

# AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

In North New South Wales . . .

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## DUKE OF EDINBURGH AWARDS

MARY STELLMAKER, Assistant Communication Director, N.N.S.W. Conference

YOUNG PEOPLE from our Adventist church schools have figured prominently in recent Duke of Edinburgh Award Investitures in Newcastle. Last November, six Adventist boys were among the eight who received the Gold Award. Peter Greive, Kendall Cobbin, Ewan Tolhurst, Jonathan Eliot, and David King, students of Avondale

High, and Christopher Walters from the Newcastle Adventist High School at Hamilton were all recipients of the Gold Award.

At the July investiture three members of one family from the Hamilton school all gained awards. David Arthur, who completed the Higher School Certificate at the school last year, received the Gold Award. His seventeen-year-old brother Carl gained the Silver Award, and their sister Joy, aged fifteen, was invested with the Bronze Award.

These awards all call for a high standard in expedition, interest, fitness, or design for living.

The interest shown in outdoor life was a help to the five boys from Avondale High in their expedition category, where they had to spend a specified number of nights under the stars. Ewan had a most interesting five days and four nights canoeing down the Manning River. The other four completed the requirement in the Barrington Tops area.

A fifty-mile bush walk in the Southern Blue Mountains area, taking three days, was a stimulating experience for David Arthur. For his interest section he chose Bible Study involving a study of the Sabbath school lesson for one year.

Carl Arthur cycled 140 miles through the Howes Valley and Kindarun Mountain area in three days, while Joy chose bush-walking and completed a twelve-mile course through Wollombi-Cessnock area. Joy's design for living section included preparing a buffet meal for twenty guests, with a group of girls who were also training for the award.

At both investiture services Adventists made contributions to the actual service. For the November 1974 investiture the Avondale High School Choir sang, and for the July investiture the girls from Hamilton school gave a poi demonstration.

We congratulate our young people on their achievements.



Carl, Joy and David Arthur on the night they were invested.



Four of the boys from Avondale High School who received the Gold Award. From left to right: David King, Jonathan Eliot, Ewan Tolhurst and Kendall Cobbin. The boys are all wearing their High School Choir uniform which they wore on the night of the investiture.

Photos: courtesy Newcastle Morning Herald.

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From Dundas  
to the Mission Fields,  
four went on a—

## FACT-FINDING TOUR

"One of the Wives"

"WHY DON'T YOU get off your comfortable seats and see first-hand what the mission field is really like?"

This remark from Pastor Ian Watts, president of the Western Solomon Islands Mission, among other things, played a part in getting a couple of members of Dundas church off on a trip to Papua New Guinea and the Solomon Islands in August.

In April a group of members were discussing the possibility of Dundas church's helping a mission project by means of its fund-raising activities. It was then that Pastor Watts, in Sydney on furlough, made his suggestion. The members felt that a look at the need would give more impetus to their plans.

Finally, the idea became a reality when Brethren Eddie Long, John Chestnut and Norm Symes, together with Pastor Les Parkinson, flew out of Sydney for a nine-day trip covering over 5,000 miles. Their itinerary took them to Port Moresby, Lae, Goroka, Madang, Mussau, Sonoma, Gizo, Kukudu, Batuna and Honiara.

The first sign of nervousness on the part of two of the party came when the men were transferred into a single-engine mission plane at Port Moresby which was to fly them to Lae. Mr. Chestnut, being the last one aboard, was asked to close the door. As he did so, the handle fell off. He prayed that the wheels and propeller were more securely attached! However, they did land safely and from then onwards they flew in a twin-engine mission plane.

The party took with them some food luxuries for the various workers' wives who were to feed them during the trip. The Customs men at Port Moresby were intrigued with some packages in the luggage, especially when they were told, "We are the VIPs with the TVP."

As the party travelled they saw the joys, the hopes, the frustrations in the mission work. There was the wife of pilot Bill Townsend who lives in isolation at Menyama with no radio contact. Can we imagine how she feels? Days go past and she has no word from her husband. Has he struck bad weather? Is he safe? Up until the present time there haven't been the funds to allow for a radio.

There is an abundance of tropical beauty along the Marovo Lagoon, but in such an idyllic setting the men saw the broken-down buildings; they saw the boys' dormitory at Batuna, built before the war, where the boys live with the white ants! Yes, the need is great, and it was a hard task for the men to decide which project they should help.

There was plenty of good fun and humour during the trip. Mr. Chestnut took several dozen balloons, and these proved very popular with black and white



Men of the Marovo at Dundas, with  
Pastor I. Watts.

Photo: Mrs. P. Chestnut.

children alike. His playing of the mouth organ was also a diversion, and he became the centre of attraction at our school at Boliu, Mussau, where the children had never seen or heard one before. The use of his Instamatic camera and developing of the pictures on the spot intrigued the people at Boliu, and he was mobbed. As one woman ran off, excitedly waving in the air a snap of herself and baby, she was chased by the crowd, all trying to grab the photo. The photographer wondered if that picture managed to remain in one piece.

The trip ended all too soon. The men owe their thanks to their pilot, John Bryant, for a safe trip, and to the many other people who made their stay so pleasant and memorable.

The men had been home only about a month when they were able to play host to some of the "men of the Marovo" who were in Sydney on their way to the Division Session at Marysville, Victoria. Visiting Dundas on September 13 were Pastor Ian Watts, Pastor Elisha Gorapava, president of the Eastern Solomons Mission, Pastor Drelly Ibi, district director on San Cristobal Island in the Solomons, and Tanna Patovaki, instructor at Batuna Technical School.

The "men of the Marovo" took the afternoon programme and gave us further insight into the needs of the mission field. Pastor Elisha said that when he saw how we live in Australia, he thought we had heaven already! Pastor Watts reported that just before he left for Australia he had to pay off nine workers because of financial problems, and more would have to go. He said that the wages bill had jumped \$41,000 in four years in the Western Solomons area.

The congregation responded well with an offering, and after closing of Sabbath, a large crowd including members from neighbouring churches enjoyed a buffet dinner with our visitors.

Yes, the men from Dundas will long remember their visit to the mission field and meeting the "men of Marovo." In due course church members will hear more about the fund-raising plans of Dundas to help the mission project they have chosen.

## Witnessing for Christ Tactfully

L. W. RITCHIE, Church Pastor

MR. AND MRS. X and two children were attending church quite regularly. They had attended the mission programme for several months and had accepted the Sabbath truth, given up strong drink, and from all appearances were happy in their new-found faith. Just a few more Bible studies and it would have been the happy day of their baptism. But, sad to say, that day seems as far away as ever now. Whatever happened to them? Why, oh, why have they turned back?

One of the workers called to visit them in their home. Mr. and Mrs. X told him how much they had appreciated the fine messages, and offered him an envelope with a tidy sum of money in gratitude. Then they told of how they had decided to go back to their old church.

Upon enquiring further, the worker was told how a church member had lectured them for several hours on what they should eat and how to prepare it, etc., till they had lost all interest in the truths that had once impressed them. All the persuading by the worker was to no avail. The parents and two children are completely lost to the church.

Let us always remember that the Lord Jesus wants His people to be witnesses for Him today. "Therefore ye are My witnesses, saith the Lord, that I am God." Isa. 43:12.

"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. . . . These precious acknowledgements to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls."—"The Ministry of Healing," page 100.

There never was a time when people everywhere were so health conscious. There is a great need for skilful teachers who know how to impart a knowledge of healthful living. The fields are white already to harvest, but the labourers are few.

"It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message." "Wherever the truth is carried, instruction should be given in regard to the preparation of wholesome foods. God desires that in every place the people shall be taught by skilful teachers how to utilize wisely the products that they can raise or readily obtain in their section of the country." "The Lord desires our ministers, physicians, and church



members to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing men to a premature test. . . . Nor does the Lord require His messengers to present the beautiful truths of healthful living in a way that will prejudice minds. Let no one put stumbling-blocks before the feet that are walking in the dark paths of ignorance."—"Evangelism," pages 261, 263, 262.

What excellent counsel this is for us today! Let us all by a Christlike life and by the testimony of our own experience with Jesus reach out for the salvation of souls. There is no better way. May we also exercise much tact in presenting healthful living to those who are in "the dark paths of ignorance."

## HEALTH- WISE

### START THE DAY RIGHT

WHAT better time than the present for home-makers to give serious thought to whether their families are getting the kind of breakfast which provides a good start for the day?

Even if it means getting up a half hour earlier to be sure there is a well-balanced breakfast on the table, and that each member of the family takes time to eat, it is worth the effort.

Nutritional studies indicate that children learn better, workmen have fewer accidents, and office workers avoid the mid-morning sag when they have had adequate food after the long night's fast.

A person's energy and sense of well-being are closely related to the level of sugar in the blood. When it drops abnormally, fatigue, weakness and headaches result. The mid-morning coffee break gives momentary relief, but may send the blood sugar still lower. At least one study indicated that even an adequate lunch did not stabilize the blood-sugar level in people who started the day without breakfast.

To meet energy requirements adequately, breakfast should provide one-third of the day's intake of calories and should include, at a minimum, the following:

Fruit and/or fruit juice (two servings)  
Whole-grain cereal (toast, cooked cereal, etc.)

