally and aesthetically, to be of any other opinion. Sometimes, you wonder what modern man can hope to do for an encore, he has so much.

Moreover, there is his pay packet, bulging as never before, and now, just in case you run out of loose change, there is civilization's latest gift to the big spender, the bank credit card. With this little wonder, you can get from \$300 to \$1,500 in instant credit. None of this nonsense of fronting up to your scowling bank manager and stammering out your story about the wife and kids being sick, and doctors' and dentists' bills nearly putting you up the wall. None of this cap-in-hand foolishness, with its soul-searing embarrassment as you watch the twitching facial muscles of the bank manager to try to read whether there is disaster or reprieve in store. Get your bank credit card working, and hey presto! your problems are solved—well, for the time being, anyway.

But once in a while, we read something that disturbs the untrammelled equilibrium of the smoothly running way of life that we have come to accept as the norm. Something, for instance, like this:

"A haircut could cost \$90 by the year 2014, according to Institute of Public Affairs predictions.

"We'll also have to pay \$22.50 for a bottle of beer, \$27 for a pound of butter, and \$2.70 for a newspaper in fifty years' time.

"The Institute bases its forecast on present prices and an average 10 per cent price rise each year.

"But it makes the point that prices are rising at 16 per cent each year.

"In a booklet containing the predictions, 'Inflation . . . Everybody's Responsibility,' the Institute appeals to Australians to co-operate to rid the country of inflation.

"It says inflation could undermine society's stability and lead to a collapse of confidence.

"Inflation is not an Act of God,' the booklet says.

"It is a result of our own acts. If we have the will, we can stop it. We would all be better off if we did."—"The Kalgoorlie Miner," 27-9-74.

You can't help feeling grateful that inflation is not an Act of God (like a tidal wave, a famine, an earthquake or a flood—they never mention the pleasant things as being acts of God, things like the swelling of the buds in spring or the brilliance of a sunset. Only disasters are attributed to Him. Strange!) In the same newspaper from which we culled the above, there was the brief statement that "scientists have grown the first banana in Siberia." (Scientists, you will notice; it apparently had nothing to do with God!)

But back to inflation, which is NOT an Act of God. Inflation is due solely to one thing (and it's not what the economists tell you, either). These latter tell us that inflation comes as the result of too much money chasing too few goods and services. But that is only a very small particle of the truth. Inflation comes because of man's selfishness.

How, for instance, did you feel when you read that excerpt from the newspaper telling you it would cost \$90 for a haircut

or \$27 for a pound of butter? Chances are you said to yourself, "I wonder how we'll manage! Probably, we'll be all right; our wages will escalate accordingly. I guess we'll get by." Words to that effect. Just so long as No. 1 is OK, there is no real cause for panic.

Then consider this: "Two out of every five American males will be arrested on a non-traffic charge at some time in their lives. For urban residents, it's three out of five; for blacks, four out of five. At this rate, fifty million Americans will have criminal arrest records by the end of the decade." (From "Harper's Magazine," November, 1973.)

As in America, so in these antipodes. We are somehow tarred with the same brush as are our American cousins, like it or not. A rather sobering thought, that. And even if it is on the lowest scale—two out of five—it makes the hair on the back of your neck creep a little, what? No? Just so long as YOU are not in the two-out-of-five bracket? (But of course, don't forget that you could be in the three-out-of-five group upon which the crimes are perpetrated! Think of THAT!)

Or consider this from David Prowitt in "True" (November, 1973): "One out of every five males in the U.S. will have a heart attack before the age of sixty. This first attack will be fatal to 35 per cent of those under sixty. For survivors of the initial attack, the chances of death occurring within the next five years are five times greater than non-heart-attack victims."

Does that stop you? You know that we have eating patterns roughly approximating those of the average American. These are OUR figures, too. How about that? Perhaps you CAN avoid having a criminal record in the next ten years, but can you be sure of immunity from heart attack? Are you following the health principles you know to be essential to long life and happiness? Or do you have a head-in-the-sand attitude to this too, relying on the fact that your grandfather and your father didn't succumb to cardiac failure, so the chances for you are fairly rosy?

Now why all this gloom and doom? Why are we quoting these facts and figures, these prognostications and predictions? Isn't there enough unhappiness around without dredging up a few more to scare gentlefolks half out of their wits? Yes, there IS enough of all that is unpleasant and nasty; we really should bring you tidings of good cheer, and spare you the worry of what COULD or MAY happen. But there ought to be a touch of reality about it. And the Gloom-and-Doom Department ought not to be relegated to the basement of our thinking on the out-of-sight-out-of-mind principle. It ought rather to be right in the living-room, reminding us constantly that this vale of tears is not our home. We look for a city which hath foundations; we aspire to a country, that is, an heavenly. But the trouble is that we can become too comfortable right here on Planet Earth. Millions may starve in Africa, but that is ten thousand miles away; conditions may be impossible in some South American banana republic, but that is hardly in our orbit. And the basic philosophy of "I'm all right, Jack" takes over, and so long as it doesn't come nigh our dwelling, we breeze along happily, without a care in the world.

But the student of the Scriptures should not allow himself to slip into such a happy-go-lucky state of mind. The time will come, as you well know, when the rich man will weep and howl for the valuelessness of his money; when the materialism which engulfs us all to some extent at least will be but a hollow mockery of our once-vaunted security. It has been said that our greatest present-day danger is materialism. Honestly now; how much do your material possessions mean to you? Do you really believe that things are getting better all the time?

Robert H. Parr

The Trans-Commonwealth Union Conference conducts . . .

Primary Teachers' Convention

R. K. BROWN, Communication Secretary, Trans-Commonwealth Union Conference

TEACHERS RARELY HAVE the opportunity of going back to school to "brush up" on teaching methods. However, on September 1, some forty-six primary teachers from the Trans-Commonwealth Union Conference had this chance. They were to sit in the chapel of the Lilydale Academy, Victoria, for five days, and take a critical look at the whole of the primary school curriculum.

To take the "roll call" and keep a watchful eye on the "work programme," were the Supervisor of Primary Schools, Miss E. L. Heaton, and Mr. L. R. Thrift, the Education secretary of the T.C.U.C., who operate from the Union headquarters at 3 Norfolk Road, Surrey Hills, Melbourne, Victoria.

The forty-six teachers present represented twenty-eight schools in the Union. They also represented a primary teaching force of fifty-four, and a school enrolment of 1,268. These schools are dotted throughout the five Conferences of the Union, namely, South Australia, South New South Wales, Tasmania, Victoria and Western Australia. The schools range in size from nine children at Millicent, to 174 children at Victoria Park. They are spread from Manjimup in the south-west of Western Australia, to Bega on the east coast of New South Wales; and from Darwin in the Northern Territory, to Glen Huon in the southern corner of Tasmania.

It matters not where the school is located, there are the same dedicated

teachers, endeavouring with God's help to direct young lives in the way of life everlasting. How pleasing it is when travelling in the Union, to see the familiar grey uniform trimmed with blue and red. It's a uniform which stands for something—it stands for Christian education, and how proud we are to see it.

All Were Benefited

Let us return now from our "boundary-riding" excursion of the Union to the chapel at Lilydale. What could happen there that would bring teachers thousands of miles? Could the teacher be taught—especially one who has been teaching for thirty-three years as in the case of Miss M. Burgoyne? Yes, all found something to help their techniques. The less experienced and the more experienced, as they discussed topics together, were able to learn from each other and from the lecturers.

First of all, what was the curriculum of the Primary Teachers' Convention? The "school day" began a little earlier than the traditional 9 a.m. It started

with prayer bands at 7 a.m. for the very keen "student," and continued through lecture sessions, discussion periods, recreation time and meals, with the day ending at 9 p.m.

