



ROTARIANS AND ADVENTISTS COMBINE IN . . .

BUILDING BRIDGES OF FRIENDSHIP

HARRY G. RICHARDSON,

Communication Secretary, Cabramatta Church, Greater Sydney Conference

THE ROTARY FOUNDATION is constantly arranging Group Study Exchange Programmes throughout the world with the express purpose of promoting international understanding and goodwill between nations. The study teams are composed of five young business and professional men led by a Rotarian, and the entire group is hosted by the receiving district. They follow a carefully prepared study programme designed to give them an understanding of the economic, cultural and institutional life of the host country.

Rotary Clubs in Sydney have recently hosted a study group from Orlando, Florida, U.S.A., for six weeks. Among this group was a young Baptist minister, Pastor Kenneth H. Smith, Senior Minister of the Killarney Baptist Church in Winter Park, Orlando, with a congregation of over 1,100 members. He is the author of many religious articles, and is currently writing a book entitled "Preacher, Do You Ever Hurt?" In 1976 he was voted "one of the outstanding young men in America."

Cabramatta church was fortunate to have the privilege of hearing this dynamic American preacher on Sabbath afternoon, April 16.

Pastor Smith spoke to a well-attended Young People's meeting on the subject, "How to Make Jesus Christ Come Alive in the Twentieth Century." A delightful musical programme was arranged and presented by our minister, David Crabtree and his wife Narelle, accompanied by the "Sovrin Singers," those unchallenged masters of beautiful harmony so well known in Greater Sydney.

Pastor Smith said that he was no stranger to Seventh-day Adventists. "In my city you have one of the finest medical institutions in the world—the Orlando Sanitarium, which is the largest in Southern U.S.A. Many of my



Pastor Ken Smith from Orlando, Florida.

congregation are patients in this fine hospital from time to time, and I have participated in your church's activities. Your church is near my church and our respective congregations share parking-lots on Saturdays and Sundays. It works out quite well for us, having the Adventists nearby," said Pastor Smith.

Pastor Smith was introduced by local businessman and past president Ted Ingall of Cabramatta Rotary Club, and chairman of the Group Study Exchange Programme.

The Mayor of Fairfield, Alderman Warren Colless, was in attendance, as well as other local businessmen. Pastor Smith based his sermon on Luke 15—the chapter of the "lost" items, the lost sheep, the lost coin, and the lost son. Pastor Smith urged us to give greater service and become more involved in our community in telling the good news of a crucified, resurrected and soon-coming Saviour to the perplexed and lonely in our midst. In this way Jesus Christ will come alive in the twentieth century.

At the conclusion of his sermon which was crammed with many real-life illustrations and personal experiences, Pastor Bill Sleight presented the distinguished American pastor with a suitably inscribed copy of Mervyn Maxwell's new book, "Tell It to the World." Similarly inscribed copies were also presented to the Mayor, Alderman Colless, and Mr. Ted Ingall, thus building further "bridges of friendship" at home and overseas. ##



From left: Pastor Sleight, Pastor Smith and Mr. Ted Ingall, Group Study Exchange chairman.

Photo: H. Richardson.

AT CAMP MEETING—A TRAGEDY

J. T. J. BANKS, Communication Director, South Australian Conference

JUST SEVEN DAYS after the official opening of the South Australian Convention Grounds at Morphett Vale, 1,500 people gathered in the big tent for a memorial service for six young people who were killed in a plane crash at approximately 7:20 p.m. on Sunday, May 15.

The weather for the first few days before camp was typically Adelaide winter—rain, wind, cold, mud. But when Sunday—day three of camp meeting—dawned, the weather was unexpectedly pleasant. During the morning, fifty-five excited Seventh-day Adventist young people gathered at Adelaide airport awaiting their thirty-minute flight to Kangaroo Island. Four light aircraft had been hired to transport them. One was a twin-engined Aztec, another a Beechcraft Bonanza and two Cessna 210s.

On arrival on the Island, eleven hire cars and a map were provided by the Adventist Youth Club, outlining the route and various places of interest.

The first flights back to Adelaide commenced at 3:30 p.m. and continued after sunset, as three of the pilots were licensed to fly at night. Young people began arriving back at the convention centre, expressing their enjoyment of the whole day's outing.

First News

As the evening wore on, more young people returned. News of the tragedy was first heard on the radio at 9 p.m. Later that evening, a list was drawn up of the young people who did not return and who were victims of the crash: Most of the campers learned of the plane crash the next day at the early morning meeting when Pastor Parmenter, Australasian Division president, made the announcement and conducted an appropriate devotional service.

At 10 o'clock on the last Friday morning of camp meeting, a memorial service was held that will long be remembered. Pastor E. J. Hursey gave the life sketches of Raewyn Adelaide Sparks, aged twenty-two years, and Edwin Oakland, aged thirty-one years. Pastor K. J. Moore gave the life sketches of Mark

Wegener, seventeen years, and Stuart Wegener, sixteen years. Pastor G. B. Agars gave the life sketch of the pilot, David Colin Reid, aged nineteen years. Pastor J. T. Banks gave the life sketch of Wayne Alvin Townend, twenty-one years.

Pastor S. M. Uttley read messages of sympathy from the General Conference president, the General Conference Youth Department, and the President of the Federal Government Senate, Senator Laucke, who, incidentally, was present to express his sympathy personally.

"Cheer up, my brother, live in the sunshine, we'll understand it all by and by," were some of the words of the ministry in song ably presented by four young men from the College Park Seventh-day Adventist church. Pastor J. Harris, Australasian Division Youth director, delivered a sermonette. He convincingly and movingly pointed the mourners and congregation to the glorious hope of the resurrection and the precious promises made by Jesus Christ our Saviour. In his address he suggested a name for the newly built youth hall on the convention ground as Youth Memorial Hall, and that six trees be planted as a living memorial to the six young people who died. This would offer a constant reminder of the brevity of life and the need for daily surrender.

Later that afternoon, relatives and friends, in inclement weather, gathered at the gravesides in Centennial Park Lawn Cemetery as Wayne, Mark and Stuart were laid to rest awaiting the soon return of their Saviour and Friend. The bodies of Eddie and Raewyn were cremated and the ashes flown to New Zealand for interment. The pilot was buried the previous day in a private funeral.



Pastor W. A. Townend, whose son Wayne was one of the victims of the disaster, speaks to a newspaper reporter.

Photo: courtesy The News.

Wayne Townend, youngest son of the South Australian Conference president, was himself president of the Adventist Youth Club for 1977. He personally and conscientiously spent many hours in organizing the outing for that day.

The media devoted much time to the event. During the week, more than 860 column-centimetres were printed in the daily papers, including headlines and whole pages, as details and photographs became available. The radio news service on every station also informed the public, and during the memorial service all four TV channels were present and included film in their evening news service.

All young people are sadly missed, but God, who knows the end from the beginning, who knows when a sparrow falls, who knows the pain of death, knows also that if we trust in Him He will strengthen and encourage us to see it through until we "understand it all, by and by."
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The wreckage of the Cessna 210 VH RPV in the hands of police and investigators on the morning after the fatal crash.

Photo: courtesy The Advertiser.



Mrs. J. Roberts and Pastor S. M. Uttley offer condolences and comfort to Max and Miriam Wegener (foreground) in the camp kitchen. The Wegeners, whose sons Mark and Stuart were killed in the crash, had come from Victoria to act as camp cooks.

Photo: courtesy The News.