Protein-rich food (milk, cheese, eggs, nuts, etc.)

Lack of time is only one factor in Australians' poor breakfast habits. Boredom is another. The coffee/orange juice/toast routine is not only inadequate, it is also monotonous. With a little forethought and perhaps some advance preparation the night before, breakfast can be made the most delightful meal of the day without adding undue stress to the morning rush hour.

## HISTORIC PICTURE GALLERY



**A GROUP OF 1930 AUSTRALASIAN MISSIONARY COLLEGE STUDENTS WHO WERE IN ATTENDANCE AT A DIVISION SESSION HELD AT AVONDALE IN THE 1950s**

Back row (left to right): E. A. Reye,\* A. White,\* J. A. Wilson, W. J. Hawken,\* S. M. Uttley,\* C. F. Hollingsworth,\* S. H. Wood,\* H. L. Allum, R. W. Groom, L. J. Stace,† J. E. Cormack,\* S. C. Greive,† O. H. Twist,\* R. P. Claus,\*† H. M. Kent,\* W. W. Petrie,\* W. E. Zeunert. Front row: Alice Marks (Kemp),† Effie Reye (Beveridge), Eva Price (Bradley), Mae Howse (Bradley), Cora Uttley (Lyndon), Charlotte Hawken (Stace), Vera White (Zeunert), Mary Pietz (Dunlop), Marian Hay, Ella Robbie (Walton), Alma Kent (Hooper), Irralie Petrie (Ball).

(Maiden name in brackets; deceased,† ordained\*)



**CARMEL S.H.F. CO. STAFF, 1954**

Back row (left to right): Norma House (—), Judy Bartley (Galwey), Glenda Hunt (Fairall), Jean Pratt (—), Geoff Walker, Mos Dorrington, Ray Hook, Ted Watts, Basil Kalyniuk, Jim Skuse,\* Faith Williamson (Till), Mena Penny (—), Nina Gibbs (Campbell), Yvonne North. Third row: Yvonne Garvin (Johnson), Belle Hill (Halicki),\* Phyllis Abbott (Sandover), Audrey Manners (Haines), Mrs. Gibbs, Yula Ashlin (Vollrath), Rita Binning (—), Margaret Hann (—), Linda Johnson (—), Nancy Royce (White), Thelma Evans (Fraser), Jean Bond (Cocks), Isabel Fennell (—), Felicia Osborne (Mitchell), Edith Butlin (—). Second row: Norm Twine, Hope Twine, Ivy North (Laird), Harold Eager,\* Trevor Matthews (accountant), Merv Butler (manager), Viv Douglas, Reg Hollingsworth,\* Merv McMurtrie, Ken Bone,\* Doris Stewart. Front row: Baden Moss, Ron Evans, Gordon Board, Brian Till, Fred Feigert, Don Till, Glen Penniford. Married names of ladies supplied in parentheses where known; \* denotes deceased.

Identification and photo: courtesy A. Haines, Warburton.



**TABLE GROUP, 1935**

Back row (left to right): Walter Thompson, Bob Frame,\* Bill Lauder,\* Ivan White.\* Middle row: Melva Ward (Mrs. Ross Piper), Dorothy Searles (Mrs. Paul Adams), Olive Frame (Mrs. Ivan White). Front: Bill Hay.

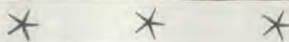
\* Denotes ordained.

Identification and photo: courtesy W. Hay.

[Note for present-day students: In those days, eight students were allocated to a table, and they remained at that table for at least a month. One was appointed (by the matron) as "host," one as "hostess." They served the food and generally ran the table. "Visiting" by persons not of the table was severely frowned upon.]



## EDITORIAL



# THE FOURTH VOW

THE JESUIT PRIESTHOOD is an amazing organization. No Protestant who has studied the history of the Jesuits can have anything but profound respect for the way they have carried out their vows, even though he may not always have respect for the manner in which said vows have been carried out.

On becoming a Jesuit priest, four vows were traditionally taken. As do all Catholic religious orders, the Jesuits took the vows of "poverty, chastity and obedience." But to this special order there was yet one more vow: that of special obedience to the pope. They were, thereby, the pope's special corps, his particular elite, his band of dedicated soldiers of the church, ready for action wherever and whenever he may decide. For a Jesuit to go contrary to the wishes of the pope was as unthinkable as giving allegiance to, say, the president of the General Conference of Seventh-day Adventists.

The old order has changed over the years, however, and this has been a cause for perturbation. Whereas formerly all Jesuit priests took the fourth vow, nowadays the practice has been to select those who are deemed worthy to take the extra step. It has come to the place where only those who are in positions of leadership are permitted the privilege of taking the fourth vow, and this has produced what has been called a "two-tiered system" where there are some who are the select band of "first-class" Jesuits and those who are not in a position of eminence and are, therefore, of lowlier status.

This year the matter came to a head. Many of the younger Jesuits have grown restless at not being permitted to take this special vow, and many have expressed themselves strongly at being relegated to a second-class level. Especially as scholarship and leadership has become the criterion, they say that they are serving no less significantly if they work in slums or as missionaries than do those who write textbooks and lead out in educational programmes.

So significant was this disaffection that the General Congregation (the governing body of the Jesuit order, every member of which, incidentally, has been given the privilege of taking the fourth vow) has voted to allow ALL Jesuit priests (excluding, as always, non-ordained Jesuit brothers only) to take the vow. So what? Why is this of interest to us? Do we not have problems enough of our own? Why must we take note of changes in Jesuit procedures? Just this is significant, and worthy of our consideration: the pope himself, knowing that feelings were running high, especially among the younger Jesuits, let it be known by direct communication with the head of the order, Cardinal Arrupe, that he wished the status quo to remain. He did not, in other words, want the elitist, two-tiered system to be changed. The vote, therefore, is in direct contravention to the papal wishes and is regarded as a direct confrontation with the papacy.

It should be emphasized that the vote taken earlier this year has been merely a test of sentiment and not a final action. This, for our purposes, does not concern us. What is of importance to our theme of discussion is that this special order, the members of which have dedicated themselves specifically to the pontiff, has publicly flouted his expressed wishes in a matter of major policy. Surely this is a question of basic loyalty, and do not be surprised if heads roll when things move into the next stage. It is no secret that the Superior General of the Society of Jesus has received letters from Pope Paul expressing his displeasure, and additionally urging Arrupe to end the permissiveness that has seeped throughout the Jesuit order. All in all, there seems to be a collision course indicated between the Papal See and the Society of Jesus under the control of Cardinal Arrupe.

That this state of affairs could exist in any Roman Catholic order is not only amazing, but it is also catastrophic to the order and discipline of the entire Catholic Church. Such confrontations between leaders can only lead to disruption and

upheaval, and prejudice the smooth operation of every programme of the church.

It is this point which is of special significance to us all, whether we be of the household of the Roman Catholic faith or that of the Seventh-day Adventist faith. Loyalty to leadership is a paramount necessity. Loyalty to those elected to leadership is implicit in our organization just as it is explicit in the Society of Jesus. It is essential to smooth operation.

We do not, in our organization, have any order which gives special vows of fealty to the Division or the General Conference president. However, on the other hand, by our very membership of the church, we take, implicitly, the equivalent of this fourth vow. (See your Baptismal Vow, points 10 and 12.) We say, when our names go on the church roll, in effect, that we will support those who have been elected to lead. It ill behoves any member of the church to lambaste verbally the General Conference president because the president does not do something which he feels ought to be done. Likewise, the Division president should receive absolute loyalty from every one of his staff, his colleagues and his people.

By the same token, every Union president should have no confrontations of an embarrassing nature which might split the church. If such men as are elected to positions of responsibility are not acting in the best interests of their constituents, there are legitimate ways of dealing with such matters. But open confrontation? Public controversy? Ecclesiastical war-mongering? NEVER!

In exactly the same fashion, every Conference president should expect supreme loyalty from his committee, his workers and his people. If the president proposes some scheme which does not have the backing of his people, again there are ways of dealing with it. That is why no single man in our organization is regarded as infallible when he speaks—even when he speaks (to borrow a phrase) *ex cathedra* (as does the pope). That is why a committee is there to advise a president; that is why a committee may even vote down a presidential plan. That is why a committee may strongly counsel a president against a proposal that is dear to his heart.

But the loyalty does not stop there. The church pastor has the right to expect loyalty of his church board and of all his church members. That, again, is why we have such a maze (as it sometimes seems) of boards and committees to run our organization. They are there as checks and balances; they are there to prevent open confrontation. They are the people's safeguards.

Now, the point of all this is obvious. While we feel for the pope in that his wishes have been directly and publicly flouted, we are jealous of the unity and internal serenity of our own organization. It can be (as we have seen in the past on occasions) disrupted by individuals. This is a sad state of affairs. There are ways of getting our points of view across—for acceptance and rejection. But public airing, whether at local-church level or at the highest policy-making level, is never the right way. There are ways of doing things, but there is only one right way of doing things. To drag private controversy into the public gaze is never the right way. Loyalty is still an essential ingredient to church membership. Those who cannot subscribe to this simple requirement would be happier themselves if they dissociated themselves from the church (we are not thinking of anyone in particular); and the church would be happier for their going. The "fourth vow"—absolute loyalty to leadership at all levels—should bind us all.