The "teachers" who had the task of teaching teachers to teach were well qualified and experienced, for they have had many years of teaching. They included Dr. E. G. McDowell, Education secretary of the Australasian Division, and Mr. T. G. Lloyd, director of Teacher Training, Avondale College. In addition, there were two guest lecturers, Mrs. V. Broad (Music), and Mr. Rod Ferris (Library). To teach teachers something about money, Pastor A. H. Forbes, assistant treasurer, Australasian Division, was on hand.

The theme of the convention was the "Perfection of Christ." This thought not only pervaded the spiritual exercises, but spilled over into the secular subjects. Teachers were seeking ways of undergirding all topics with a spiritual application.

(Concluded on page 7)



This group photograph shows most of those who attended the Primary Teachers' Convention at Lilydale. Front row (left to right): Mrs. G. Hall, Miss M. Burgoyne, T. G. Lloyd, Miss E. Heaton, Dr. E. G. McDowell, L. R. Thrift, Mrs. D. Buxton, Mrs. E. Flack. Second row: Miss L. Wareham, Miss C. Buxton, Mrs. E. Mackay, Miss E. Greive, Miss M. Howie, Miss R. Purnell, Miss C. Robinson, Mrs. J. Godfrey, Miss V. Firmston. Third row: R. Walker, R. Reid, R. Robinson, D. Rowe, C. Sandon, G. Harrington, D. Walkom, J. McMahon, N. Dawson, P. Woodward, P. Hall, D. Richter, C. Frahm. Fourth row: H. Fechner, Miss J. Hault, Mrs. B. Rutter, Miss N. Behrens, Mrs. D. Bower, Mrs. J. Mack, Mrs. C. Mataele, Mrs. I. Adderton, Mrs. B. Charlton, Mrs. G. Rigg, Miss E. Robertson. Back row: K. Mannington, J. Fraser, G. Hinze, S. Anderson, T. Garley, B. Todd, B. Faulk, R. Flynn, D. Charlton, G. Rigg.

Help French Polynesia

D. E. G. MITCHELL, President, Central Pacific Union Mission

IN RECENT WEEKS, you have been reading articles on the French Polynesia Mission by its president, Pastor J. Surel. We trust these have created an interest in your minds that has stirred your spirit of liberality. French Polynesia is the most affluent of any of the missions of the Central Pacific Union Mission, but costs are very high and it still has tremendous needs. It is a mission of contrasts, as the accompanying pictures show. Note the contrast between the beautiful spacious church in Papeete and the thatched-roof church on Bora Bora—the tourist mecca of Polynesia where \$60 plus, per day, for hotel accommodation is the norm. It has a number of very representative chapels, but it also has yet a desperate need of adequate and representative church buildings in many of its centres.

The educational needs of this field are also great. It has only one school at headquarters. This is just primary level. However, this needs expanding to cope with present needs. An urgent need also exists for a secondary school.

The ministerial worker force in French Polynesia consists of good, dedicated men—mostly men who have not had the opportunity to go to one of our colleges to train. They haven't even had the chance of secondary education in our own school system. They are, in every sense of the word, "self-made" men.

"God calls for workers. The cause needs men who are self-made, who, placing themselves in the hands of the Lord as humble learners, have proved themselves workers together with Him."—"Gospel Workers," pages 494, 495.

I believe that our men in French Polynesia have demonstrated this. But I know also that there is a deep yearning in their



This beautiful Adventist church is located at Papeete, Tahiti, and is the headquarters church of the French Polynesia Mission.



This thatched church is the Adventist meeting-place on Bora Bora, a famous tourist resort of French Polynesia. The church is built on land reclaimed from the sea.

hearts for opportunities to supply a more adequately-trained worker force.

Membership Doubles in Seven Years

The work of God in French Polynesia has grown considerably over recent years. In 1949, when the Central Pacific Union Mission was organized, it had a membership of 163. This has grown to 1,395 today. The membership has doubled during the past seven years, during which time the yearly average for baptisms has been 109. Sabbath school membership has grown from 598 in 1949 to 2,060 today. Back in 1949, they had an Appeal for Missions goal of \$30. Today they go out for \$6,000, and exceed it by nearly \$2,500.

The per capita tithe in French Polynesia is the highest of any of our missions. In 1973 it was \$92.70 compared with \$10 in Tonga, our poorest mission. (Our average per capita for the C.P.U.M.—31/12/73 figures—is \$22.61, compared with the homeland's average of \$158.15. Mission-offering giving, excluding the Appeal, in

THE MISSIONS EXTENSION OFFERING DATE IS NOVEMBER 9

Please Give Generously for the French Polynesia Mission

the Central Pacific Union Mission compares more than favourably. In the homeland, 14.9 cents per dollar tithe is given, while in the Central Pacific Union Mission it is 23.4 cents per dollar tithe.)

An expanding work needs expanded facilities. The headquarters office of the French Polynesia Mission is hopelessly inadequate for efficient administration. The departmental secretaries have no office accommodation and the other staff members operate under very cramped and cluttered conditions. We know you do not want these conditions to continue. We are confident that our good, loyal people will give a bountiful offering on November 9 in the Missions Extension Offering, so that the school and office accommodation

in Papeete can be extended and made adequate.

PRIMARY TEACHERS' CONVENTION

(Concluded from page 5)

We asked Miss Heaton what impressed her most at the convention, and the answer came back quickly, "The spirituality of the teachers and their co-operativeness." We sought the views of teachers, and back came their replies just as quickly: New ideas; new ways of attempting to do the same old thing; fellowship; inspiration; etc. Proof of the value of the convention is the observation that many new methods are already being put into practice and experimented with in the schools.

NEWS SPOT

Another Earthquake Hits Peru

More than 4,000 homes collapsed during the Lima (Peru) earthquake recently; more than 1,000 were injured and sixty were killed in Lima and eleven other centres. The first reports indicated heavy damage in Chincha and Caneta, 240 kilometres south of Lima, and disaster personnel rushed to these areas, but then returned to Lima when the extent of the damage there was revealed.

The U.S. State Department reported that SAWS (Seventh-day Adventist Welfare Services) had distributed eight tonnes of food among the victims. The executive secretary of SAWS, Howard D. Burbank, announced that SAWS had voted a preliminary budget of \$5,000 for cots, tents and blankets.

As the picture became clearer, Mr. Burbank later announced that Braniff Airlines had contracted to fly the tents from Shreveport, Louisiana, to Lima. He also reported that SAWS had approved of a shipment of a 200-bed portable hospital to Peru, and this would be under the direction of OFASA, the counterpart of SAWS in Peru.

In addition to the \$5,000 cash allocated to Peru, SAWS has approved of the spending of \$100,000 for the shipment of clothing to Peru, Cambodia, Vietnam, Chile, Ecuador and Indonesia.



At present, the infant class of the French Polynesia Mission school is being taught by Sister Gloria Pothier in a room provided in an expatriate's home.

Newsflash from the Annual Meeting of the General Conference Committee

Membership of the Seventh-day Adventist Church now stands at 2.4 million, an increase of 139,974, the General Conference statistician, Pastor Jesse O. Gibson, told assembled delegates. Per capita giving, he revealed, reached \$491.38 in North America last year for a total of \$225.9 million. Overseas giving brought the figure for world giving to \$305.1 million.

In addition, the denomination's fifty publishing houses sold books and other literature totalling \$59.8 million.

In his keynote address, Pastor Pierson, the General Conference president, warned administrators not to allow current pressures to blot out spiritual vitality. To the 300 top administrators of the denomination gathered at Loma Linda University, Pastor Pierson said that such issues as devaluation of the dollar, ordination of women and escalating costs of education should not take precedence over spiritual renewal.

The meetings commenced on October 9 and concluded on October 17. Australasia was represented by its president, Pastor R. R. Frame.



Brother Dominique Pothier, mission accountant, and Sabbath school superintendent of Paeca church, in a crowded corner of the mission headquarters office.