ORDINATION



CLIVE BUTCHER, chaplain for Papua New Guinea University, Port Moresby, was ordained to the gospel ministry during the recent visit of Pastor Richard Barron, Associate Youth director of the General Conference, to Papua New Guinea. Pastor and Mrs. Butcher are shown with the ordination party, from left: Pastors Havannah Iabei, Youth director, Central Papuan Mission; Lui Oli, president, Central Papuan Mission; Lewis Lansdown, Youth director, P.N.G.U.M.; Clive Butcher, University chaplain, Port Moresby; Mrs. Dianne Butcher; Pastors Richard Barron, associate Youth director, General Conference; Lionel Smith, president, P.N.G.U.M., and Isaac Morimai, Sabbath School director, Central Papuan Mission. Around the Division, friends and associates of Pastor and Mrs. Butcher will rejoice to read of this call to wider service, and wish them well in their important ministry for the youth in Papua New Guinea. Photo: R. Gibbs. ##



Dr. Cedric Ward, teacher of the year.
Photo: Public Relations Dept., Andrews University.

represents being a top-notch educator as well as having a personal concern with the students' total well-being, and I can personally testify that this year's recipient, Dr. Cedric Ward, is a reflector of these qualities."

Also noted on this occasion was the fact that Dr. Cedric Ward had been teaching at Andrews for only one year, having spent the previous nine years at a sister college in Lincoln, Nebraska. In 1972 Union College also bestowed on him a similar award from the student body for his successful teaching.

A native of Nambucca Heads in New South Wales, Cedric Ward graduated from Avondale College with an educational degree in 1958, having been assistant preceptor in his final year. During his teaching at Longburn College in New Zealand from 1959-63, in his spare time he studied for and gained a B.A. in history from Massey University. Teaching full-time at Balmoral High School in Auckland during 1964-66 he managed to acquire an M.A. from Auckland University with honours in English history. In January 1967 Cedric and Verlie Ward with their children Eldeen (six) and Cherry-lee (two) set sail for America and a teaching position at Union College. In 1974 Cedric was awarded a Ph.D. in history from the University of Nebraska.

In reply to the many questions of what he thinks has brought these high honours his way, Dr. Cedric says simply that, "I enjoy teaching and the students I work with." ##

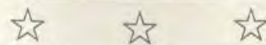
ANDREWS UNIVERSITY "TEACHER OF THE YEAR" TITLE AWARDED TO AN AUSTRALIAN

CLIVE HOLLAND, Australian at Andrews

AWARDS DAY on May 26 was the culmination of the academic year for the college section of Andrews University. Scholarships were awarded, with honours study and academic achievement recognized in a special assembly attended by faculty and students.

During the weeks preceding this occasion the Student Association officers organize and collect votes from a large

portion of the 3,000 students on campus as to their choice of the ideal teacher. Greg Hovanic, Student Association Vice-president, stated in the presentation to this year's recipient that, "the Andrews teacher of the year award carries with it many ideals of character. Some of these involve being concerned with the students' relationship with God as well as his own relationship with God. Of course it



IN ORDER TO LOVE OTHERS . . .

"IN ORDER TO LOVE OTHERS, WE MUST FIRST LOVE OURSELVES." That was the headline of a book review which I didn't read. I stopped at the headline because it hit me right where my conscience starts, and it took the desire to read the book review right away from me, because I felt it might be a let-down after that oh-so-promising heading. So what I am about to say is in no way purloined from the book review. It is, as pavement artists are prone to claim, "all my own work."

On the face of it, that is a startling thing to say, and we could think of high and holy reasons why it could be refuted, not the least of these being that a person who loves himself/herself is not likely to love others. Then, we could go on to say that those who love themselves are in great jeopardy, because they are likely to become more egocentric by the hour, and he who is truly egocentric ends up loving only himself and not giving so much as a hoot for the needs or wishes or welfare of others. But that does not end the matter. What that headline says is gospel truth, and I hope to win your approval in these few lines.

First, I have to say that this dictum—to love others, we must first love ourselves—is Scriptural. Jesus said we ought to love our neighbours as ourselves, which has by implication in the text that we must first love ourselves. If we hate ourselves, again by implication, we will hate our neighbours. Of course, the Word of God goes on to say that "no man hateth himself." But a mighty lot of them have a very poor opinion of themselves if you can gauge it by the way they love their neighbours.

Of course, we ought, as always, to define our terms. In this context, "love" surely means "having a deep regard and respect for." No man who has no self-respect is capable of respecting others. If a man has no self-respect, he will be content with living on a low and sub-standard level. He will be careless of God's evaluation of Him and heedless of the standard that God wants from Him. Every man who stoops to overt sin shows that he has no self-respect. No man who betrays his wife, who steals from his employer, who allows his mouth to be sullied with oaths or blasphemy, or no young person who hands his father a mouthful of cheek or who treats his/her mother with anything less than true respect, and no one who will lie to their parents or anyone else, has respect for themselves, and hence no true love for themselves.

Let me make it abundantly clear that when I speak of loving oneself, I do not mean by that that the one concerned must think of himself better than he ought; I am not imagining it to be a case of giving oneself airs and putting the nose in the air to give the impression that "I'm better than you; kindly don't speak to me unless you show due humility, and remember your place." Nothing like that at all. While we are enjoined to be truly humble, this does not mean that we must crawl around like so many worms and apologize to everyone we meet for the fact that we are cumbering the ground, and asking their pardon for being alive. Nothing in God's Word so much as suggests that.

On the contrary, the Scriptures teach that we ought to have a certain respect for ourselves as sons and daughters of God. Paul was humbly proud of the fact that he was an apostle of the Lord Jesus Christ. Peter likewise labelled himself, and it was a title that he gloried in. James called himself a servant of God. None of these men, by the very tone of their letters to the flock, thought in a derogatory sense of their high calling; they were not walking examples of men who hated themselves; they were too busy being ambassadors of Christ and delighting in the fact that they were called to do His work.

John preached the same gospel. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God. . . . And every man that hath this hope in him, purifieth himself, even as He is pure." 1 John 3:1-3. You get the sentiment of these verses, because the writing of John just oozes with the feeling that we are the

children of the Almighty. We can lift our heads high and recognize that we of all people are greatly favoured. All who have found the Christ are His brethren; is there a greater honour?

With this in mind, we ought to look life in the face with steady eyes. We can have a self-respect for ourselves, not for the good that is inherently in us, but for what Christ has made us! Not for the virtue that was born in us, but for what the mercies of God, through Jesus, have made us—members of His family. What a privilege it would be to serve the Queen in a personal way! Those who render her particular service on a personal level are admitted to orders of knighthood that are rare and splendid. But greater far is the honour to serve God on a personal level. And the honours that He will bestow upon us are not to be compared with those which an earthly monarch can give. God has gifts in store for them that love Him that beggar human description. What new name will He have for you? What will be the worth of that "white stone" which accompanies it (Rev. 2:17)? What would you trade for such an experience as that?

While I must emphasize that I am not preaching the false gospel of pride, I must emphasize that I am expounding the Biblical doctrine of self-respect. We—you and I—must recognize ourselves as members of a patrician family—sons and daughters of the Most High—by creation, by redemption and by adoption. He has left unexplored no avenue of gaining us as members of His own family. And we ought to hold our heads high because of this fact.

But we ought to recognize that, when we claim membership of that heavenly family, great responsibilities devolve upon us. No longer can you play fast and loose with the truth; no longer can you walk away from your just debts; no longer can you utter that careless oath; no longer can you pass by on the other side when there is someone in need, someone to be given help, someone who lies wounded and bleeding because of what the brigands of sin have done to him. Those who have espoused the cause of Christ are usurpers if they imagine that membership in the family of God confers untold blessings and privileges but no responsibilities. Rather, there are more responsibilities than ever to those who count themselves as children of God.

Thus far, I have tried to say this: As members of God's family, we ought to have our self-respect on the very highest level, thanks to what God's great Son has done for us; then, having recognized ourselves and our status in His scheme of things, we ought to accept the responsibilities that come with such a standing. It is only when we really know who we are (God's special family) that we can truly love our fellow men.