Robert H. Parr



## PART ONE

# An Island Safari

GORDON A. LEE, then President, Western Pacific Union Mission

FOR SEVERAL MONTHS we have planned this trip. It takes us by mission aircraft from our home base at Honiara, Guadalcanal, Solomon Islands, to the tiny Republic of Nauru, to Tarawa, Butaritari, Abemama, Tabatuea in the Gilbert Islands, Funafuti in the Ellice Islands, Santo and Vila in the New Hebrides, and back to Honiara. The total distance travelled by the mission Aztec "J. L. TUCKER" will be 4,220 miles. Our longest single hop will be from Funafuti in the Ellice Islands to Santo in the New Hebrides, a distance of 969 miles. This leg of the journey will be across open ocean with no land masses or even reefs to break the monotony.

There are two, yes three, reasons, for making the long journey. First, it is to be with the delegates of the Gilbert and Ellice Mission as they meet in mid-term Session at Tarawa. Second, it is to plan at close range the development of Kauma Adventist School on Abemama, Gilbert Islands. This school is to receive a portion of the overflow of the Thirteenth Sabbath Offering for the Fourth Quarter, 1975. Another portion of the offering will be directed to Aore in the New Hebrides, where our high school and hospital will enjoy the blessing.

The third reason for our visit is to meet God's people in these scattered islands and to assure them by our presence that they belong to and are closely woven into the fabric of the remnant church in all the world. It is a wonderful and beautiful brotherhood to belong to. To so many of these believers on the tiny atolls, a visit is of paramount importance, and though at times quite brief, gives them courage and strength to remain steadfast. Many are in continuous isolation from other believers, some in small companies of two or three families.

## Tour of Nauru

In the early morning sunlight we take off from the Honiara airstrip, headed for Nauru. On board the mission aircraft VP-PAZ are the Division photographer, Mr. Eric Were, the writer, Pastor Gordon A. Lee, president of the Western Pacific Union Mission, and in the pilot's seat, Pastor Colin Winch, Union Youth leader and Health director.

Some 680 miles is covered in four and a half hours and then we see the tiny island of Nauru set alone in a vast ocean of Pacific blue. It is a bustling island republic with a per capita income second to none in all the world. The only income is from phosphate, an industry that is literally delivering its land mass to the agricultural countries of the world. The remaining pock-

scattered terrain is uninhabitable. The well-groomed tarmac, the marble-tiled terminal, the modern fire-fighting unit, all tell of the wealth of this minute island just eight square miles in size.

At the terminal we find Pastor Kakaiwa to meet us. He came from Tarawa several weeks ago to visit the few believers that we now have on the island. He will travel to Tarawa with us. With him at the airport are three members and several other friends who are interested. We are given leis of welcome and friendship.

A quick drive round the town with the Government Medical director, Dr. Guinea, his wife and family, gives us an understanding of the huge investment that has been made on this island, so small and so remote. Dr. Guinea is a friend of the writer from previous association in Rarotonga, in the Cook Islands. He has invited us to return to Nauru to conduct a 5-Day Plan for smokers. We see in this tremendous possibilities because up until recently our presence in this republic has been strongly barred by the dominant Protestant church. It is only because one of our girls from the Gilbert Islands married a Nauruan policeman that it has been possible for our church to gain access to the island. There are, no doubt, many hungry souls awaiting the light and hope of this truth on Nauru. We plan, by God's grace, to make full use of this opportunity to proclaim the three angels' messages on this island.

The stopover at Nauru on this occasion is only to refuel and collect Pastor

Kakaiwa. Within two hours we are on our way to Tarawa. This leg of the journey is a 390-mile hop which takes two hours and forty-five minutes—again across open sea with no land or reef to guide us.

## Session Meetings on Tarawa

We are flight-weary but happy to be with our friends who greet us at the Tarawa airport. Dorcas Welfare ladies dressed in their green uniforms bedeck us in shell leis. Back at the mission headquarters delegates await our arrival, and soon we are seated in the Manarba enjoying a real Gilbertese feast. From their meagre resources of natural food they have produced numerous delicious and wholesome dishes.

The Session is an inspiration to all. Encouraging reports of the progress of the church are mingled with rich hours of Bible study and devotional meetings. These enthusiastic, lovable people are reaching out to grasp a fuller understanding and meaning of the church organization and their responsibility in its functions.

A day visit to the believers on Butaritari is planned. We fly out early from Tarawa and head north. The atolls of Abaiang and Marakei are clearly visible as we fly overhead. We think of our believers down there whom we cannot visit on this occasion. There is no airstrip on these isles where we can put the mission aircraft down.

In a short time—just fifty-two minutes—we are cancelling our SAR Watch and dropping low over the coconut trees on to the coral strip. A vehicle rumbles to the strip and a young Englishman gets out and introduces himself. He is the Resident Commissioner for the island. We accept his offer to travel in his vehicle to our small mission station. Our believers and their friends gather round as we alight before the humble thatch church and vacant worker's home.

We have no worker to care for the flock on this island now. Nor is there

(Concluded on page 14)



Kauma Adventist high school students, Abemama, Gilbert Islands.

Photo: E. W. Were.



# A Telling Tale from Tarawa

TETAKE ENERI

[Tetaake Eneri was born in the southern Gilbert Islands in 1952 of Protestant parents. She was baptized and joined the Seventh-day Adventist Church in 1968. Educated at a government primary school from 1960-1966, and from 1968-1970 at the Kauma Seventh-day Adventist High School on Abemama, she is currently enrolled as a trainee nurse at the Central Colony Hospital on Tarawa in the Gilberts.]

"WHO KNOWS if this is God's will," said one of the Seventh-day Adventist local teachers to my parents and myself, "Maybe you will in the future have a better job than just that of a house-girl." When both my parents and I disagreed, I told him that I didn't like schooling any more, and I thought I was old enough to be a house-girl. This man of God used to visit my home, and kept on encouraging me and my parents.

Before becoming a Seventh-day Adventist I used to be frightened of ghosts or devils. I thought there were living ghosts all around in this world. I could not go out alone or walk anywhere when it was dark. I had heard so many superstitious stories which frightened me and made me believe in ghosts. I used to ask my mother to pray for me, because I didn't know how to pray.

Sometimes, when my mother was too lazy to pray, she gave me a cross, or what we call a "maria" in our language, to wear around my neck (Catholic members used to have them), so I used to wear them everywhere I travelled. She taught me, too, to call out to Maria (Mary) to come down from heaven like this: "Miss Maria, please come down from heaven and step on top of the heads of these devils." My mother was a Catholic before she got married. I didn't know that there will be a second coming of our Saviour, because there was no one to tell me and my family. I didn't understand what the Bible contained. My family knew and believed the Bible, but they didn't understand what they should do.

At the Adventist school, the principal, pastors, teachers, evangelists and our matron used to give Bible studies and taught us how to pray. In 1968 I realized that God's will for me was to attend this boarding school at Kauma so that I might be able not just to have

a better job, but above all to know how to pray and to know about the soon-coming of Jesus; to believe in Him and to understand His Book. I discovered that what my mother had taught me in the home was not true, especially as I compared it with what others taught me at Kauma school. When I reminded her about what she had taught me, she would always just say, "Oh, dear daughter, before you were just so young, but now you are matured enough to know right from wrong." So I just thanked her and told her everything I had learned from God's school and above all from His wonderful Book.

## "Don't Go Back"

I was aiming for Fulton College (Fiji) when I was at Kauma school, but because of insufficient money I failed in that aim. But that did not discourage me. Fortunately I was very glad to help the school and the church when I was asked by the principal whether I could do that or not. I enjoyed helping the school and the church very much. The work was very good and the school members and church members were all good, too.

At the end of 1972 I spent my holidays with my brother and mother at Bairiki in Tarawa. I was very glad to be with them. I enjoyed this holiday very much. But in the end both my brother and mother asked me not to return to work at Kauma because of many personal

reasons. They wouldn't mind, they said, if I was accompanied by my mother, but that was not possible; also, she said that it was good for me to stay with her because of her old age. She found it difficult to move around and so she needed me near her for assistance. They both didn't mind me working for the school and the Seventh-day Adventist Church, but they did not want me to return to school. It is customary for us to obey our guardians. They both wanted me to find another office job in the government at Bairiki so I could be near to them.

I told them that I would rather be a nurse, otherwise I would just be doing nothing with them without any job, except, of course, being able to care lovingly for my mother. I gave them these reasons and they allowed me to follow this plan. Then I continued giving my reasons. And this is what I told them, "Well, dear brother and mother, I would like to be a nurse because I know it is God's will for me to help you and everyone in my family, and anybody else who needs help and care."

This is my life story. It is only a simple one, but I am only a simple girl on faraway Tarawa in the Gilbert Islands. I am so happy to discover a practical way to help my own family and people in these distant coral atolls of the Pacific.