In this crowded, low-ceilinged room are printed the Sabbath School Lesson Quarterlies, Missionary Readings, Week of Prayer readings and other papers in the Tahitian language.

Distinguished Surgeon Retires

J. B. TRIM, Public Relations Officer, Sydney Adventist Hospital

A DISTINGUISHED SURGEON, who has spent almost his whole medical career in Wahroonga, is retiring. He is Dr. Alan K. Tulloch, who has been surgeon continuously at Sydney Adventist Hospital for thirty-five years. In addition, Dr. Tulloch was a member of the hospital Board throughout those thirty-five years, and served as medical superintendent of the hospital for ten years, from 1956 to 1966. He also served for a time as an Honorary surgeon at Hornsby Hospital and St. George Hospital, both in Sydney.

Dr. Tulloch has left a brilliant record as a surgeon, not only in the operating theatre, but also internationally, as revealed by the following qualifications:

International Recognition

He became a Fellow of the Royal College of Surgeons while he was in England in 1939; a Fellow of the International College of Surgeons in 1959; was elected Fellow of the Royal Australian College of Surgeons in 1963; and was elected Member of the International Society of Surgeons in 1965 (Australian quota is nine). In 1970 he was the only Australian to be invited to Europe to assist in forming the International College of Digestive Surgeons, and in 1971 he was elected one of the foundation Fellows of the Collegium Internationale Chirurgiae Digestivae, one of three Australians so far to hold such a fellowship. In the same year he also attended meetings of the International College of Surgeons in Hamburg and the International Society of Surgeons in Moscow.

Recently, nearly 200 hospital staff and friends gathered at a farewell banquet to honour Dr. and Mrs. Tulloch. Though retiring in the near future, the Tullochs will continue to live at their home in the suburb of Turrumurra.

The chairman of the Sydney Adventist Hospital Board, Pastor R. R. Frame, paid tribute to Dr. Tulloch, not only as a distinguished surgeon whose scientific excellence had brought great credit to the hospital with which he was connected, but also as an over-the-fence neighbour when he lived in Fox Valley Road, Wahroonga. "We could never go outside our home without a pleasant smile and a greeting from the doctor or his wife," said Pastor Frame. "It is easy to speak in favour of one who has made such a contribution to mankind on both international and personal levels."

Mrs. R. Rowe, hospital matron while Dr. Tulloch was medical superintendent, spoke of the assistance he gave to her years ago



The Sydney Adventist Hospital is well known for its medical ministry to the community. See story on page 10 for its latest contribution to community health.

Photo: Eric W. Were.



Dr. and Mrs. A. K. Tulloch sharing the books presented to them by Sydney Adventist Hospital staff. The book-ends were made by Dr. H. E. Clifford, the hospital's medical director, from a pine tree, a familiar landmark in front of the old Sanitarium.

when she was a new sister on the wards. "He answered all my questions patiently, and taught me the importance of small details. He inspired confidence both in his patients and the student nurses, to whom he lectured regularly."

Surgeon Relies on Team

In his reply, Dr. Tulloch spoke of how he had experienced the sights, sounds and smells of surgery, almost daily, for forty-three years since he first entered hospital wards as a medical student back in 1931. With characteristic simplicity, Dr. Tulloch continued, "Alone, a surgeon can do nothing. He depends completely upon a team—assistants, anaesthetist, nurses, laboratory and X-ray technicians and so on."

A New Zealander by birth, Dr. Tulloch won Junior, Senior and University scholarships. As a university student, it was recognized around the campus that in debates you had to be on Alan Tulloch's side to win. After graduating from Otago University in 1934, he stayed on to become a lecturer in Anatomy at his alma mater before coming across to Australia in 1937.

A host of friends in Australasia, and around the world, will join us in wishing Dr. Tulloch and his wife every blessing as they retire from active service and have time to pursue fresh interests.



Sydney Adventist Hospital Sister Attends ...

Number 2,000

LAURENCE GILMORE, Communication Secretary, Greater Sydney Conference

WHEN NURSE AUDREY MITCHELL GRADUATED in 1947 from the old Sydney Sanitarium and Hospital, Wahroonga, she probably never thought it possible that twenty-seven years later she would be making headlines. Yet it did happen.

On August 5, 1974, at the new Sydney Adventist Hospital, Wahroonga, Sister Mitchell delivered a Japanese baby, and this little girl (6 pounds 14 ounces) became the two-thousandth infant which she had attended at birth or personally delivered. On this particular day, the attending medical practitioner was otherwise engaged in similar work over at the Hornsby Hospital and could not be present.

After completing her general training in Sydney, Sister Mitchell completed her midwifery course at Queen Victoria Hospital in Melbourne, and then went on to the Warburton Sanitarium for some fifteen months. Next stop was at the St. Andrews Presbyterian Hospital for five months, followed by three years at the Maclean Hospital near Grafton. On March 9, 1954, she arrived back at Wahroonga, and has given twenty years of unbroken service in the maternity department there.



Mr. and Mrs. Kyoichi Miyazaki (left) holding baby Shirley Nozomi, with Sister Audrey Mitchell. Little Shirley was the two-thousandth baby whose birth had been attended by Sister Mitchell.

Photo: L. A. Gilmore.

Pharmacist from Tokyo

It was on May 27, 1973, that Mr. Kyoichi Miyazaki, with his wife Kei, arrived from Tokyo to spend a year in the Pharmacy department of the new Sydney Adventist Hospital and broaden his professional experience in Australia. Mr. Miyazaki comes from Tachikawa, a prefecture in Tokyo, and graduated as a pharmacist in 1968. His wife Keiko (Kaye to Australian ears) comes from the Chiba prefecture, and was the first baby born on the campus of our Japan Missionary College. Her father was at one time dean of the men's dormitory, but for many years now has been the factory supervisor of the Japanese Health Food Services located on the college campus. He still holds this office.

In 1966, the Choral Arts Society Choir of the college made a goodwill tour of the United States of America, which lasted three months, and included twenty-three states. Kei was a member of that choir, and the experience helped in her ability to speak English fluently.

Oriental Graciousness

Both Kyoichi and Kei are fine singers, and have made many friends in Sydney among the Adventist Chinese community and the local "Aussies." Their courtesy, their ever-radiant smiles and their Oriental graciousness will remain long in the memories of those who associated with these ambassadors of the new Japan.

Baby Shirley Nozomi Miyazaki carries an Australian background, for she is named after Sister Shirley Mitchell, head of the Central Sterilizing department of the hospital. It was here that Kei worked during her stay in Wahroonga. Little Shirley's father has now left Sydney to complete his Master's degree in Public Health at Loma Linda University, and mother will join him in California after visiting her parents in Tokyo. Sydney-siders say "Sayonara" to these Adventists from the Land of the Rising Sun.

Sydney Adventist Hospital Offers . . .

ANOTHER COMMUNITY HEALTH PROGRAMME

J. B. TRIM, Public Relations Officer, Sydney Adventist Hospital

SYDNEY ADVENTIST HOSPITAL has just made news with its first-ever community Nutrition classes. For years the hospital has been known for its regular 5-Day Plans, and more recently a Weight Control Programme. Now they have further branched out into the field of community health by adding an eight-week series in Nutrition, geared for the general public. Tremendous interest has been shown, and already a second series has begun. Nutrition classes will, from now on, be a regular feature of the hospital's health programme.

In the first series, fifty people, mostly non-Adventist, paid \$10 each for eight Monday-night classes, a text book, lesson sheets, printed recipes, and taste samples.

Members of our medical staff lectured each Monday evening on different aspects of nutrition, followed by a cooking demonstration of two or three recipes given by trained and experienced lady demonstrators.

Wonderful opportunities for coming close to these people and for witnessing have developed, as night by night we discussed nutrition and health, and especially as we met informally around the tables displaying the taste samples following the programme.