Many an organization is dedicated to charitable works; but only as we see men and women as potential members of His family also can we be motivated by the love of Christ and constrained to pass on to those less fortunate the charity of a compassionate heart along with the invitation to join God's family. Charity, excellent though it be, is no match for the love of Christ in the heart. Then charity will flow without measure, but there will be more to it; it will not be merely a feeding of the body that is wasted by famine or poverty, but a concern for the souls of men and women who, debilitated by temporal need or wallowing in the exuberance of luxury, are lost without a Saviour and hopeless unless they are introduced to Him personally and ushered into the kingdom of His grace.

Our problem is, too often, that we do not see ourselves as we ought. We are too prone to see ourselves as tiny ants on the outside rim of a vast universe, our lives meaning nothing, our life-span a shadow, our potential but minimal. We reckon without the marvels of God's grace, that He has exalted us to the status of members of His family. We ought not to downgrade ourselves in our own estimation. We ought to see ourselves as His special children because Christ has called us brethren. And having seen this in all its clarity, we are well equipped to love and serve others.

Robert H. Parr.

THE W.C.T.U. CONVENTION HEARS A "LECTURER OF CONSUMMATE SKILL" AS ...

TEMPERANCE CHAMPION VISITS AUSTRALIA

WYNSTAN DOWLING, Assistant Director, Temperance Department, Australasian Division

GUEST PREACHER at the World Convention of the W.C.T.U. (Woman's Christian Temperance Union), held in Sydney recently, was Pastor Bernard H. Kinman, associate director, Public Affairs and Religious Liberty Departments of the British Union Conference of the Seventh-day Adventist Church.

At the Convention Sunday morning service held in Sydney Town Hall, representatives from twenty countries heard Pastor Kinman's message, "The Christian in a Permissive Society."

For the Adventist delegates from several overseas countries, including New Zealand, and almost every Australian state, it was a proud occasion. Skilfully supporting the preacher, the Telaman Singers of Cooranbong provided a ministry of harmony that was greatly appreciated. Adventists were also highly commended for the church's positive role in the Temperance cause, and support for the W.C.T.U. in its aims and programmes. An Adventist, Miss M. Harry, of Hobart, was elected world president of W.C.T.U.

Pastor Kinman, born in London of Church of England parents, became an Adventist at the age of fourteen as a result of an Appeal for Missions contact.

"That's when I gave up smoking," reminisced Pastor Kinman. "I was smoking a pipe by then. One night when travelling home on a train from London I saw a reflection in the window of a silly clown smoking a pipe. It was

me, and I threw the pipe out of the window immediately and haven't smoked since."

First and Last

Pastor Kinman also recalled that he was just a lad when he had his first drink. "I climbed on to the family dinner table and took a sip of stout. It was dreadful. That was my first and last drink. I haven't taken any strong drink since."

When still only fourteen, Pastor Kinman commenced canvassing, and continued for four years before attending Newbold College and graduating in Theology in 1936.

Fifteen years in evangelism was followed by ten years as president of the Scottish Mission, and then Pastor Kinman led the Temperance work in the British Union until his retirement last year.

Almost from its inception Pastor Bernard Kinman has been an associate editor and latterly editor of the British *Alert* magazine. Under the heading, "Temperance Champion Retires," the following tribute was paid in a recent issue of *Alert*.

"His service in the Temperance cause has carried him to every area of the British Isles.



Pastor Bernard H. Kinman.

His special concern has been the education of youth in the fields of narcotics, tobacco and alcohol. Hundreds of thousands have been helped to healthier and more wholesome living by the services of Pastor Kinman, who is a public speaker and lecturer of consummate skill."

A Pioneer

In 1963 Pastor Kinman pioneered the 5-Day Plan to Stop Smoking with a clinic held in the city of Cardiff. From that time he has directed the 5-Day Plans in the British Union, receiving excellent support from local Government authorities.

Pastor Kinman's "retirement" means continuing full-time service for Temperance, as general secretary of the United Kingdom Alliance.

Much of his work will be in association with the British House of Commons in respect of licensing legislation and related temperance issues.

Pastor Kinman's ministry during his visit to Australia was greatly appreciated at Avondale College, the Sydney Adventist Hospital, Chatswood and Mount Colah churches, South Australian camp meeting and other worship appointments. His many British and Australian friends in various parts of our Division will join with us in wishing him every blessing and success. ##



The Telaman Singers, from left: Michelle McDonald, Brian Keitley (director), Wendy Iredale, Roy Wilkinson, Lynette Gray, Sharon Fowler, Lester Lemke, Adele Rowden, Les White, Bev Dougherty.

Photo: courtesy W. Dowling.

"Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrongdoing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes."—*"Christ's Object Lessons,"* page 330.

ELLEN G. WHITE'S THANKSGIVING BIRTHDAYS

ALTA ROBINSON, Member of the Ellen G. White Estate Staff

ELLEN HARMON was born on November 26, 1827. Her seventeenth birthday, a little more than a month past the disappointment of 1844, must have been to her a day of grief. She had expected to celebrate it on the sea of glass, eating of the tree of life and talking with Jesus and angels. Instead she found herself on earth, perhaps still enduring the taunts and cruel mockery that so slowly died away. But before that year closed, Ellen Harmon had received the accolade of God; she had become His messenger.

Her thirty-sixth birthday coincided with President Abraham Lincoln's 1863 proclamation of a yearly Thanksgiving on the last Thursday of each November. Eight times during her lifetime this double anniversary would happen. To her this was of little consequence; every birthday was her own personal thanksgiving day.

Ellen Harmon White sometimes recorded in small, handwritten diaries and in personal letters how she felt and what she did on those days. Some descriptive entries follow:

Richmond, Maine, Dec. 2, 1868. "Your mother's birthday was spent in travelling on foot one mile across a rocky pasture and then a watery marsh, hopping from stone to stone and from knoll to knoll to keep from wetting my feet. We were on our way to visit Lou Curtis. . . . Our dinner was gems, made of flour we brought, without sauce of any variety. For three days we lived on the bread I baked in the two pans they had for baking sweet cakes. The living was rather poor. They eat pork grease and this we could not touch. . . .

"We had good meetings in Portland, and a good hearing—never better anywhere."—Letter 25, 1868.

Battle Creek, Michigan, Nov. 27, 1877. "My birthday is past without commemoration. Father and I went to Green Valley from Healdsburg, fourteen miles, and back. The road part of the way was bad. We wandered out of the way some. We arrived at Brother Ross's. They had nothing in the home to eat. I tended a babe, held it in one arm and prepared my dinner myself. Made a little mush, cooked some eggs and put on a few cold gems. This composed my dinner, birthday dinner, half a century old! . . . It is not of much consequence in regard to our birth—not half as much as in regard to our lives. How do we live? Our daily life will either honour or dishonour the day of our birth."—Letter 39, 1877.

The following year found the Whites in Texas, partly because of Pastor White's breakdown in health owing to the stresses and strains of Battle Creek. Ellen White wrote from Dallas: "Another year of my life is in the past. . . . I look back upon it as one of deep experience. . . . Yesterday was my birthday. We were in Plano. After two o'clock a.m., we rode to Dallas in what is here called a hack, but is a lumber wagon. We had two mules hitched before it, looking like two father rabbits, and we drove eighteen miles to Dallas. Stopped at Brother Miller's and warmed, then came three miles farther to Sister Coles. So much for the anniversary of my fifty-first birthday."—Letter 57, 1878.

Bereavement

After the death of James White in 1881, his

widow found it hard to adjust to living without the strong arm that, during the thirty-five years of their marriage, had lent strength and support to her in her work for God. More than a year later she wrote from Healdsburg, California, "I enter today, November 26, 1882, upon a new year of my life. The past year has been a year of sorrow, of anguish of soul in consequence of my bereavement."—Manuscript 6, 1882.