However, this assistance appears to be so small when I see what needs to be done. Our islands are poor. Our exports are meagre, so I do want to post off this humble plea to all of our friends in the Australasian Division. I know you will not forget us this thirteenth Sabbath.

Your friend, Tetaake.



Classrooms at Kauma Seventh-day Adventist High School, Gilbert Islands.

Photo: E. W. Were.

## THE THIRTEENTH SABBATH OFFERING OVERFLOW will provide:

- Staff housing and student dormitories at Aore Adventist High School in the New Hebrides.
- Staff housing and student dormitories at Kauma Adventist High School in the Gilbert Islands.
- A new medical facility to house the X-ray and Pathology at Aore Adventist Hospital.
- The first Seventh-day Adventist educational facility for the New Caledonia Mission.



Tasmania has—

# A Camp Never to Be Forgotten

E. A. FERRIS

Youth Director, Tasmanian Conference

THERE WAS FROST, there was sunshine, there was snow, there was fire—all seasons and all climatic conditions in one wonderful, inspiration-packed week. This was Camp Waddamana, venue for Tasmania's 1975 Junior Camp.

On Monday, September 1, eighty-six juniors and their counsellors arrived at the Field Study Centre, Waddamana, to commence what was to be a never-to-be-forgotten camp. It would be memorable in many ways.

Never to be forgotten would be the inspiration brought to the juniors by Pastor Crabtree, Trans-Australian Youth director, as around camp fires and camp councils the juniors were challenged to dedicate their lives and talents to Jesus Christ; and the solemn, thrilling moment on Sabbath morning when thirty juniors came forward, indicating their desire to follow their Lord in baptism.

Never to be forgotten are the happy moments of singing around the fires, tramping by the streams and along wooded trails, seeing the beauty of the Australian forest covered with a lacy shawl of snow, of desperately trying to get those moccasins finished before Sunday morning. Then of Thursday's snow trip, its snow fights, snow men, and the indescribable beauty of the forest with all the intricate designs and patterns formed from falling snow. Frozen toes, cold ears, numb fingers, a fire burning in the wilderness of white—these will linger long in the minds of all juniors.

## Fire! Fire!

We will never, never, never forget Saturday night. Saturday night's concert and all singing the chorus of the well-known tune, "Glory, Glory, Hallelujah." Everybody saying, "And we'll all come back next year"—that is until later that evening when we heard those chilling, never-to-be-forgotten words, "Fire! Fire!" when the hall which we had used for the week, and only a few minutes before had vacated, following the concert, caught fire (we think because of a faulty chimney) and in minutes was an inferno from one end to the other. The tar paper with which the old building was lined, literally ignited.

We will never forget the anguish of connecting the fire hoses to hydrants only to find no water; of desperately trying to save the adjoining hall with extinguishers, only to see the water evaporate almost as soon as it touched



Where there are juniors and snow, it inevitably follows there will be snowballs!

the wall. We stood back expecting the whole wall to burst into flames from the intense heat, and earnestly petitioned God to help us find water, and then out of the darkness help came from a hydro-commission worker who showed us where a new line had been put through. We softly spoke a prayer of gratitude as the water spurted out of the nozzle of the hose. We knew that the second hall was safe. That night under the crystal-clear sky we thanked our God that the evening programme had finished and all the juniors were safe.

As we reminisce on the camp, we hear the echo of their voices: "Pastor Ferris, can we have another one at Christmas time?" Unfortunately in Tasmania we

do not have a youth camp of our own, and hiring of camps over long weekends and holidays is almost an impossibility. We plan to build our own camp at Orford, and then many times a year we will meet with our youth and juniors, but it will be quite a while yet before this eventuates, as funds are limited and we have to rely on the generosity of God's people and the Union and local Conferences, and we thank them for their generosity thus far.

To Pastor Crabtree, my assistant (Brother Ray Eaton), the cooks, and all the counsellors and helpers, I say on behalf of the juniors of Tasmania, "Thank you for a never-to-be-forgotten camp."



Never to be forgotten was the indescribable beauty of the forest covered by snow.

Photos: E. A. Ferris.



# INDEPENDENT PAPUA N

KEN A. BOEHM, Mission



The Prime Minister, Mr. Michael Somare.  
Photo: Dept. of Information and Extension Services, P.N.G.

SEPTEMBER 16, 1975, arrived and a new nation was born. In Lae, the weather was overcast. However, the day dreamed of, talked of, and planned for was now with us, and so the independence celebrations proceeded.

Our Sabbath church service was preached by Pastor Yori Hibo, who spoke on the Sabbath as a sign of God's sovereignty as Creator, and reminded us that in the days of the dividing of nations, King Jesus will return, so we Christians must be consistent, law-abiding citizens. At the door, our deacons presented us with our independence tokens from the Government.

The spirits of our Adventist youth ran high on Sunday, for under the shade of one of the tree-arched streets of Lae's Botanical Gardens, we assembled with other Christian youth of the city for a march to the showgrounds. Our church group grew to be one of the largest, with some present whom we normally do not see Sabbath by Sabbath. The combined churches' worship at the show-grounds was led by our Adventist city pastor, Peter Pondek, and our church choir rendered "Soldiers of the Captain" and "Conquering Now."



Schoolgirls dressed traditionally acting a South Sea Island dance.



P.N.G. Union Mission assistant accountant Moses Galo and wife Julie standing beside Independence Day Rock, Lae.



# PAPUA NEW GUINEA CELEBRATES

Carpenter, Lae, P.N.G.U.M.

Monday afternoon saw city leaders run a ceremonial relay from the university to the top of Mount Lanaman for the lighting of a traditional fire. Then followed the lowering of the Australian flag and the handing over of it to the Australian Consul by the District Commissioner, J. Nombri, B.E.M. It was a very solemn ceremony, and we saw tears running down the cheeks of the older native folk. At midnight, sky-rockets blazed in the sky, and the Governor-General, Sir John Guise, K.G.M.G., K.B.E., O.B.E., and the Prime Minister, Mr. Michael Somare, delivered their speeches to the nation. "Our day has come—Bung wantaim—Ahebou," was the theme of their messages to their people. The Prime Minister closed his speech with the words, "We face the future confident that with God's help we will build a great nation."

During the afternoon of Independence Day, the combined force's training college, Igam Barracks, put on a fine display of our trained countrymen's talents at the showgrounds. While hand-grenades exploded, billowing coloured smoke over the arena, a helicopter did a mock medical rescue.

## New Flag Raised

As the sun sank lower in the western sky, we stood with the thousands who had gathered at the Morobe Area Authority chambers to watch the ceremony of raising our new Papua New Guinea flag. It was a most impressive ceremony, following British tradition till the flag unfurled—and then, in the midst of the national anthem, the crowd burst forth with cheering and clapping. An old village elder, leaning on his walking-stick, unveiled a plaque on Independence Rock beautifully inscribed in three locally used languages with the following wording:

"Oh, give thanks to the Lord for He is good,  
His sacrificial love endureth for ever."

Although light rain poured continuously on Wednesday morning, the Grand Parade proceeded through the main streets of the city. Hundreds of schoolchildren were led by the music of the North-East Command Australian Military Band, followed by dozens of floats. Some were very sophisticated with thoughtful wording such as "Philippines extend to P.N.G. friendship and co-operation," while the roadroller with the words "P.N.G. rolls along" caused many a laugh. The Madang village people's simple traditional float was very fitting as it depicted UNITY, with a native house in which sat a family around the fire-place. The Government Hospital float was a favourite with the crowd with its jungle operating theatre and marching girls (nurses in sports tunics, complete with white shoes and socks).

Our official visitor to Lae, the Prime Minister of Western Samoa, Mr. Tamases, laid a wreath at the Lae Memorial Cemetery in honour of the fallen soldiers of World War II who helped so gallantly to save this country.

As the clouds lifted and the afternoon sun's rays burst through the sky, we saw five R.A.A.F. Macchi Jets line up and take to the sky for a half-hour breath-taking aerobatic display. For most it was their first viewing of planes that flew without propellers. Also during the afternoon, the local schools and colleges put on their displays of athletics, cultural dances, and rhythmic; this was followed by feasting on foods cooked P.N.G. style in stone ovens.

Thus ended our celebrations in Lae to mark the birth of the world's newest nation—an independent Papua New Guinea. In the words of one of our P.N.G. nationals, "Today we praise God for what He has accomplished through His appointed servants of our country, and trust Him for all that is to come. This is our confidence."



The Governor-General, Sir John Guise, K.G.M.G., K.B.E., O.B.E.  
Photo: Dept. of Information and Extension Services, P.N.G.



P.N.G. flag flying outside the Central Government Office, Port Moresby.

Photos: K. Boehm.



# "Happy Holiday Hours" Build Good Community Relations

IAN TODD, Communication Secretary, Ayr Church, North Queensland

AS ALL ADVENTISTS KNOW, Vacation Bible Schools are well established as good Public Relations exercises. Just how far the thrust of the Public Relations wedge can enter was forcibly brought to the minds of the Adventist communities in the twin towns of Ayr and Home Hill recently. Where are these two towns, did you ask? Well, they are situated ninety kilometres south of Townsville in North Queensland, on the opposite banks of the Burdekin River, just nine kilometres apart.