Some requested an advanced course, which we offered to the smaller group who enrolled. Each received a copy of "Life at Its Best," from which chapters were assigned for reading each week, while the lectures were geared more towards the general health concept.

The classes concluded with a vegetarian smorgasbord dinner in the newly completed hospital staff cafeteria. The Food

Service department prepared a health banquet which captivated all the class participants and their husbands and friends. One keenly interested Presbyterian couple brought five neighbours. A number of these visitors are planning to attend other community health classes in the future.

Sydney Adventist Hospital dates its interest in community health back to the year 1895, when two Australians, Mr. and Mrs. A. W. Semmens, returned from nurses' training at Battle Creek Sanitarium in the United States and established a nursing home in the Sydney suburb of Ashfield. Because their water treatments were new to the people of those days, they visited from house to house in the area to acquaint people with their work, offering to give home treatments.

Today the methods of outreach may have changed, but Sydney Adventist Hospital still maintains the old-time philosophy of preventive medicine and health education.

Sanitarium Health Food Company in Newcastle, Australia. For the next four years, the trade surrounding Newcastle and as far north as the Queensland border became aware of the genial gentleman with the infectious smile.

January, 1956, found the Hartley family on the move again, this time to Perth, Western Australia. Six happy and very profitable years were spent heading up the wholesale interests of the Company in this state.

Unfortunately, it was while in Western Australia that ill health forced Jack to retire several years before it was his wish.

Naturally, the desire to be near their daughter, now married and living in Brisbane, Queensland, influenced the Hartleys to make their final move and set up home in Everton Park, Brisbane.

For the next twelve years, Mrs. Hartley faithfully attended to her husband's needs until Sunday, July 7, 1974, when the call came for Jack to lay down life's burdens and rest till the coming of the Saviour whom he loved so much.

Jack will ever be remembered for his kindly personality and infectious smile. Truly it can be said of him that he was a beloved husband and fond father, a firm friend and a faithful worker in the cause of God.

Our late brother, whose passing we mourn, served the cause of God with distinction and devotion for thirty-two years. And thus a warrior has gone to his rest.

Well done, good and faithful servant.

(The obituary of Samuel John Hartley appeared in RECORD, 5/8/1974.)

Life Sketch of Samuel John Hartley

R. W. GRAY

SAMUEL JOHN HARTLEY was born on August 10, 1900, in Lyttleton, New Zealand. During December, 1926, he was baptized and entered into the fellowship of the Seventh-day Adventist Church. From this day onward, his life was dedicated to the progress of the church which now meant so much to him.

In order to further this aim, he became a student of the New Zealand Missionary College during the years 1927 to 1929. For the next two years Jack, as he was affectionately known, was a colporteur of the publications of the church.

However, as successful and important as the foregoing years had been, an event in his life, which took place on January 2, 1932, ushered in his real life's work, as on that day he accepted a position as a salesman for the Sanitarium Health Food Company.

Two years later, one of his more impressive sales presentations culminated on March 15, 1934, when he contracted a marriage with Lorna Murray. To this happy union were born a daughter Val,

and a son Roger. To Lorna (Jack's wife), to Val and her family, and to Roger, we extend our heartfelt sympathy and share their sorrow, for to know Jack was to love him.

From January, 1932, until October, 1947, Jack Hartley was known by every grocer from the Bluff in the South Island of New Zealand to the North Cape of the North Island. Today it is impossible to talk to members of the grocery trade without Jack's name being affectionately recalled.

His work as a representative of the Company was so appreciated that during October 1947 he was appointed as Wholesale manager for New Zealand, the sales and advertising programme for the Dominion being his responsibility.

For five years his unbounded energy and dedication, coupled with his genial nature, resulted in considerable growth in the Company's business.

During July, 1952, Jack and his family moved across the Tasman to head up the Wholesale and Retail interests of the



The late Mr. "Jack" Hartley.

Christchurch Health Clinic: A Report and a Memorial

ERIC WHITE, Health and Temperance Secretary, South New Zealand Conference

SINCE THE OPENING of the Christchurch Medical Clinic on October 17, 1967, one figure has stood out: Sam Bearpark. He, along with his dear wife and a loyal team, have given treatments and comfort to hundreds of needy patients over the years, thus helping them to know and appreciate what Seventh-day Adventist medical missionary work is all about.

Christchurch is fortunate to have such a health-care centre. Today, it operates under the leadership of the Conference Health secretary, and is staffed by a dedicated team of lay men and women who give of their time each week. Recent times have seen the clinic in operation to help hasten the recovery of people attending 5-Day Plans in the 5-Day Plan Centre located in the Upper Room section of the Youth Centre in Bealey Avenue. With saunas, sitz baths and massages, many have been able to get through the severance from "Lady Nicotine" much better. The clinic is now geared to begin a Health Club programme, which is tied in with 5-Day Plan Reunions.

It was at this stage of development that the director of the Clinic, Sam Bearpark, was laid to rest till the resurrection morning.

Life Sketch of Brother S. Bearpark

Samuel Bearpark was born in Christchurch on May 10, 1902.

He first took his stand for the message almost fifty years ago, at the time of Pastor J. W. Kent's mission in Christchurch in 1924-25. For two years he enjoyed colporteur work in the South Island, and following this—along with a number of other Christchurch young people—he spent two years at Longburn

College. In 1929 he went to Australia where he trained as a nurse at the Sydney Sanitarium and Hospital.

On his return to South New Zealand, he worked with the Sanitarium Health Food Company as a traveller and sales representative for almost thirty-five years. Part of this time was spent in war service in the Medical Corps in the South Pacific.

Sam always had an interest in the young people of the church, and played a prominent part in organizing the JMV work for boys and girls in the city church. He is still affectionately remembered as "Uncle Sam." After meeting him at the Clinic recently, one young person commented: "He's the kind man who gave us peanuts at camp." Uncle Sam was loved and respected by all who came within the scope of his influence.

Over the years he has held various positions of responsibility in the church—as elder, church clerk, and Sabbath school superintendent.

Since his retirement five years ago, his life has been centred around the Medical Clinic in Bealey Avenue, which stands as a memorial to his life, dedication and love for people.

To be like Jesus is the aspiration of each one of us. How wonderful it was that our Brother Sam, especially in the



The late Brother Bearpark supervises the exercises as Pastor Eric White tries out a piece of equipment donated to the clinic by a satisfied patient.

closing years of his life, spent himself so completely for others, doing what he so much loved to do, what Jesus did—caring for the sick and lame, and comforting the afflicted. I am sure that our dear brother could have said with the psalmist, "As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake, with His likeness." Psalm 17: 15.



Pastor Eric White, Conference Health secretary (left) in the Medical Clinic with members of the staff (left to right): the late Brother Bearpark (who was clinic director), Sister Bearpark, Miss Marylin Nalder, Mrs. Scott, Mrs. Stevenson, Mrs. Heath and Mrs. Wilton.

FLOWING DOWN TO ME

In every breeze that's blowing,
In every blooming flower,
In every bird a'winging,
And sunny morning hour,

I see the love that's flowing
From heaven down to me,
And this makes me as happy
As anyone can be.

For I know that I'm always
Protected by God's love,
That's flowing all around me
From that great source above.

—Florence French.

TESTIMONY OF AN EX-SPIRIT MEDIUM

MRS. J. VARLEY, Perth, Western Australia

ELLEN WHITE has written, "There are few who have any just conception of the deceptive power of Spiritualism, and the danger of coming under its influence. Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirit's control. But they venture upon the forbidden ground, and the destroyer exercises his power upon them, against their will."

The Bible also warns that in these last days, the devil will initiate such great signs and wonders that, if it could be so, the very people of God would be deceived. It is somewhat more than strongly suggested, therefore, that Spiritism will pose a real problem to the church, and to the individual in particular. How vital it is that we understand this "bogey," and view it as it really is—an empty, hopeless snare, that neither blesses nor uplifts, but through means of disappointment and despair, draws one ever closer to the brink of hopelessness.