In acknowledgment of a gift from her son Willie that year, his mother wrote from Santa Rosa, California: "I was not where any parade could be made over my birthday and I am glad I was not. . . . I thank you for your much valued present. It was just as nice as it could be. I shall appreciate the gift and be reminded of the giver every time I look at it. . . . We had a very simple Thanksgiving, as all ought to have."—Letter 23, 1882.

The day following her fifty-seventh birthday, Mrs. White preached in the Battle Creek Tabernacle. "The thought comes to me that we may have a Thanksgiving in the future without any giving," she said. "It may be that the time of trouble will be upon us. But today let us rejoice that we are granted this opportunity of coming within the courts of the Lord. . . . What kind of a Thanksgiving shall we keep—one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? . . .

"Open the door of your hearts and let Him enter, and you will have such a Thanksgiving as you have never experienced before."—*Review and Herald*, Dec. 23, 1884.

Ellen White especially enjoyed her fifty-eighth birthday. She was in Europe, riding on a train bound for Torre Pellice, Italy. She wrote that it was a Thursday, Thanksgiving Day in America. The day was sunny, and she was thrilled to be able to view God's handiwork as seen in the beauties of nature as she travelled through the Swiss and Italian mountain ranges.

Increasing Excitement

With the passing of the years, her birthdays seemed to increase in excitement. Read her description of a day that began in New York City and ended in Norwich, Connecticut: "Sixty-three years are in the past. This day has been one of close application of my writing to prepare an article for the Week of Prayer. I had just time to pack my satchel after finishing my article."—Manuscript 48, 1890.

To reach the dock, she and Miss Sara McEnterfer travelled by streetcar, then by elevated railroad across New York City. On Broadway they dodged between teams, nearly being run over. Then, while trying to board a horsecar they witnessed a near collision between a heavily loaded wagon and the car.

Finally, wrote Mrs. White, "I saw a place where we could dodge past the team. . . . Once more we were moving along. Soon we were obstructed with heavily loaded wagons. As we were near the wharf, we decided to leave the car and walk; it was only a few rods. We were able, after going before teams and behind them and between them, to pass down the gangplank into the boat. Here I am writing, sitting in my berth in my stateroom."—Manuscript 49, 1890.

The weary travellers tried to sleep. But just as they were settling down someone pounded on the door and asked where they were bound. Then, directly beneath their stateroom, deck hands began moving freight from one place to another as their superiors shouted commands. This went on from one to four in the morning. At five the women were happy to leave the ship. "It was bitterly cold, yet beautifully pleasant," the chronicle continues.

"After riding about one hour we came to Norwich and decided to walk nearly one mile to Brother and Sister Greer's. We reached the place about six o'clock. It was hardly light. . . . Soon Sister Greer was up and we were made welcome. Thus ended my entering of my sixty-fourth year."—*Ibid.*

In spite of that exhausting Wednesday, the travellers were ready for Thanksgiving. "We walked out, Sara and I, about one mile," the diary states, "and the air was sharp but bracing. I came to the breakfast table at nine o'clock. Oh, how hungry I was! . . . Dinner was at three o'clock and I was again hungry for dinner."—*Ibid.*

Off to Australia

The following November found Mrs. White on board ship en route to Australia. A few days before her sixty-fourth birthday, the *Alameda* docked for a day in Hawaii. The Adventists in Honolulu gave the visitors a warm welcome. They were first taken to the home of Sister Kerr, wife of a merchant in the city. Mrs. White described the refreshments they enjoyed there, consisting of fruits known and unknown to her. "But," she wrote, "we dared not indulge to any great extent, fearing we should have to discharge our cargo in less time than it took to store it away!"—Letter 32a, 1891. Anti-seasick pills were unknown in those days!

Word leaked out of Mrs. White's forthcoming birthday, and Mrs. Kerr pressed many gifts upon her guest, who accepted them with thanks, not wanting to hurt her hostess's feelings.

The day was spent in sight-seeing and in visiting. That evening Mrs. White spoke in the Y.M.C.A. hall. After the meeting the travellers were escorted to the ship, which would sail after midnight. There, good-byes were said. A few days later came Thanksgiving—and Mrs.



Mrs. E. G. White (right) taking a ride in a carriage with her companion Miss McEnterfer.

White's sixty-fourth birthday. Not only did she receive gifts from Mrs. Kerr; she wrote, "the friends at Honolulu presented me with a ten-dollar gold piece as a birthday present, and Mr. Kerr, though a non-professor, gave me an upholstered rocking-chair from his parlour set. . . . because I happened to mention that it was an easy chair. It has been a great comfort to me on the voyage, when sitting on deck."—*Ibid.*

But Ellen White did not merely rock her way to Australia. "I have written about one hundred and fifty pages," she reported, "but I expected to write as much as three hundred pages."—*Ibid.*

The Years Fly

The Australian years flew past, and with them the birthdays of God's faithful servant:

Nov. 26, 1892. "Today I am sixty-five years old. I spoke to our people from the fifty-eighth chapter of Isaiah."—Manuscript 38, 1892.

Nov. 26, 1897. "Today I am seventy years old. I thank and praise my heavenly Father for the clearness of mind and the peace and grace of Christ I enjoy."—Letter 200, 1897.

Nov. 26, 1899. "Seventy-two years ago today my life in this world commenced. I am still able to labour, to watch unto prayer, to speak to hundreds of people for more than an hour at a time."—Manuscript 158, 1899.

Then, back in the United States: "This is my seventy-fourth birthday. I thank the Lord for the grace and health He has given me up to this time."—Manuscript 127, 1901.

On the morning of her seventy-eighth birthday Mrs. White went out for her usual morning ride. When she returned she found the Elmshaven family and relatives who lived nearby, assembled in her honour. She wrote: "I have been so busy that I had not thought of its being my birthday, and I was . . . 'plumb surprised' to find such a large gathering, and two tables set in our dining-room. . . .

"Sister Ings sent down a beautiful bouquet from the Sanitarium, and someone else sent flowers from St. Helena. Sister King presented me with a small silver-plated water pitcher, just such a one as I had been thinking of purchasing."—Letter 321, 1905.

At the close of her thank-you speech Mrs. White said, "I desire everyone to know that I stand on the same platform of truth that we have maintained for more than half a century. That is the testimony I desire to bear on the day that I am seventy-eight years of age."—Manuscript 142, 1905.

In remembrance of her eighty-second birthday, God's servant requested that a set of her books be sent to every Adventist intermediate school. This was done.

Her 1910 birthday came on a Sabbath. She wrote, "This gives me a most excellent opportunity to reflect upon the goodness and mercies of God to spare my life so many years to engage heartily in the work which He has given me to do."—Manuscript 60, 1910.

Her Last Birthday

Then came the last birthday. Ellen Harmon White, who had expected to spend sixteen years on this earth, had spent eighty-seven. It was fitting that this 1914 birthday occur on Thanksgiving Day. "The old friends and family folks come in to cheer Sister White on her birthday and on the occasion of another Thanksgiving," wrote Pastor Clarence Crisler. After dinner, "when most of the folks were still at the Thanksgiving tables," Miss McEnterfer, companion of more than thirty years, offered to take Mrs. White for a ride. The weather was unpleasant. Some thought she should not go. Others thought that one of the men should harness the horse, Belle. But Miss McEnterfer harnessed Belle, and the two women rode away in the buggy. Near the bridge in front of Elmshaven the horse stumbled, then fell to her knees. No one was hurt. Miss McEnterfer was taken by surprise: "I did not know she ever stumbled, and especially when going so slow. She had just started of her own account to trot and down she went. 'Mother' didn't seem to be even surprised, and said, 'She often stumbles.'" And Pastor Crisler closed the incident by reporting, "The Lord surely overruled in this matter, and kept the folks quiet and calm."