Although our programme of Vacation Bible Schools has been successful in years past, the local members, particularly the women (International Women's Year and all that), felt that "with God all things are possible, so why not make 1975 the year of the biggest and best V.B.S. yet?"

Planning began early in the year. With Sister Dulcie Todd at the helm in Ayr, and Sister Alice Bapty in Home Hill, ably backed up by the pastor of both churches, Peter Raymer, plans, programmes, crafts, quizzes, etc., were gradually moved into their allotted time slots. Much "scrounging" was done by the ladies, who were ever on the lookout for material suitable for their various crafts.

## Will the Children Come?

As the months shrank into weeks, and weeks into days, the ladies of the two churches combined and laid their final

"plans of war." Each craft was to be supervised by at least two ladies, the quizzes were taken care of, Pastor Raymer was to lead the singing, other ladies would register and collect fees, and like a well-oiled machine everything was ready to tick. Everything? Now that the planning was completed on time, were the children of the district sufficiently advised? Well, this should and did receive early attention, and a good free press coverage was given in the two weeks prior to the school. News and photos of crafts to be taught were kept before the eyes of parents and children alike. Also, two days prior to commencement each major school was hand-billed by the ladies.

A major factor in programmes like these must of course be room, and this is something most churches don't have. However, as it is most desirable to get people used to coming to our premises, the committee decided to use the church halls plus a thirty-foot by twelve-foot canvas craft room.

As invariably happens, zero hour looms up all too quickly, but this year the ladies were actually anxiously waiting for 9:30 Monday morning to arrive! Would the weather be fine? Would everyone turn up to perform their allocated tasks? Lastly, would many children come? Monday morning from 8:30, the staff began to arrive, and at 9 a.m. a group worship was held, and this pattern was followed every day, seeking God's blessing on the programme. Then the "customers" began to arrive. They came from the east, they came from the west, they came from

the north and south, indeed, they came from every point on the compass. They were long, they were short, they were white, they were black, and every shade in between.

## Success!

From an initial enrolment of seventy-five on Monday, numbers gradually built up to a maximum of one hundred and one in Ayr, while Home Hill began with sixty-five and finished with a maximum attendance of eighty-five. Just where can you fit so many children and teachers in a small church hall? Run a V.B.S. and you will soon find out! Well, after a week of Christ-centred meetings (and for many children this would be the only time each year they hear Jesus' name), the children eagerly waited for Saturday night to come so they could show Mum and Dad what they had learnt during the previous week.

And how wonderful it was to see so many non-Adventist adults in our own church hall! Loud were the praises heaped upon the good ladies of the Ayr and Home Hill churches (plus our pastor, of course) for their fine effort for the children of the Burdekin communities.

So satisfied and blessed were the workers that they are already talking about what to do for next year's "Happy Holiday Hours." May God bless them and watch over and water the seed sown this year, that in days to come there may be in this area a fine harvest for His kingdom.

## ADVENTIST VEGETARIANS BREAK WORLD RECORD

Seven Adventist vegetarians broke the World Marathon Record on August 26 at Santa Monica City College, running 258 miles, 1,248 yards to break the old record (listed in Runner's World) of 257 miles, 470 yards. Average time per mile for the 24-hour marathon was 5 minutes, 34.1 seconds.

Since the previous record was set by the Appalachian Athletic Club in 1972, 100 relay teams have tried to break it.

Because Adventists do not participate in regular track and field events (these usually fall on Friday night and Sabbath), it is felt that they can conscientiously compete against an established world record.

It is hoped that future Adventist teams of both men and women will attempt to break other records on the same basis, and demonstrate what sound living habits and a vegetarian diet can do.

Los Angeles Channel 4's news announcer summed it up when he said, referring to the achievement, "It goes to show what clean living and a vegetarian diet can do. It enables men to run faster and longer."



A group of children proudly display some of the crafts they made at the V.B.S.



From Indonesia Comes . . .

## A Man with a Mission

MRS. P. CHESTNUT, Communication Secretary, Dundas Church, Greater Sydney

PASTOR SAMMY LEE has arrived in Sydney. After only being here for three days, he heard that he already had a well-known name. (Most Sydneysiders are at least familiar with the name of Sammy Lee, well known in the night club and entertainment life of Kings Cross; he died a few months ago.)

But our Sammy Lee is a man with a different mission in life. At his own expense he has come to Sydney with his wife and family to attend Macquarie University in 1976. Also at his own expense he will study there for four years to obtain his M.A. degree in English.

Because of the great need for English teachers in his country, he will return and head up that department at Mount Klabat College in North Celebes, Indonesia. Pastor Lee said that being able to speak English is an entering wedge to the Moslem population, because they want to learn the language for trade purposes.

Pastor Lee's first Sabbath in Sydney was spent at Dundas church, where he was the

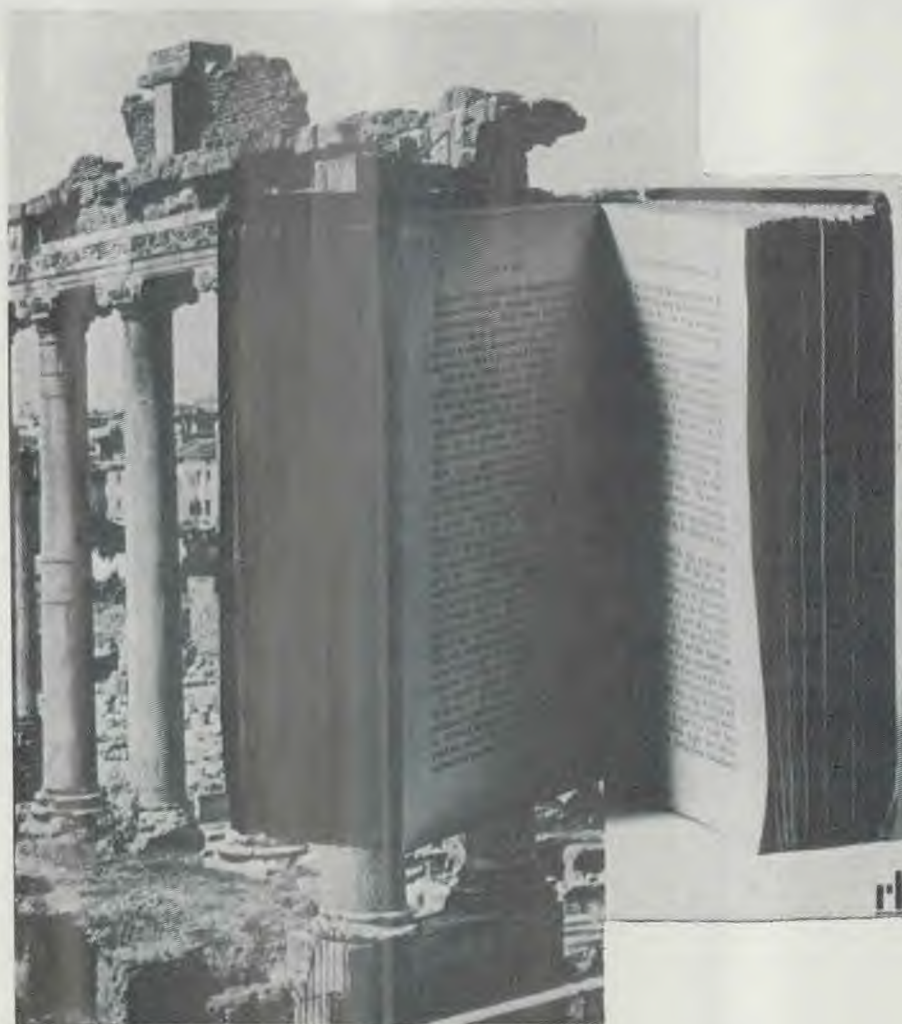
guest speaker for the mission news segment. He told us that he graduated in 1962 from Indonesia Union College. From 1967 to 1970 he worked as an evangelist in Sarawak, Malaysia, and preached in the Dyak language through Radio Malaysia, Sarawak.

He was the pastor-evangelist in South Minahasa Mission in the Celebes. In this mission there are 12,000 church members in a population of 600,000, which is one in every fifty people. This sounded encouraging until we learnt that overall in a population of 130 million in Indonesia, of whom 90 per cent are Moslems, we have only 40,000 Adventists. It is evident, however, that God has blessed Pastor Lee's work, because 700 souls have been baptized through his ministry.

We wish Pastor Lee and family a happy time in Sydney, and trust that his studies will progress to a successful conclusion so that he may return to his country to serve God further.



Pastor and Mrs. Sammy Lee and their two children outside the Dundas church, N.S.W.



## IN PRINT AGAIN! SKETCHES FROM THE LIFE OF PAUL BY ELLEN G. WHITE

This most helpful book was first made available in the early summer of 1883, bringing to the church important matters dealing not only with the life of the apostle, but also with his teachings. The thirty-two chapters of this book bring out many points not mentioned in the New Testament account of Paul's ministry—over 750 to be exact. This detailed story of Paul will be welcomed by close students of the Spirit of Prophecy.

Pastor George I. Butler was president of the General Conference when this book first appeared. After reading it he stated, "There are passages in it which touched our hearts deeply . . . we finished its pages with an increased admiration for the character and life of this devoted apostle."