Thousands of professed Christians are today swelling the crowds who seek comfort and guidance for the future in "communion" with the dead. They are momentarily thrilled because a voice from beyond has spoken to them. But there is no depth in the messages they receive. Such are nearly always trivial.

Indeed, it is not the content of the messages that holds the audience, but the fact that, to them, the words and voices appear to be those of loved ones departed. Therefore they regard it as miraculous—and, in their thinking, miracles are connected with God. They never seem to realize that the devil is also able to perform miracles.

In actual fact, their belief is, to a great extent, wishful thinking. They are longing to have a message from their dead loved ones—no matter how trivial and unimportant that message may be. Their emotions mask the fact of the triviality and emptiness of any help or teaching in the messages received.

Variety of Mediums

There are various kinds of mediums in Spiritualism. There are those called clairaudient; and those called clairvoyant; and some are known as transformation mediums. The first receive messages from the "other side," and pass them on. The second group see into the past and future, rather like a fortune teller. The third group are supposed to take on the features, voice and vocabulary of the dead person who is speaking through them.

I once saw a very pathetic case of transformation mediumship. I was in London, and was striving desperately to find some real help in these things. My eldest daughter had recently died in a tragic car accident at the age of seventeen, so I was more than biased in favour of mediums. However, I might also add that I am, by nature, a realist, and very logical. This

particular meeting I was attending was a small one, and the medium was in an arrangement rather like a telephone box. When proceedings began, I watched her carefully. In fact, I watched her like a lynx. I wanted so desperately to find that this thing was true; to see what others said they saw.

After a little while, she began to speak in a child's voice, and after a minute or two of this, a young couple at the back of the hall stumbled into the aisle, and came towards her, tears streaming down their faces, the young woman with her arms held out. They said it was their little daughter, aged eight, recently dead, who had appeared and was talking to us.

I strained my eyes, looking, and almost prayed that I might see what they seemed to see, but I could see no change in the medium's face. And I could detect an undertone of adult timbre in the "childish" voice. I was terribly disappointed, but I was at least honest, for in the things of life that really matter, one dare not "kid" oneself and let wishful thinking convince the mind. That happens only too easily when one is desperately unhappy and looking for help, and, later, even I was deceived. In fact, I know these things from very personal experience, for I even became a medium.



Mrs. Varley, who grew up in an aristocratic English family, originally attended college and did medical training in preparation for missionary service, but after going to Africa she drifted away from God for many years. Later, she came to Australia, and last year accepted the Advent faith during Pastor Athol Tolhurst's evangelistic campaigns in Perth.

Unexpected Involvement

Actually, my initiation into mediumship was quite inadvertent. I had joined a spirit "circle" simply in an effort to get in touch with my teenage daughter, who had been killed. I was desperately lonely, and I wanted most anxiously to make contact with her. During that first meeting, I was taken suddenly into an unconscious trance. I knew no more until other members of the circle told me later that they had received messages from their loved ones, through my lips.

Though, as a medium, I gave messages for others, I never in all my experience received any from my daughter. The devil doesn't satisfy, not even in Spiritism. I have looked and searched during the years of my mediumship for any teaching which would bring real uplift, or draw one nearer to God in any way, but I never found it.

While I was in London (on leave from Africa), I attended one of the great Caxton Hall meetings, and heard and saw the most famous medium of all. It was there that the absolute triviality of most of the messages struck home to me. Perhaps it was because I had gone there with such high hopes. But I found that it is empty, and does not satisfy.

Spiritism attraction is all centred around the thrill of having been in touch with powers beyond our human sphere. But of help or teaching towards getting to know God, there is none. The actual name of Christ or God is very rarely mentioned. They will pray, and they do. But it is to the great universal spirit.

No, indeed, friend, Christianity and Spiritism have nothing in common. When Sir Arthur Conan Doyle, an outstanding Spiritualist, summed up these facts he was partly correct when he said, "Spiritism will sweep the world, and make it a better place to live in. When it rules the world, it will banish the blood of Christ." It certainly will "banish the blood of Christ" (in one sense), but it will never make the world a better place to live in.

Such is the power of the devil's deception that the greatest struggle I endured, before I surrendered to God and accepted Christ fully, was in deciding to give up Spiritualism. I argued that it was a science more than a religion, and that I could enter the Adventist Church without giving up Spiritualism. What a futile hope! The friend who was teaching me was very patient, and he needed to be!



For many who are ignorant of Bible truth, involvement with Spiritualism has begun after they have stood by the graveside of a departed loved one. Mrs. Varley sought solace in Spiritualism after her seventeen-year-old daughter was killed in an accident.

When, by God's grace, I suddenly saw the other side of the picture, it was like scales dropping from my eyes. And I knew I had been deceived all those years.

The one thing that opened my eyes more than anything else to the possibility that Spiritualism could be false, was this fact that the devil could, and frequently did, perform miracles. I realized that he does, as the Bible says, often appear as an angel of light in his efforts to deceive even the elect—the children of God.

Love Versus Hate

There are three parties to this situation—God, man, and the devil. Man is, as it were, in the middle, and both God and the devil have great powers, and both can perform miracles. And they both want man—God, because He loves him; the devil because he hates God and would do anything to ruin His cause on earth.

It was only as I realized that the devil would counterfeit the power of God, that I was able to discern the truth from deception, and came to accept the message of God. If I had known Christ years ago as I know Him now, I would never have been seeking help from any other source. I would not have needed to.

Spiritualists claim that their teaching is true, and that the proof lies in the miraculous nature of the results, and in the abnormal knowledge they have of both people and events. And this is where the danger lies, for thousands are deceived by this display of supernatural power and knowledge. They say it must be of God.

But pause a minute and think. Do the supernatural wonders of Spiritism give you any better understanding of God, our Creator? Do they help you to a knowledge of His all-embracing love, as shown in Christ? Do they give you a deep, abiding happiness and peace? Do they mention Jesus Christ's name, or ever speak of Calvary? From experience, I tell you, NO. So what does this prove?

The Bible says, "By their fruits ye shall know them." There is only one other being who could produce these effects, who has both the power and knowledge—that is the devil. Ellen White has said, "But in discussing with Spiritualists, they do not meet man merely, but Satan and his angels. They place themselves in communication with the powers of darkness, and encourage evil angels about them."—"Testimonies," Vol. 3, page 485.

Would you be happy with that? Think well, for on it may rest your eternal life.

Temptations are like tramps: give shelter to one and he'll return—with a horde of his companions.

"Courage is fleeing forward."—Jacques Maritain.

Nothing is so full of victory as patience.—Chinese proverb.

Rather than make the grounds for divorce easier, it might help solve the problem if the grounds for marriage were made tougher.

WEDDINGS

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

BUTCHER—VODELL. On a fine spring day, September 15, 1974, a happy bridegroom, Adrian Butcher, and a radiantly smiling bride, Suzan Vodell, met in the lovely Hamilton church, New South Wales, to exchange their marriage vows. This wedding was of special interest to the writer, as Adrian is his eldest grandson. Adrian is the eldest son of Mr. and Mrs. K. Butcher of Cooranbong, and Suzan is the daughter of Mr. and Mrs. Vodell of Adamstown. As Adrian and Suzan make their home in Cooranbong, where Adrian is employed by the S.H.F. Company, another Christian home will shine with the light of Christ's presence. W. J. Cole.

CASWELL—WILLS. The tastefully decorated Murgon church, Queensland, was the scene for the marriage of Dianne Lillian Wills to Russell Lindsay Caswell. Dianne and Russell met at the altar on August 10, 1974, to pledge their love and exchange marriage vows before a group of relatives and friends. They will establish their Christian home in Murgon, where Russell is a school teacher. May this home be a Christian witness in this community. M. M. Kennaway.