Death at Eighty-seven

On a July day in 1915, four months before her eighty-eighth birthday, Ellen G. White died, 153 days after the accident when she had fallen and become bed-ridden from a broken

hip. "Mother's last words to me were spoken Sabbath, July 10," wrote Pastor White. "When I visited her that Sabbath morning I spoke of the beauty of the day, and then asked if she was suffering much pain. She said, 'No.' After I had prayed with her, I said, 'We can trust everything to Jesus.' Mother said, 'That's it.' These words were spoken in a faint whisper, and after a few minutes she added, 'I know in whom I have believed.' Later in the same day she said to the nurse, 'I don't worry.' . . . I visited her often, but she was not able to speak, and after Monday I do not think that she recognized my voice.

"On Friday . . . at twenty minutes to four she breathed her last. . . . It was like the burning out of a candle, so quiet, and at last the lungs were still."

Then Pastor White concluded, "Our people seem to think that, although mother's voice will no longer be heard from the pulpit, her writings through her books will continue to be a living message to the world till the blessed Master appears!"—W. C. White letter to David Lacey, July 20, 1915.

—*Ministry*, November, 1968.

ALBANY HAPPY HOLIDAY CLUB

MRS. M. L. MARTIN, Communication Secretary, Albany Church, Western Australia

ON MONDAY MORNING at 9 o'clock, about 180 eager youngsters gathered at the Albany Primary School for the commencement of their Happy Holiday Club, the third in recent years. Despite warnings as to lack of interest from the children, from others who had tried similar programmes recently, the group of workers pressed on with their plans, and were amazed at the response. Sadly, many children had to be turned away through lack of sufficient craft materials, but twenty additional children were squeezed in. Visitors during the week included the local radio station 6VA, the Fire Brigade, five lovely dogs from the Obedience Dog Club, the Ambulance, and "Smoking Sam."

The Parents' Night was held on the Thursday evening and was well attended. The children presented high-class items, and Adventist ventriloquist Roger Webber delighted both parents and children with his expertise. The display of crafts made during the programme was of a particularly high standard, and much loving care was evident in the children's work which often was a special gift to either mother or father.

Throughout the programme, it was evident to director Mrs. Margaret Martin that the hand of the Lord was over all, as seemingly insurmountable problems were ironed out effortlessly.

The Christian atmosphere and character-building stories attracted much favourable comment from the parents of the children who were so pleased to know how much their children had enjoyed the Club. It is hoped that follow-up work will lead to many attending Sabbath school and mission programmes. ##



The procession is forming up, preparatory to taking Honiara by storm.



There is not much left of these wrecked cars—a grim warning to the intemperate.

“W.A.T.E.R.”—HONIARA STYLE

MRS. VAL MILLER, Missionary Wife, W.P.U.M.

“MEMBERS OF the Seventh-day Adventist church in Honiara marched through the capital on Monday in a campaign against smoking and drinking.

“About 100 demonstrators started off from the Seventh-day Adventist church headquarters at Kukum, and the number grew to about 500 as they approached the centre of the town.

“They carried placards such as those depicted—W.A.T.E.R. stands for ‘World Attention To Enjoy Rights.’

“Many children from the S.D.A. church in Honiara joined the parade.

“The procession was followed by the showing of a temperance film at Lawson Tama. ‘WATER Day’ was celebrated

internationally by the Seventh-day Adventist and supporting bodies in many countries.”

Thus read the news item in the *News Drum* of March 20, 1977. World Attention To Enjoy Rights. A slight change in the title, but the word Abstinence would not mean much to the local people of the Solomon Islands. We did receive attention. People were leaning out of office windows if they hadn't had time to get outside to have a look. Nothing like this had been seen in Honiara before. It came almost “out of the blue,” as very little advertising was done. Two signs in strategic places had been hanging from the trees for just two days saying that “W.A.T.E.R. is coming” and giving the date. People must have been curious, and I'm sure that this curiosity was satisfied when they saw our parade.

Great Enthusiasm

Mr. Max Miller, Temperance director, W.P.U.M., received a brochure from the Division Office telling about the project, and literature was promised, but it had not arrived in time. It can always be used for some other project when it does come.

He set to work with the workers of the local mission, and their enthusiasm for the project grew with every passing day. Of course, the appropriate government and police permission had to be granted to hold such a procession; and it was not until just a few minutes before we were ready to begin that the written consent was given. However, we went ahead in faith.

Because no literature was available, the Temperance cupboards at the Union office and anywhere else were literally pulled apart to find suitable material for decorating the vehicles which would be taking part, also to find literature to give out. It's amazing what was produced. Three thousand and thirty copies of *Alert, Winner* and many other tracts and Decision cards were distributed.

The parade time was set for three o'clock until five o'clock, so at two o'clock we got to



One of the realistic models makes a strong case for W.A.T.E.R.

Photos: Un Tak Fook.



When signs run out, there is great scope for improvisation.

work on the vehicles. Old wrecks were placed on trucks, and the locals were very anxious to be smeared with tomato sauce and loll realistically out of the car windows to depict dead bodies. We had intended making dummies, but why do so when you have the real thing? When the posters that were available ran out, that didn't deter anyone. Just make your own! Union president Pastor Hay's car looked quite smart with its cigarette fastened on top and all the harmful ingredients listed all over it. The finishing touch was a row of hibiscus flowers strung around the entire car.

Special Song

The Pathfinders, from old grandfathers to the very young, were there to march at the head of the procession and to sing a song specially composed to suit the occasion, as well as the students from the Burns Creek Junior Secondary school in school uniform. We did not count on the extra people who wanted to march also, but they all put on their W.A.T.E.R. sign and joined in.

It just amazed me where the people came from. People arrived from everywhere, all prepared to give out the literature. It was all put into the boot of our car until we got to the strategic place where the procession was to begin. All except one small boxful was given to the folk concerned and then (we were last in line) Mr. John Paul, local Temperance director, gave out more as people came for more. I'm sure the Lord worked a miracle, as Brother Paul gave out far more literature from that last box

than it contained to begin with. I couldn't believe my eyes.

Motor cyclists (eight in all) with large cardboard bottles with slogans written on them and fastened to their backs, were in the middle of the procession, and some cars brought up the rear. Altogether we had three trucks, eight cars, eight motor-cycles and two or three bicycles besides the marchers. One car had to keep drawing to the side to get a fresh supply of real water. It made quite an interesting sidelight to the whole parade. Another which later caught our attention was the fact that because of the enthusiasm of the artist, on a big truck depicting a crash, "ALCOHOL KILLS" was written. No one seemed to worry about the mistake.

Traffic Jam

The police escorted us throughout the entire time, two on motor-cycles and several walking with the people. They did an excellent job directing traffic, as it surely needed directing. Cars were coming behind all the time, the drivers no doubt wondering what was going on. It reminded me of Sydney in a traffic jam. Poor Honiara had never seen anything like it before.

Right on time we broke up, and traffic sorted itself out, but this parade has made a good impression on the folk of Honiara. Many people have commented on it, and we sincerely hope that some will have been inspired to think that W.A.T.E.R. does give them the right to live in an atmosphere free from tobacco poison and alcoholic drinks. ##

Sabbath afternoon brought great joy to the delegates and visitors as four New Hebrideans were ordained to the gospel ministry. Pastor Elisha Gorapava, the Ministerial director of the Western Pacific Union Mission, gave the address, and Pastor David Hay, president of the same Union, prayed the ordination prayer; Pastor Les Parkinson, president of the New Hebrides Mission, read the charge. Pastor Daniel Hiva, a New Hebridean District director, welcomed his fellow countrymen to the ministry.

Those ordained were Henry Takau, son of Pastor Takau Mahit. Johnathan Dick, son of Pastor Sam Dick, Hosea Tumean and Gideon Harrison.

The remainder of the Sabbath was given over to the Sarakatta Youth Witnessing Group, as delegates enjoyed a feast of song and learned how to witness for Christ—youth style.