This new printing is a facsimile copy of the original—only the preface and index are new. Every church member will wish to add "Sketches from the Life of Paul" to his library of the writings of the Spirit of Prophecy. Cloth \$5.50.



Some weeks ago when we closed the "Letters to the Editor" correspondence on the relationship between salvation and the keeping of the law, we indicated that in due course we would be publishing an article written in response to the original "Opinion" segment that sparked off the debate. This is that article.

# THE KEEPING OF THE LAW

JOHN V. OAKLANDS

THE OPINION article by Kendall Hopkins, "We Are Not Saved By Keeping the Law," published in the June 23, 1975, issue of the AUSTRALASIAN RECORD, occasioned this article. Of course I'm sure we would agree that the keeping of the law is an essential salvation response. The keeping of the law and our ultimate salvation can hardly be separated. On the other hand, however, I think that we also need to keep in mind that the law can have more than one purpose, and that we are saved as we relate to those purposes. Furthermore, it would also seem to me that a careful reading of Kendall Hopkins' OPINION indicates the need of qualifying our use of the terms "law" and "commandments," not only in a salvation context but also from a Biblical point of view.

In the first place, the term "law" as used in the Scriptures reveals a very broad connotation. I find it used in at least the following ways:

1. **The Ten Commandments.** Ex. 24:12. This is the only Old Testament passage where the Ten Commandments are referred to as "law." There is possibly one other such passage, in the New Testament, Rom. 7:7; but this could also fall within the second use of the word "law."

2. **The Pentateuch (or the Five Books of Moses).**

- (a) Luke 10:26, 27 quotes Deut. 6:5 as the law.
- (b) John 1:45 states that Moses, in the law, wrote concerning Christ.
- (c) Luke 24:44, where Christ Himself refers to the threefold division of the Hebrew Scriptures into "the law of Moses," "the prophets" and "the Psalms."

3. **The Old Testament.**

- (a) John 10:34 quotes Psalm 82:6 as from the law.
- (b) 1 Cor. 14:21 also quotes Isa. 28:11, 12 in terms of the law.

It should therefore be clear that the expression "law" has wide semantic use in the Bible, and that there is need of precaution in its use for the Ten Commandments. The context must always be taken into account when we wish to expound upon its precise meaning.

## Two Main Terms

In the Old Testament, there are two main terms which the K.J.V. translates "commandments"; namely, *dabar* and *mitzwah*. *Dabar*, an interesting little word, often used by Jeremiah, more generally has the meaning of "word" or, especially as a covenant term, "promise." It is found no less than 1,084 times in the

Old Testament, which means that it is a rather common expression. In Ex. 34:28; Deut. 4:13; 10:4, it is clearly used of the Ten Commandments. However, in the K.J.V. of Joshua 8:8, it has reference to the Lord's "commandment" to burn Ai. In 1 Sam. 15:11, 13, it applies to Saul's disobedience to certain instructions from God.

So here we have evidence that "commandment" does not automatically refer to the ten.

The more common word for "commandment," *mitzwah*, is clearly used in Ex. 20:6 for the Ten Commandments. But it has other connotations, too:

1. Lev. 27:34 clearly indicates that all the instructions found in the Book of Leviticus are the Lord's commandments.

2. Deut. 30:10 refers to the commandments written in the book of the law, possibly the Book of Deuteronomy itself. Some would even say it refers to the Pentateuch and all the commandments of God therein.

3. Ezra 9:10 applies this same term to commandments relating to the possession of the land of Canaan by the Israelites.

4. 2 Chron. 29:25, an interesting use of *mitzwah* to the commandments of God relating to Levitical musical groups.

There is one other key passage which should not be overlooked here: Prov. 6:23. According to Hebrew poetic forms, *commandment* parallels *law*, indicating that they were used in a similar way by Old Testament writers. Perhaps, as my Andrews' professor pointed out, they should not be considered as synonyms but as "parallelonyms." Doesn't that give a broad and deeper meaning to *mitzwah*, the commandment of the Lord to His people—His law?

In the New Testament, Mark 7:9, 10 employs "commandment of God" for both the fifth commandment of the Decalogue and Ex. 21:17. In John 10:18; 12:49, 50, Jesus speaks of the commandments He had received from His Father. In Heb. 7:5 we have reference to the Levitical commandments concerning tithes.

All this goes to show that the word "commandment" as used in the Sacred Scriptures has a very broad meaning and conveys certain concepts which we need to ponder. We should therefore be careful in applying the term to the ten, even in the New Testament. The context must decide for us, along with many other aspects, such as the historical occasion, the point under discussion, the theme of the book in which we find the term, and then, the case in point, its relation to the plan of salvation.

## Issue Is One of Perspective

The issue of salvation by keeping the law seems to be one of perspective and dimension. For example, if we are saved by keeping the law, as Kendall Hopkins says, then are we also saved by baptism (1 Peter 3:21)? Perhaps a part of the problem is also involved in what we mean by being saved. In Rom. 3:20, for example, Paul declares that "by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." For me this says that salvation by the keeping of the law is an impossibility. It also states one of the purposes of the law, to point out sin (compare Rom. 5:20). Another purpose would be to reveal Christ (Rom. 10:4) and to lead us to Him. (Gal. 3:24.) Note that with reference to this text Ellen White fully understood the broad meaning of the word "law." (See 1 MS, pages 274, 275. S.D.A. Bible Commentary, Vol. 7A, page 1109.)

Let me illustrate what I mean. James refers to the law as a mirror (1:23-25). A mirror might show us the dirt we have on our face, but do we then take that mirror and use it to remove the dirt? But we do have to be clean, so we take a little soap and water to wash away the dirt. The same is true of the law. It reveals our sins and our need of applying the blood and merits of Christ for cleansing. If you call that being saved by keeping the law, that is up to you. I prefer to call it salvation through the application of the blood, merits and righteousness of Christ, and that through faith in Him and by His grace I might remain clean before that tell-tale mirror.

The problem is, and it was the legalistic issue of Judaism in Paul's day, that if we wish to be saved by keeping the law, we have only one alternative. We must keep it to perfection, without making one slip. (Gal. 3:10; James 2:10.) But no one except Christ has ever done that. In fact, according to John, we are deceived if we say we have no sin. (1 John 1:8.) We will always be in need of the eternal mercy of God. (Ps. 136.) How then can I possibly be saved by keeping the law, which is so deep and broad?

Naturally, to throw the mirror away doesn't solve the problem, either. But, as Luther put it, how can I pay with one cent my debt of one million dollars—if I have even one cent! But Jesus has paid the debt, and in His great love offers me additional riches. (2 Cor. 8:9.) Then it is all a question of grace through faith in the Saviour. (Eph. 2:8.) He has all power in heaven and in earth to cleanse us and keep us clean before that great



mirror and thus to vindicate the cause of His Father against the accusation of the devil. Our part? Choose to obey God from right motives and through faith in the power and merits of His Son, our Elder Brother, and with His help, do all in our power to keep His commandments in the fullest sense of the term. There will be deficiencies. There will be daily repentance and confession. But Jesus Himself will make up for these deficiencies with His own divine merits. ("Selected Messages," Book 1, page 382).

We must extend the hand of faith, accept the cheque Christ offers us drawn on the security of heaven's bank, cash it and use the money wisely. Am I saved by keeping the law? It is written: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

"Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.



## LETTERS to the EDITOR

**PLEASE NOTE:** Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be sub-edited to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original.

Pseudonyms may be used for publication, but the original must have the full name and address of the writer.

Letters published may not necessarily represent the ideals or the teachings of the denomination; such are found in our editorial, devotional and news columns.

### Vegetarian Dogs?

Dear Editor,

I wonder if anyone can help me to put my dogs on a completely vegetarian diet? I don't need persuading that it's possible—I'm sure it is; and my dogs eat very little meat. Indeed, one is a good candidate for vegetarianism, and will eat anything in her bowl whether it contains meat or not, but the other is more of a problem.

I just hope that someone who has already reared healthy vegetarian dogs could let me have the ingredients of the diet to save me a lot of time in experimenting.

I think it's a bit silly to allow my dogs to eat meat when I refuse to eat it myself—and please, readers, don't write in and tell me dogs have to eat meat. God

# LEAVES FROM A MISSIONARY'S DIARY

MOLLY RANKIN

July 29

"Is that her? That woman has green slacks on. Oh, look, there's one with a great-coat on."

"No, that can't be her. She says she is fat and will be wearing a green slack suit and have a cherry-red suitcase."

We were all lined up at the airport, the whole family, including Esther and Osopha and Benave and Igen. And then there was Pastor Jorgensen, who happened to be waiting for a plane to take him off somewhere, and Pastor and Mrs. Hawkes, who were there to wave him good-bye. Each one of us was eyeing with interest the passengers as they disembarked from the Moresby plane, but no one seemed to fit the description that Peggy had sent of herself.

And then we saw her, this American girl with whom I had been corresponding for so long. There could be no doubt that she was Peggy or that she was American. She had camera and shoulder-bag straps over her shoulder, and in her hands she carried string-bags, camera bags—the works. I took a few steps forward and said, "You could be nobody else but Peggy Wallace."