EVANS—SLOOT. In the presence of a large gathering of family and friends, Graham Evans and Sylvia Slood exchanged wedding vows in the Wahroonga Seventh-day Adventist church, New South Wales, at 3.30 p.m. on August 11, 1974. Graham and Sylvia commenced their nurse training at the Sydney Adventist Hospital and will graduate together in December of this year. Graham is the youngest son of Mr. and Mrs. Bill Evans of Sydney, and Sylvia the eldest daughter of Mr. and Mrs. Dick Slood of Wollongong. The Wahroonga church was strikingly decorated in white, featuring large bowls of white gladioli, carnations and magnolia. The bridal pair were radiantly happy on their wedding day, and our good wishes for God's blessing go with them as they set up their new home. D. J. Mowday.

HARWOOD—BELL. The marriage of Gary Harwood and Janet Bell in the Darwin Seventh-day Adventist church, Northern Territory, on Sunday, September 29, 1974, was a very happy occasion for their friends who were present. Gary and Jan have only recently come to know and to love Christ, and so their marriage under the continual blessing of God will be a convincing testimony to the power of the gospel to change hearts and lives. Their friends and loved ones wish for them every happiness as they commence a new life with Jesus. Geoffrey E. Youlden.

KINGDOM—HALL. On October 5, 1974, Paul Anthony Kingdom and Gladys Jean Hall were united in marriage at the Port Macquarie Seventh-day Adventist church, New South Wales. Paul is the son of Mr. and Mrs. C. E. Kingdom of Walcha, and Jean is the daughter of Mr. and Mrs. Neville Hall of Yarras. Because this was the first wedding in the new church, a Bible was presented to the bride. Paul and Jean were baptized a week before the wedding. May the Lord bless them in their union both with Him and with each other. A. P. Salom.

LABAN—DOWN. More than three years ago, Akbari Selina, the adopted daughter of Pastor and Mrs. D. K. Down (who were missionaries in India for twenty years), captured the heart of her science teacher at the Seventh-day Adventist High School in Bangalore, South India. A year later he left for America to study for a higher degree, and Selina came to Australia and did a nurse-aid course at the Sydney Adventist Hospital. The affections of the young couple stood the test of time, custom and distance, and on September 3, 1974, Selina flew to America to be united in marriage with Viswanathan (Don) Laban in Washington, D.C., on September 16, 1974. After a honeymoon at Niagara Falls, the couple will make their home in Sydney, Australia. D. K. Down.

MORIARTY—AUSTIN. The sun really shone on the afternoon of June 9, 1974, at the little Tully Seventh-day Adventist church in North Queensland, for the wedding of Malcolm Daniel Moriarty and Veronica May Austin. Many relatives and friends gathered to witness this marriage service when these loved and respected folk joined heart and life together before the Lord. A very happy reception was held at Silkwood, and many were the good wishes bestowed on this couple. Messages received from all over Australasia added to this very joyous occasion. As they, with their families, serve the church and community in the Innisfail district, we pray that the Lord will continue to guide and bless them. W. R. Cross.

OLSEN—DAVIS. Trevor Roy Olsen and Katherine Davis exchanged the lovely promises of matrimonial fidelity at the Brentwood Avenue church, Auckland, New Zealand, on August 18, 1974. We wish this young couple much of Heaven's blessing as they set up home in Auckland. V. Wood-Stotesbury.

SCARR—SANDERS. On October 6, 1974, in Orange, New South Wales, Rodney Wilfred John Scarr of Orange was united in marriage with Lynette Louise Sanders of Tamworth (formerly of Tenterfield, New South Wales). Both Rodney and Lyn have a firm desire to establish a real Christian home, and all unite in wishing them Heaven's richest blessings as they make their home a witness for Christ. L. J. Laws.

STIDOLPH—WREN. Guests from Sydney and Brisbane were among the many people who gathered at the Adventist church in Tenterfield, New South Wales, on Monday, October 7, 1974, to witness the marriage of Ronald Stidolph and Cheryl Wren. Ron comes from the Stanthorpe church in Queensland, while Cheryl's home church is Tenterfield. We know that these lovely young people will be a real blessing in their community as they establish another Christian home. R. E. Possingham.

WATTIE—WATSON. Geoffrey Arthur Wattie and Linda Myrene Watson chose Linda's home church, Hamilton, New Zealand, for their wedding service. Both young people have been dedicated workers in the cause, and many guests were present at the church and reception on Sunday, September 1, 1974. We wish the happy couple well as they continue to serve the Master. Their home is at Auckland, where Geoffrey is employed at the Central Credit Office. V. Wood-Stotesbury.

WHITE—CORBETT. Sunday, September 1, 1974, the first day of spring, was one of joy and happiness for Lenore Kay Corbett and Neil Phillip White as they exchanged marriage vows in the beautifully decorated Avondale Memorial church, New South Wales. Lenore is the daughter of Mr. and Mrs. David Corbett of Cooranbong, and Neil is the youngest son of Mr. and Mrs. Fred White of Ayr, North Queensland (formerly of Cooranbong). Lenore and Neil are well known and respected in the Cooranbong district, both playing a part in the Lord's service in the Sanitarium Health Food Company. One unusual feature of the occasion was that Neil's three brothers all participated in the wedding—Pastor Eric conducting the service, Barry and Malcolm acting as best man and groomsmen respectively. As Lenore and Neil set up their own Christian home, we wish them much of God's blessing and a fulfilment of all the wedding-day wishes for their happiness. Eric C. White.



BAILEY. Beris Eileen Bailey (nee Robertson) was called to rest on September 11, 1974. She was born in Gladstone, Queensland, on September 9, 1931, and lived most of her life there. She married Lance Bailey in 1969 and lived at Aspley for three years, and for the past eighteen months at Redcliffe. She loved the things of God's creation, and was so thoughtful of others. She won the hearts of all who knew her, and was particularly devoted to children; and they loved her. Her husband Lance, her parents, Mr. and Mrs. Robertson, her sisters Joyce and Esther, her brothers Don, Ivan, Ray, Greg and Ken and all who mourned her passing in the large gathering at the Albany Creek Crematorium on September 13, were commended to the God of all comfort, her Maker and Redeemer. Tui J. Rosevear.

CALAIS. Clemence Elizabeth Calais was born on July 14, 1900, in the Seychelles Islands. She married Henri Calais in 1918, and from this union came six children: Harry (England), Paul (U.S.A.), Ronald, Gilbert, Hermence and Jean (Australia). It was after the death of her husband in 1960 that Sister Calais came to Australia and spent the last ten years of her life. She and her husband were among the first converts of the first Adventist missionary to the Seychelles. She fell asleep in Jesus on September 30, 1974, and was buried in the Fremantle Cemetery, Western Australia. She was a faithful soldier of the cross, bearing adversity without murmuring. We look forward to meeting her on the resurrection morning. Graeme Loftus.

CAPPE. Sister Ethel Vivienne Cappe was born Ethel Trapp at Peija, near Goulburn, New South Wales, on August 12, 1890, and was schooled in Catholic convents. Later, she worked at the Orange Hospital. Her family moved to Sydney in 1910, and she met and married Phillip Francis Cappe on May 11, 1911. It was in 1918 that she accepted the Adventist faith under the ministry of Pastor G. Marriott during a mission which he held at Stanmore, and she attended our church there for many years. Sister Cappe's husband predeceased her in 1942. Her later years were spent at Merrylands, but a highlight of her life was a visit to the Holy Land when she was seventy-four. After spending time with Dr. Phil and Dr. Noelene Cappe in London, where they were taking further studies, Sister Cappe returned home. At her eightieth birthday celebrations in 1970, forty-three members of her family honoured her. She leaves to mourn five children (including her sons Albert and Dr. Phil, well known in Sydney Adventist circles), fifteen grandchildren and twenty-one great-grandchildren. Her last church was Parramatta, and it was here on September 17 that Pastor C. T. Potter, assisted by the writer, took a special service in the church she loved. We tenderly laid her to rest in the Rookwood Cemetery to await the call of the Life-giver. Of Sister Cappe it can be truly said, "She rests from her labours and her works follow her." What a joyous day it will be when this mother in Israel will be reunited with her loved ones, never to part! R. B. Mitchell.