Session Reports

The business of the session commenced on Saturday night with the appointment of the nominating and licences and credential committees. On Sunday morning the secretary-treasurer gave his reports. Bernard Engelbrecht told us that for the three-year period of the Session, 685 people were added to the church by baptism. This represented a 49 per cent increase over the previous three-year period. The ratio of Adventists to non-Adventists in the New Hebrides is now 1 to 27. We were also told that while the population of the New Hebrides is estimated to be increasing annually at approximately 2.5 per cent, church membership is increasing at 6.7 per cent per year.

Pastor Henry Takau stated that the Sabbath school membership had grown to 4,095. The Lay Activities report revealed the active participation of the laity with the ministry in public evangelism, Sabbath school evangelism, street witnessing and door-to-door visitation. A large number of those baptized were brought to Christ by the laity.

The number of primary schools in the New Hebrides is twenty-one, with an enrolment of 1,118 students, said Andrew Stewart, Education director for the Mission. Col Crawford, principal of Aore Adventist High School, said that 205 students were in attendance at the high school, which caters for students up to Form IV.

He outlined to the delegates a three-year plan for the erection of new buildings at Aore. The Thirteenth Sabbath Special Projects Offering will, hopefully, see the young men's and ladies' dormitories completed this year. A new library and science block and three class-rooms are planned for the next three years.

As the plan unfolded, the delegates warmed to the idea, and a suggestion by the president that each baptized member donate \$1.00 each year to the project met with enthusiastic response. We fully believe that our people in the New Hebrides will raise \$3,600 this year for the library block. This offering will be brought to Aore High School in July by the directors of each district at the time of the Jubilee Celebrations.

Overspent

A slight shadow fell upon the delegates when

(concluded on page 13)

THIRTEENTH SESSION— NEW HEBRIDES

C. T. PARKINSON, President, New Hebrides Mission, W.P.U.M.

ON SABBATH, April 30, the thirteenth Session of the New Hebrides Mission convened at Aore. The 209 delegates from thirty churches, representing 3,600 baptized members, as well as 300 visitors, listened attentively as the president spoke on the theme, "Together for a Finished Work." The emphasis was on unity. We are to be united with God and with fellow believers for a finished work.



The four newly ordained ministers at the New Hebrides session, from left: Pastors Johnathan Dick, Gideon Harrison, Henry Takau, and Hosea Tumean.

Photo: A. Rosendahl.



Inquire from your class team members regarding the vacant seat in your class. Dr. Taukave of the Suva English church makes this inquiry about a missing member.

Photos: H. Anderson.



Another of the six points listed on the class card deals with the daily study record. This is often the teacher's own success gauge. Brother Sakeasi Tuni of the Suvavou church, Fiji, follows the blueprint and marks the report card himself.

NO. 2 IN A SERIES ENTITLED "THE SABBATH SCHOOL IS" . . .

A CENTRE FOR FELLOWSHIP

N. K. PEATEY, Sabbath School Director, Central Pacific Union Mission

THREE AND A HALF MILLION members on Planet Earth testify to the fact that the Sabbath school programme is most enjoyable for, by its very design, it is a centre for fellowship.

"Jesus treats us far better than we deserve; and as He has treated us, so we are to treat others."—*Counsels on Sabbath School Work*, page 179. This wise counsel from the pen of inspiration has led the officers of many Sabbath schools to organize their forces, so that everyone who attends, whether regular member or visitor, immediately feels at home, that he is welcome in, and even important to, the Sabbath school team.

What a joy it is to visit a well-organized Sabbath school, where every member is warmly welcomed by the smiling members of the reception committee! What a joy to see that visitors are recognized as such and are introduced to the superintendent and other available officers and members! In the smaller Sabbath schools visitors are often mentioned by name and are assured of the friendship of all of the regular members. A visitor to such a Sabbath school does not soon forget the warmth of fellowship, and returns at every opportunity to feast upon it and upon the spiritual meal that is provided by the class teacher during the lesson period.

We mention the class teacher: How important he is to the Sabbath school programme is expressed in the *"Sabbath School Manual"*, page 128: "The teacher holds a key position in all the Sabbath school plan." The wise superintendent, in planning the overall programme, always ensures that the recommended thirty-eight minutes are allotted to the class period. Thus the class teacher is able

to do justice to the six-point programme listed on the Class Card, as well as giving the full thirty minutes of Christ-centred Bible study and instruction according to the lesson of the day.

The Six-Point Programme

As I write this article I can almost hear someone question, "But what is this six-point programme? I have not heard of it before." Well, that is probably because you have believed that you have a very limited time for the lesson period and, like many other teachers, have handed the class record card to a member to mark. You will find the six important points listed on the class card. Each one is vital to help make your class a centre of fellowship.

Time and space will not allow us to deal with each of the six points as listed on the class card in detail. However, let us notice some of the often neglected items.

Listed as number one is the suggestion that visitors should be welcomed and introduced to the class members. How often we hear the sad tale of a visitor who attended a certain Sabbath school and was not only ignored at the door, but received no attention in the Sabbath school class, eventually leaving for home with the strong determination never to return! Sabbath school teachers, do remember that your class is your "small parish." Go out of your way to be kind to your visitors, for it may be that you are entertaining angels unawares.

Another of the six points reminds the teacher of his responsibility to the missing members. Inquire from your members regarding the vacant seat in your class. If you do not take note, who will? The church pastor has a much larger parish than you do, and it could be months before he notices there is a missing member. Perhaps if you cannot spare the time to visit the missing member, one of your class

members would be happy to represent the class in such a visit.

Binds Together

What appreciation awaits such a visitor, and how it binds together the hearts of the members as they show concern for and pray for one another! Many ministers can testify to the fact that when visiting missing members they have found the folk have grown cold because of the lapse of time since they last had a visit. One such lady said, "I was ill at home for six weeks, and not one person visited me." When she was well again she determined not to return to her Sabbath school, for she said, "They did not even miss me when I needed them most."

"Let the believers heed the voice of the angel who has said to the church, 'Press together,' in unity is your strength. Love as brethren, be pitiful, be courteous."—*Selected Messages*, Book 2, page 69.

If every Sabbath school, every teacher and member, were to follow the blueprint outlined, the large back door through which so many of our missing members have slipped would be tightly closed.

Another of the six points listed on the class card deals with the daily study record. Often the teacher's own success gauge is right here. Is he stimulating enough interest in the lesson study to lead the members to say, "Did not our hearts burn within us . . . while he opened to us the Scriptures?" Is he involving individual members? Is he using his Bible in class as did the Master Teacher? Are they participating, resulting in their searching of the Scriptures and study helps each day at home?

Finally, the recommendation is that the class teacher should call for the lay activities report using the slip provided. What a wonderful day it will be when each class in the Australasian Division, working as a team, follows the lead of the South American Division in having a goal in souls for each year! Then every class will have a bond of fellowship which will not be easily broken.

The Extension Division

For the Sabbath school to be a true centre for

fellowship it must have an outreach to those who, through sickness or inability of any kind, are unable to attend regularly the organized Sabbath school.

A special extension division leader is elected in the same manner as all other Sabbath school officers, and it is this leader's duty to visit each member on his roll, delivering to them their lesson quarterlies and a World Mission Report. Some of our larger church extension division leaders have set a wonderful example by visiting such shut-ins with tape or cassette recordings of the previous church service. One such church has gone to the ultimate by using a video-tape outfit (donated by one of its members) to supply a televised recording of the church service. In this way they were able, in a

very practical way, to extend the feeling of fellowship to the extension division members.

Ellen White says in *"Counsels on Sabbath School Work,"* page 9, "The Sabbath school, when rightly managed, possesses marvellous power, and is adapted to doing a great work. . . . The influence growing out of Sabbath school work should improve and enlarge the church."

In these closing days of earth's history it behoves every Sabbath school officer, teacher and member to "press together," with the aim in mind of making each Sabbath school the centre of fellowship it was designed to be, resulting in spiritually improved and physically enlarged churches.