Immediately Peggy dropped all her hand luggage as we embraced and she shed a few tears and murmured into my ear, "Oh, Molly, I cannot tell you how glad I am to be here. You will never believe just how the Lord has blessed in this trip."

Peggy was just bubbling over with praises for the Lord, and as I introduced her to the rest of the reception committee, she was telling us the story. She had got donations of more than a thousand dollars' worth of medicines from doctors and from her hospital in America. She had worried about how she could transport so much medicine, but she had contacted the airways, and they had arranged to carry it free to the mission field if she would write a story for their magazine. And the medicines had arrived in Goroka without one cent freight being paid.

But of course, her bounties did not finish at medicines. When we got her back to the transit house at Goroka, she said, "Molly, I just cannot wait. I must unpack." I sat staring as she unloaded her bulging suitcase. There were lengths of material for almost everyone on the station, books for Ian, toys for the children, baby clothes for Ellen's expected baby. Everyone had been remembered by this big-hearted American girl.

Just then I glanced at Osopha. I smiled and whispered, "Son, close your mouth."

"Oh, sorry, Mum." He licked his lips, smiled, closed his gaping mouth—but the look of bewilderment remained. "Mum, why has she brought all that stuff?"

Why? How could I explain to this young Papua New Guinean that this woman was fulfilling the dream of a lifetime? Since childhood she had donated to missions, read mission stories, dreamed of being a missionary, and now she, personally, was NEEDED in the mission field, and she had gone into debt, left her husband and family, to respond to the need.

How could I explain to him the feelings of people in the homeland all over the world? That anyone would do the same if they had the same opportunities!

"She does that because she loves the people of Papua New Guinea."

"Oh, I see," he said.

But he didn't.

didn't create anything that had to eat meat.

And for those readers who will say I'm wasting space with my petty problem and cannot understand my concern, I say Christians should take good care of their pets, and one good balanced meal a day

and a warm, dry place to sleep, is not being stupid and sentimental.

I'm sorry this letter is so defensive, but I've had lots of experience in defending my animal-loving views, even, I'm sad to say, among Adventists.

(Concluded over page)



## LETTERS

(Concluded from previous page)

Compassion should not be reserved for people only, but for every creature under God's heaven.

Mrs. G. J. Crook,  
New South Wales.

## Let's Have It

Dear Editor,

With reference to "A Woman's Magazine," RECORD 20/10/75, that would be the best suggestion I have heard since my husband said, "Marry me."

Can I be the editor-in-chief? Joking, of course!

But as "His" suggested, there's lots and lots of things that could go into such a magazine. Just a few suggestions: recipes, problem corner, childcraft (with all the wonderful advice from Mrs. White), spiritual articles (even those from the SIGNS if we are going to give this to non-Adventist women), dress-designing and dress-making, interior decorating, soft furnishing and upholstery, and on and on.

I can think of a dozen women friends to whom I could send it right now.

And right now is the time to think seriously about it. There is a writers' seminar being offered in the Summer School at Avondale this year, and judging by the myriads of letters, articles, etc., that women write to the magazines, they just love writing. I do. I've just won a half-scholarship to study writing at Stott's, so I'll need something to practise on, won't I, Mr. Editor!

Anyway, it's a great suggestion and we have some wonderful women writers—any one of whom would make an excellent editor. So let's have it.

Budding Author,  
New South Wales.

## The Forgotten Minority

Dear Editor,

When people are blind, they get help and sympathy from almost everybody—and rightly so. When people are deaf, they get impatience (Why don't you listen?), and an implied inference that they are mentally deficient—and wrongly so.

Considering that many people are hard of hearing, should not those with normal hearing try to help them? Clear enunciation and articulation from the rostrum would be of inestimable benefit to those who are straining to follow what is being said.

Sometimes a church possesses an apparatus (good, bad, or indifferent) to magnify the speaker's voice, but it may be a treacherous help. Anticipating magnification, a speaker may be using a conversational tone, but the microphone, apparently, is not always switched on. Other speakers often ignore it altogether.

To make an appeal: 1. Please don't give rostrum positions to those who make no effort to be heard. 2. If there is a microphone, see it is switched on, and use it. 3. Always remember there are some

who can't hear soft and dulcet whispers. The poor unfortunate deaf ones do want to follow what is said. And what help can they get from a sermon when they lose the thread? Remember there are more hard-of-hearing people than some imagine. But they are sensitive and don't broadcast it.

One of the minority,  
Victoria.

## AN ISLAND SAFARI

(Concluded from page 5)

a teacher to care for the children who wish to attend a school. The Gilbert and Ellice Mission is desperately short of the two ingredients necessary to carry on a successful programme—workers and the money to pay them. That is why we are doing all in our power to develop Kauma Adventist School on Abemama to prepare the youth of the Gilbert and Ellice Islands for further training for the Master's service.

The Thirteenth Sabbath Offering this quarter means so much to us as it provides a solution to the development of this much-needed training institution. How I wish I could come into each of your Sabbath schools and impress on you personally how much this offering means to us in these isolated atolls of the Gilbert and Ellice Mission!

(To be continued)



## 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. Correspondents are reminded that wedding details must be limited to ninety words and obituaries to one hundred and twenty words.—Editor.

**BROWN—STOUT.** Until Sunday the 26th it had rained twenty-two days in October, but on this day the sun shone clear and strong to join the friends of Neeltje Maria Stout and Ivan Malcolm Brown in wishing them God's richest blessing as they united their lives in marriage in our Dandenong church, Victoria. Both have been very active in church work, and as their lives are united, we are confident many more people will be influenced by their Christian warmth and dedication to the service of their Lord.

E. G. Conley.

**DEED—FRASER.** On Sunday afternoon, November 2, 1975, Edward James Deed met his bride, Alexis Joy Fraser, at the marriage altar of the Warburton church, Victoria, and there they were married. A large group of friends and relatives, both at the church and later at the church hall, gathered to wish the bridal couple much of God's blessing. Ted is the son of Mr. and Mrs. A. A. (Bert) Deed of Melbourne, and Lexie is the daughter of Mr. and Mrs. G. A. (Alex) Fraser of Warburton. These young people, who are denominationally employed, will establish their Christian home in Warburton. God will bless their united service.

R. H. Parr.

**HOFFMAN—WARD.** On September 21, 1975, two happy young people met in the Maryborough church, Queensland, to pledge lifelong loyalties. Warren Hoffman and Heather Ward are comparatively new members of this church, but their dedication to Christ is an inspiration to all who

know them. That God will richly bless their united lives is the prayer of all who witnessed this happy marriage ceremony.

B. C. Grosser.

**MALKEIWYCZ—KONT.** John Malkeiwycz of Collie, Western Australia, and Aleda Evelyn Kont of Perth, Western Australia, were united in marriage at our Mount Lawley church on Sunday, October 19, 1975. Both of these young people love the Lord and have made Him a third partner to their union, and so they commence life together with a definite advantage. We wish them Heaven's richest providences as they set up home in the metropolitan area of Perth.

W. R. Sleight.

**SPEERS—REYNOLDS.** On October 8, 1975, Allan Gregory Speers and Jeanne Margaret Reynolds were united in marriage in the ornate and beautiful chapel at the Monash University, Victoria. Both Gregory and Jeanne are members of the Mont Albert church, and the prayers and best wishes of the parents, relatives and friends who assembled to witness the sacred service go with them as they establish their Christian home.

A. P. Dyason.

**STACHERSKI—KORNER.** The John Flynn Memorial church, Alice Springs, Northern Territory, was the scene of a pretty wedding when, on September 7, 1975, Christopher John Stacherski and Christine Phillis Korner exchanged marriage vows. As Christopher and Christine make their home in the heart of Australia and they allow God first place in their hearts, they can be assured of the precious blessings of the Lord.

H. G. Josephs.

**WHITE—TOWNEND.** The last Sunday morning of winter was filled with sunshine as Darralyn May Townend, eldest daughter of Brother and Sister Brian Townend of Wahroonga, walked down the aisle of the Thornleigh Seventh-day Adventist church, New South Wales, to be married to Leslie Francis White, son of Mr. and Mrs. G. H. White of Mackay, Queensland. The wedding of Darralyn and Les on August 31, 1975, marks the beginning of a life together in service for the Master. Les will continue his B.A. Theology course at Avondale College, and Darralyn her teaching at the Avondale Primary School. May God richly bless these two young people.

W. R. Cross.



**ATTWOOD.** William Stanley Attwood was born in Rockhampton, Queensland, on March 19, 1910, and quietly passed to his rest at Warburton, Victoria, in the early hours of Friday, October 17, 1975, after several months of poor health. He was laid to rest in the Lilydale Lawn Cemetery, Victoria. In 1938 he accepted the teachings of the Adventist Church under the preaching of the late Pastor E. G. Whittaker, and the following year was married to Edith Ellen Clarke. Our brother gave good service working for twenty-five years at the Warburton S.H.F. factory. Pastor H. W. Kingston and the writer directed Sister Attwood, her son Barry, and daughter Maree (Mrs. D. West) with their families and friends to the great day of reunion made possible through Jesus Christ our Lord.