COOMBES. On Friday, September 13, 1974, Sister Ormie Coombes suddenly passed away at her home in Camberwell, Victoria, at the age of sixty-nine. Although she had not been well for some weeks prior to her death, the end was unexpected. Our sister accepted present truth over fifty years ago, and was a charter member of the Auburn church. Sister Coombes' husband, Joe, predeceased her three years ago; and now they both await the call of the Life-giver. Brother Wrangmore and the writer were associated at the services at the funeral parlour and the graveside at the Box Hill Cemetery. W. J. Cole.

DARGAN. Ellen Margaret Dargan was born in New South Wales and passed to her last rest in the Coronella Homes, Victoria, on September 22, 1974, at the age of eighty-two. Miss Dargan was a lovely Adventist of many years' standing. She first came to Coronella in 1962, occupying a unit. Failing health caused her to enter the hostel, and then the nursing home section of Coronella, where she took her last earthly breath. She awaits in the Springvale Cemetery the Lord's call to eternal life. W. J. Cole.

DAVEY. Another link with early Adventist history in Australia was broken by the death at Port Macquarie, New South Wales, of Alfred William George Davey on September 25, 1974, at the age of eighty-three. Brother Davey was a son of Charles and Mary Davey, who joined the Adventist Church following the first evangelistic meetings held in South Australia in 1887. As a small boy, Fred Davey attended the first Australian camp meeting at Brighton, Victoria, in 1894-5. Brother Davey served as deacon and elder in local churches and as a member of local Conference and Union Conference executive committees. His first wife, Lucy, predeceased him in 1963. He leaves to mourn, his second wife, Doris; a son, Elmer; a sister, Mrs. Stella Batty; a daughter-in-law, Mrs. Win Davey; and seven grandchildren and their families. Words of comfort were spoken at the Port Macquarie church and at the graveside by the writer, who was assisted by Pastors A. E. Watts and O. K. Anderson. A. P. Salom.

FRANKLIN. On Sabbath morning, September 7, 1974, Sister Susan Jane Franklin was called to rest in the Wollongong Hospital, New South Wales. Sister Franklin was born at Robertson, New South Wales, on November 9, 1880. Subsequent to marriage and her stay in New Zealand for twelve years, she and her husband returned to the South Coast district of New South Wales. At Mount Kembla, where her home was located for sixty years, she was very

well known and respected. She embraced present truth in 1934 and was baptized by Pastor H. Mitchell. The great Advent message and the Blessed Hope never lost their preciousness and motivating power in the life of our late Sister Franklin. She was an active Dorcas Welfare member, and she particularly loved Appeal for Missions. She originally moved about on horseback to do this work, later graduating to a Model T Ford. As a result of a fall and a broken hip, she spent the last two months of her long life in the Wollongong Hospital. Even while in the hospital she did not lose her cheerful and optimistic outlook in life and her quiet trust and confidence in her Saviour. We extend our sincere sympathies to her two remaining daughters and son. Many relatives, friends and church members assembled for the services in the Wollongong church and the Lakeside Memorial Park Cemetery, Dapto, where feelings of sorrow and loss were brightened by the hope and assurance of the day of glad reunion. Brother A. Bendeich assisted the writer in the service in the church. T. Kallio.

LARKING. After a short illness in the Whakatane Hospital, New Zealand, Richard Wynn Larking, known affectionately as "Brother Dick," passed to his rest on August 12, 1974, the service being held in the Whakatane church. Dick had been a long-standing member of the Rotorua and Whakatane churches, and had held many offices in both. He will be remembered well by the juniors for his love for them and the time he spent in Pathfinder and JMV work. We look forward, with his wife, Nancy, and children Ian of Auckland, Alan of Melbourne, and Dianne of Rotorua, to the day of all glad reunions when Jesus comes to claim his faithful. G. E. Botting.

MORTON. Eliza Jane Morton was born in Napier (New Zealand) almost ninety-one years ago. She married Andrew Morton in Napier, and they later set up home in Hastings, New Zealand, where Mrs. Morton lived for the remainder of her life. She passed quietly to her rest in the Hastings Memorial Hospital on Saturday evening, September 28, 1974. After a service conducted in the Hastings Seventh-day Adventist church on Tuesday, October 1, 1974, at which her relatives and friends were reminded that God never intended that sin, sickness, suffering and death would be part of the earthly scene, and that Jesus will soon deal finally with these intruders, she was privately interred in the Hastings Cemetery, where she awaits the call of our wonderful Redeemer. "Sleep on, dear heart, it is not yet the morning, When shadows all shall surely flee away; Sleep on until the glorious dawning That ushers in God's everlasting day." Max Hatton.

MOORE. Essie Florence May Moore, in the early morning of September 12, 1974, after a short period of illness and hospital care, passed to her rest at seventy years of age, at Tweed Heads, New South Wales. The beautiful floral tributes and large assembly of relatives and friends indicated the esteem in which this wonderful mother was held. Last year she was baptized in fulfilment of her desire to do the will of God. The comfort of God's Sacred Word was extended to the six sons and their wives, fifteen grandchildren and one great-grandchild who are left to share the loss. The Tweed Heads church members deeply feel her passing, and trustfully we look forward to seeing again her charming smile on the glorious day of His return. A. Gallagher.

MUDGE. Dulcie Edna Mudge, aged fifty-seven years, passed peacefully to her rest in the Mullumbimby Hospital, New South Wales, on September 19, 1974. After a service in the Seventh-day Adventist church, she was laid to rest near her husband in the Mullumbimby Lawn Cemetery. Throughout her prolonged stay in the hospital, Dulcie won the hearts of nurses and friends through her strong faith in the Lord, her resignation to His will, and the Blessed Hope of His soon return which shone so brightly in her heart. Her two daughters, Shirley (Mrs. Walker) and Rhonda (Mrs. Hay), and son Bruce mourn the loss of a Christian mother, but with the relatives and friends found comfort in the message of the near return of Him who is the Resurrection and the Life. F. M. Slade.

McGUIRE. On August 27, 1974, at the age of forty-nine years, Carol Mary McGuire passed to her rest at her home at Chigwell, Tasmania. At three years of age, Carol developed polio which left her handicapped. Despite her disability, she revealed to all how to overcome misfortunes and live a full, Christian life. She was a faithful daughter to her parents, Walter and Mary, and an inspiration to all who knew her. This cheerful, helpful and grand little lady will be sadly missed by her parents, three

sisters and three brothers, and also many friends. The Bible promises can certainly be claimed on her behalf. At Jesus' coming for His children, we believe Carol will be raised to live eternally with Him. The services were held at the Glenorchy church and the Malbina Cemetery, New Norfolk. Pastor A. Probert shared in the service with the writer. K. G. Barrett.

SLATTERY. Sister Alice May Slattery, aged seventy-five years, passed quietly to her rest on September 12, 1974, at the Oberon District Hospital, New South Wales, after several months as a patient there. She was known by church members and friends as a patient, kind, softly spoken Christian, with never a word to say against anyone. Her son Cliff and daughter Dorothy are left to mourn her passing. Her husband passed away in 1954. The writer was assisted by Brother M. R. Potts in bringing a message of the glad day of resurrection, and of that day when there shall be no more death. L. J. Laws.