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LIFE SKETCH OF MRS. EVELYN CHRISTIAN

W. R. FERGUSON, Pastor, Pitcairn Island

EVELYN TOTENHOFER was born in Hobart, Tasmania, in 1894. She passed to her final rest on Pitcairn Island on May 12, 1977.

Hers had been an interesting life, one of service and sacrifice, and one of diligence and concern for her fellow human beings.

She had been brought up in the faith of her parents, but came to an independent decision to follow her Lord and join the Adventist Church at a camp meeting in 1910. Immediately she knew that she had to serve the Lord as part of His organized work, and she began preparation for this task by attending Avondale College in the years 1912-1915. Then she trained at the Sydney Sanitarium and Hospital for four years (1917-1920), and entered the services of the church in September 1922 as a "counter nurse" in Western Australia. Her next appointment was as matron of the Australasian Missionary College (as it was then called) at Cooranbong, and then, briefly, at the Sydney S.H.F. cafe.

Then began the most exciting seventeen-year period of Evelyn Totenhofer's career. She was called to medical missionary work in the Solomon Islands, and only the advent of the Japanese during their southward thrust in the war years caused her to agree to be transferred to her homeland.

After a brief respite in Australia, she accepted a call to Pitcairn Island as the island's nurse. Here she quickly endeared herself to all, both in her professional capacity (everyone called her "Nurse") and on a personal level. One man especially recognized the splendid qualities of this noble lady, and he was Mr. Elwyn Christian. In 1947, Nurse Totenhofer returned to Australia, and prepared to return to Pitcairn to marry Mr. Christian. Theirs was the first marriage in the Pitcairn Island church.

The Pitcairn Islanders were glad to have Mrs. Christian among them. Many of those living on the island today took their first breath under her ministrations as a midwife. "Nurse" became one of the institutions on the island; she was a part of Pitcairn for more than thirty years.

Age began to take its toll on her, and on May 6 she lapsed into unconsciousness from which she will awaken only at the resurrection of the just. Six days later she slipped life's moorings, and the whole island mourned the passing of a great and good woman.

All the islanders came to the little church to pay their last respects to the one who had come among them thirty-three years ago and had loved them so much that she became one of them. A casual caller, the brigantine *Eye of the Wind*, dropped anchor during the period of her last decline, and its captain and crew put off the sailing so that those on shore could attend the funeral services.

We laid Evelyn Christian to rest in the little Pitcairn Cemetery just before the sun sank to usher in the Sabbath. God's day of worship was tinged with sadness because we had all lost a friend; but we look forward to the resurrection morning with hopes the brighter for having known Evelyn Christian. # #

HEALTH COOKERY AT TECHNICAL COLLEGE

MRS. SALLY HAMMOND

SOMETHING OF A FIRST (and here I lay myself open for a barrage of letters to the editor) has taken place in Geraldton, Western Australia. RECORD readers may remember reading recently about cooking demonstrations that were held here late in 1976. As a result of those demonstrations, many of the ladies who had attended were very interested in a longer, more "in-depth" course of instruction. Sally Hammond, the demonstrator, was toying with the idea of trying to hire the Home Economics rooms at the local high school, as suitable halls are hard to come by in Geraldton.

Contact with a teacher at the high school led to the suggestion that the technical college be approached to see if they would like to offer a course in Health Cookery. This was done, and the principal, although diffident and not expecting the course to be filled, agreed to make it available. The condition was, in accordance with college policy, that there must be a minimum of twelve enrollees.

He need not have worried. By the second day of enrolments the course was full, and several names had to be put on a waiting-list. So the ladies met one night a week in the high school Home Economics rooms and learned basic elements of nutrition along with major points of our health message. After the night when the dangers of flesh eating were discussed, several of the women went home and announced that that was the last meat their families would eat! Fortunately, the husbands were being very well catered for with the new meatless recipes, so they did not raise a protest.

Different Format

Because of the length of the programme, the format of these classes may vary slightly from usual demonstrations. Mrs. Hammond starts with a nutrition talk, then demonstration, after which the ladies each cook a dish which they have selected the week before—one which has

just been demonstrated. They then wash up, watch a Loma Linda slide film, and taste the dishes prepared by Mrs. Hammond. Along with a cool drink of fruit juice, some friendly conversation, and many words of "Delicious!" "So tasty!" and "My husband will like this!" they finish the two-hour programme and leave at nine to head home and retell to their families what they have learned.

The advantages of using school equipment are many. Hardly any dishes need be brought from home, as there is a full supply of saucepans, casserole dishes and trays, as well as a blender, mixers and toasters. The technical college administration was so pleased with the first-term class that the same twelve-week course was offered again for second term, and again there was a full enrolment, with some ladies being disappointedly turned away.

Increasing Interest

So, demonstrators, if you are looking for a new hall, a different approach, an easier way to share our health outlook with others, do contact your local technical college and offer them this course. The public interest in health foods and cookery is increasing, and there are many who would like to know more. As one man enrolling students for this course said to a prospective enrollee: "Take this and yoga, and you'll be taken care of all round."

We of course say: "Take this and the Good News we have to offer, and you will have a new life." Already this is proving true, as two ladies from the first-term course, along with their husbands, are already practising health reform and are among the best interests attending the mission programme currently being run in the town by Pastor Hammond. # #

"He who is following the divine guidance has found the only true source of saving grace and real happiness, and has gained the power of imparting happiness to all around him."—*"Messages to Young People,"* page 264.



The Pathfinder orchestra provides a lead for worship at an outdoor meeting at Harlin Camporee.



Finer points on coracle construction are given to the Pathfinders by District director Don Craig.

SOUTH QUEENSLAND CAMPOREE

LIONEL DAVIS, District Director

HARLIN, on the upper reaches of the Brisbane River, was the site chosen for the Easter Camporee for Pathfinders of the South Queensland Conference. It has been over four years since we had a Conference camporee, and it was a new experience for many Pathfinders. The property of Mr. Les Slaughter of Harlin offered plenty of space for the camping and activities of the 320 Pathfinders and the 100 or more counsellors, directors and deputies.

From early Friday morning, Pathfinders from north and south, east and west, began pouring in for registration. By lunch-time twenty-two clubs had registered with

District director Mrs. Neirinckx. They came from Hervey Bay in the north to Southport in the south, and Roma, 512 kilometres to the west. Host club was Ipswich, with forty-three Pathfinders and leaders.

The theme of the camporee, "It's Good and It's Free," was carried forward in worship periods by South Queensland Conference Youth director, Pastor D. G. Stacey. Salvation is good and it is free. Sabbath school and worship enclosed us with God and the open air of nature. The Sabbath afternoon stroll led us to a beautiful babbling brook to sing choruses and enjoy quizzes. On Sunday morning we were joined on a Grand Parade by Uncle Jim Harris, the Division Youth director. It was the first time many of us had met Pastor Harris, and his story-telling ability, his accent, and his personality at evening and morning workshops were an inspiration we will remember.

Activities included coracle building with District director Don Craig, bridge building with District director John Thorpe, canoeing and rescue with Ken Hiscox, compasscraft with District director Mrs. Neirinckx, first aid with Dr. Peter Miller, and the hill challenge course with District director Lionel Davis. A special award was struck for personal achievement in the unit activities and the camporee activities. The river offered a pleasant spot for a welcome cool-off and wash-off at the end of the day, and after a concert in the evening, sleep came easily.

Harlin Camporee was a Christian experience that will help us to appreciate Christian friends and draw us as one towards the Master. ##

MULTI-NATIONAL WORSHIP IN SYDNEY

NOEL H. J. SMITH, Pastor, Stanmore Church, Greater Sydney

THE FELLOWSHIP of internationals in Christian communion, in church worship of their loving Creator, and in eating and singing together on this jaded earth, is but a foretaste of the unspeakable joy which all of God's people are soon to experience in the glory land.