J. P. Holmes.

**DERMER.** Faithful to God, loyal to her church, and dynamic in her witness of what faith in Christ can do in spite of adversity, Mary Katherine Dermer, aged seventy years, beloved member of the South Perth church, Western Australia, peacefully passed to rest on October 6, 1975. During her months of sickness, all that was humanly possible was done to save her life. As the moment approached for this dedicated mother in Israel to fall asleep in Jesus, her expressions of concern were for others not within the fold of God. Now that she is at rest till the return of the Lord, we convey to the respected loved ones not of our faith our Christian condolences as we bid them look up and prepare for the soon-coming reunion morning.

G. I. Wilson.

**FISHER.** Mrs. Emma Fisher, the beloved mother of two daughters, Isabelle and Gweneth Fisher, peacefully passed to rest after a prolonged sickness, on October 2, 1975, aged eighty-four years. Baptized during Pastor G. Burnside's evangelistic mission in Perth, she joined the Queens Park church, Western Australia. A keen supporter of the Voice of Prophecy, Sister Fisher and her two daughters collected stamps and contributed quite substantial funds to keep the message on the air. She was privately interred at



the Karrakatta Cemetery on October 6, 1975. Words of assurance of Christ's return were conveyed to the two daughters, who must now await the coming of the Lord and the resurrection morning.  
G. I. Wilson.

**SAMS.** After a considerable period of illness, George Charles Sams passed to rest at the Allandale Hospital, Cessnock, New South Wales, on October 1, 1975, aged seventy-six years. He was born in East Maitland, grew up and worked in the area most of his life. A faithful workman, he served the Hunter District Water Board for forty-four years prior to his retirement. He was laid to rest in the Avondale Cemetery on October 3. He is survived by his wife Queenie, daughters Norma (Johnson) and Faye (Jupp) and son Edward. To these we extend the assurance of God's love and the comfort of His promises.  
R. G. Douglas.

**SCOTTON.** Elmer (Dick) Scotton of Armidale, New South Wales, quietly passed to his rest at Armidale Hospital on September 30, 1975, aged eighty-five years. He was the husband of Florence, and the father and father-in-law of Arthur and Irene of Dumaresq, Joyce of Warrunga, Laurel and Les Spark of Croppa Creek, Owen and Verna of Arding, New South Wales, and Phyllis and Dr. Errol Thrift of Warburton, Victoria. While conducting an evangelistic campaign at Armidale in 1939, it was the writer's privilege to lead Brother Scotton and his family to embrace the third angel's message. His loyal, cheerful and charitable spirit always testified in favour of his Lord. Words of comfort were offered at the church and graveside services by Pastor C. A. J. Ogg, Brother Cyril Evans and the writer. "Blessed are the dead which die in the Lord." O. K. Anderson.

**FLAT TO LET.** 2-bedroom flat to let. All bedding, crockery, etc. supplied. No pets. Available from December 16, 1975, to January 26, 1976. \$22 a week. Write to Miss L. Wareham, 2/2 Elm St., Hampstead Gardens, S.A. 5086.

**ON PARADE!** Calling all ex-service personnel of any force or country who served in Vietnam, Korea, World War 1 or 2 (or Boer War) or anywhere, to the First Reunion in the Warrunga Activities Centre on Sunday, December 21 at 1830 hours. Come and relive again those traumatic days for a time of fellowship and fun. Bring your wife or husband and some original piece of uniform or equipment. Cost—\$1.00 per family, plus plate of food. For further details contact:

Ex W.O. 2 L. A. Gilmore,  
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The Warburton Sanitarium and Hospital is in need of the services of two nursing sisters to serve in our 31-bed medical, obstetric and surgical hospital. Applications are therefore invited from those wishing to dedicate their services to the work of the church in ministering to the sick. Comfortable accommodation is provided in an ideal setting. Would applicants please furnish two references and state age and experience. Please address applications to

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Divine Service—11.15 a.m.  
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Official Organ of the  
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY  
ADVENTIST CHURCH

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ADVENTIST CHURCH

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## FLASHPOINT

- ✧ "JUST IN CASE you have lost that envelope that you put in your pocket at Avondale a few weeks ago, . . . I will just give the details again." So writes Mary Stellmaker. As if I would lose anything so important! Lose it, I didn't. Forget to take it out of the pocket, I did. However, be it said to my everlasting credit that three days before the arrival of Mary S's letter, I did, when trying to retrieve a little loose change in the same pocket, haul forth into the light of day THAT envelope, and I give you the details written on same herewith . . .
- ✧ There's going to be another Fly-in at Avondale. Last year was the first-ever Fly-in in the history of the Australasian Division, and we reported it in these pages. So successful was it that Cooranbong air strip will play host to planes, denominational and private, on the long week-end of January 23-26, 1976. The official word goes something like this: "An invitation is extended to all persons interested in the use of aircraft for the proclamation of the three angels' messages." Beautifully put, Mary. It is expected that this Fly-in will be bigger and better than the first. If you are coming, better let them know. Drop a postal (as the Americans say (ugh!)) to the Adventist Aviation Association, Box 7, Cooranbong, N.S.W. 2265. No Concorde by request. Too noisy.
- ✧ Heh! Heh! Heh! (which is supposed to represent a chuckle, but my chuckles don't sound anything like that). I'm just looking at something else from Mary Stellmaker's letter. She sends a photostat of a letter which came to her indirectly from Mr. Ray Faull, the headmaster of the Murwillumbah Adventist High School. It came from the Government Stores Department of N.S.W., and was addressed to "Five Day Adventist School," which evidently shows that somebody down in bureaucracydom (like that word? Made it up myself!) has given up smoking and connects the 5-Day Plan with the Seventh-day Church. Or is it the Seven-Day Plan and the Five-day Church?
- ✧ Watch out, Pastor Fagal and Pastor Vandeman. A new TV star has been born. It is none other than Pastor Rex Tindall (Hi! Rex!) of the L.A. Department in South Queensland. They've got a teeny-weeny problem with their Appeal for Missions up there, because they have to squeeze the whole campaign into two weeks (three week-ends) according to governmental regulation. That meant they had to put their heads down and go for their lives, so they thought a little advertising on the nature of the Appeal might do some good. Pastor Rex went on Channel O in Brisbane in "Crooke's Half Hour" and stayed on the air for ten minutes chatting on about mission work in Papua New Guinea (where Pastor T. spent many a fascinating year), and the compere even held up the Appeal for M. magazine and told the people all the right things. Channel 7 will also advertise the campaign with fourteen 10-second spots. And how do I know all this? I received a letter signed: "R. Tindall, Dazzling New TV Star."
- ✧ In our first item we had a note about the Aviation Association. So you think this is a gimmick that is an expensive way of doing things? Well, on Sabbath, October 18, of this year of grace, the first-fruits of Aviation Evangelism (as they call it) were harvested when Mrs. Ryan was baptized at Narrabri in western N.S.W. As it operates out of the Cooranbong air strip, you'd expect the Communication secretary to know a little about it, and she does. Says Com.-sec. Mary Stellmaker, "There are many more interested, and we believe that more baptisms will follow."
- ✧ Oh, dear! We listed the name of Ken Brown as having completed his training (among all the rest) at the Sydney Adventist Hospital and it should have read KEN BACON. The fault was not ours (I hope—can't imagine it would be; it surely would be the first-ever. Thank you for thinking so, anyhow). Sorry Ken Brown, er . . . Bacon.
- ✧ From North New South Wales came the word that their president, Pastor R. V. Moe, would accept the call to the presidency of Western Australia. North New South Wales has selected a man from their own field to come into the vacant chair. He is Pastor Athal Tolhurst, an inter-Union evangelist who brings with him a plenitude of experience in fields of evangelism and church organization. Welcome to the worries of the presidency, Pastor Tolhurst.
- ✧ Why is the Signs Publishing Company always advertising for staff? Well, apart from having an expanding programme (we know nothing of any recession here), some of our choicest men are carried off to other responsibilities. Like, for instance, Hedley Anderson, one of our key men in graphic arts, and a printer too. He's been called to manage the Rarama Press in Fiji. That's why we're interested in two lithographic printers. If you'd like to join us in Warburton, write to the manager here and he'll give you details.
- ✧ Timor, just about our nearest neighbour, I'd think, has been having some trouble lately, as you may have read in lesser news media than the journal you now hold in your hand. The plight of the residents of Timor has been difficult, and Pastor R. H. Abbott, Division L.A. director, has this story . . .
- ✧ "A phone call from the Division L.A. Department to the Department of Immigration elicited the information that the first plane-load would be arriving at 10.30 p.m. on August 28. I interviewed the people next morning at the Cabramatta Hostel. Greater Sydney took over from there, and under the leadership of Pastor H. W. Gunter and Miss Nonie Hedges, were able to distribute a number of cartons of warm clothing and, at the same time, make very helpful contact with the Red Cross. Further refugees were flown down to Melbourne, and our welfare workers there were able to visit the Nunawading and Springvale Hostels and provide more much needed warm clothing."
- ✧ "Finally, brethren . . .": The first person to eat herself out of house and home was Eve.