SPARKS. It was on Friday, August 23, 1974, that Raymond Athol Sparks closed his eyes in the sleep of death at the age of fifty-five. Our brother had been in critical health for the past eight months, during which time he was nursed and cared for untriflingly by his loving wife, Nora, in their lovely home at Henderson Valley, Auckland. A message of hope and comfort was spoken to the sorrowing ones in the packed Avondale Seventh-day Adventist church, New Zealand, and later at the Waikumete Cemetery, where "the blessed and holy" will rise to meet their Lord in peace on the great reunion morning. Our sympathies are extended to his wife and his three daughters, Beverly (Mrs. Barnett, Palmerston North), Joy (Mrs. McCutcheon, Melbourne) and Raewyn. We offer condolences also to his only brother, Alan (S.H.F., Auckland). "Because I live, ye shall live also." Stanley R. Rex.

TOWAN. Harold Edward Towan was born in Lurgan, Northern Ireland, in 1897, and died in the Ashbury Nursing Home, New South Wales, on July 17, 1974. Coming to Australia at the age of sixteen, he accepted the Seventh-day Adventist faith at Cowra under the ministry of Pastor J. W. Kent. He attended the Australasian Missionary College during the early and mid-1930s, and later entered the employ of the Sanitarium Health Food Company. As a faithful member of the Stanmore and Hurstville churches, he was greatly respected, and held the office of elder for a number of years. He rests in the Rookwood Lawn Cemetery "until the day break, and the shadows flee away." H. G. Bryant.

Van DUINEN. In answer to many prayers, Peter van Duinen had his life extended beyond medical understanding for four years, and during this time had the joy of seeing his five children baptized, and join the Adventist church at Blacktown, New South Wales, under the guidance of Pastor C. T. Potter. The Lord called Peter to his final rest on July 29, 1974, after enduring much suffering with manly fortitude. The funeral service was conducted by Pastor Potter, assisted by the writer, at the Pinegrove Lawn Cemetery. Peter was born in Holland in 1926, and was baptized at the age of twenty-four. Soon after, with his wife and baby, he migrated to Australia, where he found work as an electrical engineer. Left to mourn the breaking of the family circle are his wife, his sons John and Bill, and his daughters Jenny, Caroline and Elizabeth. They, with us, are eagerly awaiting the day of our Lord's return, when the broken link will be forged anew and the circle will be complete again throughout all eternity. G. A. Metcalfe.

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BUNG TEA

Calling all ex-residents of Papua New Guinea and Bismarck-Solomons to a reunion. Bringim kai kai, plet na spun, harim tok, lukim piksa. Drinks supplied. Place: School Hall, Nuna-wading Campground. 6.00 p.m. Sunday, November 17, 1974. Enquiries: Phone Melbourne 754 5635.

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AUSTRALASIAN RECORD
and Advent World Survey

Official Organ of the
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ADVENTISTS

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FLASHPOINT

- ✧ Along the notorious Hume Highway (where even toughened semi-trailer drivers have been known to weep for what has happened to them and their vehicles) there stands on the better (Victorian) section, the small town of Euroa (pop. 2,800). Never heard of it? Tch! Tch! We have a church there with eleven members, nine of whom are old-age pensioners (hence no church school). The church pastor of Euroa and Benalla is Neil Watts (under appointment to Papua New Guinea), and on September 29 Brother Watts launched into a mission programme. . . .
- ✧ With a church of eleven members, you don't have a sixty-voice, robed choir, a four-figure advertising budget, skilled projectionists and neatly uniformed usherettes. But that little church rallied! How it rallied!! First night saw 250 people there, and after three weeks there were still sixty people regularly attending. Brother Watts had never run a mission before, but dedication and hard work with much prayer and the blessing of the Holy Spirit made up the difference. Right from the start the whole town knew that it was a Seventh-day Adventist mission. Why, then, did the people come?
- ✧ Well, I spoke of hard work and dedication. Before the seed was sown, the soil had been prepared. Two 5-Day Plans had been conducted, two Vacation Bible Schools and two cooking demonstrations had been given. Little Euroa church is jumping, and those pensioners are playing their parts like young sixty-year-olds. Euroa is a pleasant place for a visit. Why don't you pop in on them sometime? Kirkland Avenue is the address. They are so friendly, you just might want to stay!
- ✧ One of my favourite people is Mrs. Maisie Fook, the founder (well, all right, co-founder), mainspring and most of the works of Asian Aid Organization. You wondered only yesterday, didn't you, how A.A.O. was getting along? Well I'm here to tell you that a recent letter from the Adventist Mission people over there (through whom Mrs. Fook operates) has this heartening sentence: "During last year twenty-four orphans and thirty-four orphans' relatives were willing to give their lives to Jesus Christ; six branch Sabbath schools were built up for the orphans; besides that, the increased tithe for the Vietnam Mission is not a small sum too." Has it been worth while, Mrs. Fook? (Do you have to ask?)
- ✧ **ADVENTIST CHURCH SPLIT IN TWO!** is a headline you don't get every day, and this one came from the Communication secretary of the Casino (North New South Wales) church. But before you shed your tears, hear the story. It happened for only one Sabbath. Half the church (combining with the Bonalbo company nearby) took to the hills for Sabbath school and divine service, and spent a wonderful day amid the beauties of God's Second Book. Those who re-
mained at the home church—the elderly, the families with babies and others, were also ably cared for spiritually, and the next Sabbath's fellowship was the sweeter after the separation. It happened on July 13, but the item was delayed in reaching us.
- ✧ Pastor Don Lewis, now of the North New Zealand Conference, has heard the call of the Victorian Conference, and he has responded positively. The appointment will come into effect early in 1975.
- ✧ As we go to press, the annual meeting of the General Conference Committee has just concluded, and Pastor R. R. Frame, our Division president, was there. Among the 106 items on the agenda were such subjects as: The Role of Women in the Church; Closer Working Relations between Ministers and Physicians; A New Church Hymnal (but don't throw away your OLD Church Hymnal yet); the Possibility of Merging Some Church Departments for Reasons of Economy. The growing role of youth in the church's mission outreach also received attention.
- ✧ Another call: Pastor Vernon Parmenter, the assistant Youth director of the Victorian Conference, has been called to the Tasmanian Conference as Sabbath School, Lay Activities, and Communication secretary. Pastor Parmenter has accepted the call.
- ✧ Miss Helen Driscoll, a fifth-year medical student from Melbourne, left last week for Wabag in the Papua New Guinea Union Mission. Under the terms of doctor-trainees spending a vacation period near the end of their training at a mission hospital, Miss Driscoll will be located at Sopas Hospital for five weeks.
- ✧ The Furloughees:
 - ★ Mr. and Mrs. D. J. Dickins and their two children arrived recently in Wahroonga for furlough. Brother D. is a teacher at Betikama Adventist High School, Honiara, in the W.P.U.M.
 - ★ Mr. and Mrs. B. V. A. Hamilton and their two children are also home. Brother Hamilton has been principal of our Aore Adventist High School, New Hebrides, in the W.P.U.M. After furlough they will transfer to the Gilbert and Ellice Islands where Brother H. will be headmaster of the Kauma school at Bairike, Tarawa.
 - ★ Mr. and Mrs. C. J. Crawford and their two children are also on furlough from the W.P.U.M. Brother C. is a teacher at Betikama Adventist High School. Most of the Crawford family's furlough will be spent in New Zealand.
- ✧ A message from Pastor Austen Fletcher tells of a private visit through his slice of the field by Pastor George Burnside, of whom you have doubtless heard. Greatly appreciated it was, too. "He was an inspiration to the folk in my church, and to us, too," writes A.G.F. "The great man's niece, Eve Burnside, is now nursing at Kanye Mission Hospital, Botswana, and I think your RECORD readers would like to know that." Well, as I always say, if Austen Fletcher thinks people ought to know something, that's good enough for me. So I've passed it on. He goes on to say that at Kanye Hospital they have 226 beds and need five doctors. There are only two at the moment. Any doctor who might have a spare year or two on his hands would be welcome to apply.
- ✧ "Finally, brethren . . .": Definition of a confirmed bachelor: A man who never Mrs. a woman.