A mini-version occurred at the Sydney Stanmore church on Sabbath, June 4, 1977. It was a well-planned Visitors' Day and luncheon, conceived and co-ordinated by the Sabbath school superintendent, Mrs. A. Grubb, and her council. The chords from the organ in the oldest Seventh-day Adventist church in Sydney vibrated anew as the full church of some 200 voices sang, "My Faith Looks Up to Thee, Thou Lamb of Calvary, Saviour Divine."

A missionary nurse, Mrs. David Colheart, held everyone spellbound with her stories of India, its customs, and its people. The pastor presented a unique multi-racial Sabbath school lesson with the aid of blackboards. "Jesus, the Model of Faith," was portrayed in four languages, English, French, Fijian and Portuguese and "every man read in his own tongue."

The Australasian Division Ministerial secretary, Pastor Raymond Stanley, the guest speaker, made a powerful appeal from Ephesians 1:10, in which God stated that it is His good pleasure and purpose to "gather



Pastor Harris greets a club director during the Grand Parade at the South Queensland Camporee at Harlin.

Photos: L Davis.

together in ONE all things in Christ, both which are in heaven, and which are on earth; even in Him."

During the partaking of a delightful Sabbath meal, it was a rare thrill to have the occasion made more pleasant with ethnic music. Charming French-speaking youth groups and the "Sunshine Band," sang sweet strains of sacred melodies. Fijian brothers and sisters, to the accompaniment of a ukelele, obviously enjoyed their life in Christ and His "ONE CHURCH." It was truly heaven to be a partaker at Stanmore that day.

The feast of fellowship of ten language groups in one Adventist church is a rich blessing missed by those who worship in segregated national groups. In Jesus Christ there is unity, beauty of individuality, and the gift of understanding the gospel.

Brother Earle Rogers, our senior elder, in his benedictory prayer, lifted all by faith, to the great reunion of all nations around the eternal throne of God. ##

STUDY CENTRE STARTED

HERBERT FORD, Communication Department, Pacific Union College

FOLLOWING the recent receipt of several important gifts of books, microfilm, typescripts and memorabilia about Pitcairn Island, Pacific Union College has established a Pitcairn Island Study Centre on its campus. The centre is devoted to study and research on all aspects of present and past life on Pitcairn and the other islands of the Pitcairn group—Henderson, Oeno and Ducie.

Directors of the centre invite those who have material of any kind on Pitcairn to write, so that the location of data about Pitcairn may be made known to scholars and other interested persons through the centre. In some cases those having such material may wish to share it by placing photocopies in the centre.

If you have material of any kind about Pitcairn, please send a note describing what you have to: Herbert Ford, Pitcairn Island Study Centre, Pacific Union College, Angwin, Ca. 94508 U.S.A. ##

NEW HEBRIDES SESSION (concluded from page 9)

Dr. Villiua presented his report which again revealed a loss. During the three-year period the hospital had overspent \$11,000. The continual overspending causes a severe drain on our limited finances and has necessitated the cutting back of staff. To meet these rising overspendings it is necessary to increase consultation and hospitalization charges and also charges for medications dispensed. The newly appointed hospital board looked into the possibility of growing a marketable product in an endeavour to raise additional finance and to offset the continual rising costs of administering the hospital. Two hectares of ground will be set aside for the growing of cocoa. The delegates voted to give liberally to the hospital offering on September 3.

On Sunday evening the nominating committee presented to the delegates its reports, and the following departmental directors were elected:

Religious Liberty and Communication, C. T. Parkinson; A.B.C. Manager, B. Engelbrecht; Education and Publishing, A. Stewart; Youth, Health and Temperance, B. Seth; Lay Activities, Sabbath School and Welfare, H. Takau; Ministerial and Stewardship, D. F. Masengalo.

Executive committee members voted by the delegates were A. G. Stewart, C. Crawford, Nehemiah Epi, Moses Kaku, Jimmy Wilbur, the District director, Central District, and D. F. Masengalo.

National women are beginning to play a more active role in the affairs of the mission, and one was appointed to the nominating committee, and one each elected to the Aore School Board and the Aore Hospital Board.

Delegates thrilled to reports by national leaders as they told of the onward progress of the message; of victories gained and of souls won.

Nelson Isika spoke of people coming to watch a baptism conducted in a lake at the base of the sacred and active volcano Yasur. He said there was a huge crowd, and when twenty-two students from Port Resolution school were baptized, sixty-five people swarmed to the edge of the lake in answer to a call for those who wished to be baptized. Eighty are in baptismal classes and another 175 good interests are being followed up.

Death Threat

Hosea Tumeau, a worker in newly opened Aneityum, had the delegates on the edge of their seats as he graphically related how a mob bent on killing him and Nelson Isika turned from their murderous designs in answer to prayer. Twenty are preparing for baptism, with another forty good interests on this most southerly island of the New Hebrides.

Hosea David on Pentecost told of a planned evangelistic campaign in a large village. He said he was walking along a mountain track when he met a stranger who asked him who he was and where he was going. Hosea told him, and the man moved quickly away. As Hosea moved further along the track he came to the outskirts of a large village. Here again he met the stranger, who turned out to be the minister of a large church in the village. He had gathered his four elders and invited Hosea into their church. The minister said to Hosea, "We have waited for three years for a Seventh-day Adventist minister to come and tell us about the Adventist message. We want to hear it. Tell us about it now." Hosea planned with them to come back in early June and conduct a three-week evangelistic campaign. The minister and the people are preparing for the meetings. Other stories related by Hosea David clearly indicate that the Spirit of God is moving on the hearts of the people on this thickly populated island.

New Thrusts

The laity and ministry of the New Hebrides are planning evangelistic thrusts throughout the whole group. Practically every worker will be conducting at least one outreach programme, some two and a few three.

With such a band of workers, how soon the news of a crucified, risen and soon-coming Saviour will be heralded throughout the New Hebrides! We press toward a finished work.

The theme song, "O Christian Awake," was sung with vigour as each delegate was challenged to "Unite together with God and brethren in Christ" to endeavour by God's grace to carry the gospel to every inhabited island in the New Hebrides by 1980. ##



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.

MINISTERS' MISSIONS IN LIFE

Dear Editor,

I was very interested to read Alan and Michele Boag's OPINION piece, "Evangelism 197...?" in the RECORD 9/5/77. It seems that all who value Truth must be prepared at times to ruffle the *status quo*, and to have it ruffled by others. There is some good food for thought in this article.

I would like to comment on just one related point—how the church should view ministers who feel they must "take a back seat" or leave the paid ministry for a time, maybe even pull out of our organized work entirely, if they are to fulfil their mission in life, and make room for others to do likewise.

I suggest that far from being self-seeking and lacking in vision and commitment, some who act on such feelings must be rated among the very finest of our number, those most sensitive to the needs of the human heart, and most alive to God's concept of their place in the scheme of things. Surely times can arise in even a minister's life when his responsibilities to a special need in society, even if that need be just in his own home circle, quite override his responsibilities to the wider church family.

But the challenge remains for us all—beware of making sweeping generalizations in regard

to the doings of retired workers, workers on leave of absence, and younger workers who leave our organized work. Among these maybe there are those with a deeper appreciation of and commitment to God's will for their lives than many of us suppose.

Vada Kum Yuen,
Northern Territory.

MORE BROADCASTS

Dear Editor,

Recent reports claiming "first" in Adventist services broadcast in New Zealand have awakened my memories!

I was the choir conductor for the January camp meeting in 1928 and 1929 on the Addington Showgrounds, Christchurch.

On one of these occasions, I think it was 1929, part or all of the service on a Sunday evening was broadcast over the local Christchurch station. The late Pastor H. E. Piper (Conference president) was the preacher for the occasion, and because of his earlier experience in a camp meeting broadcast in Perth, Western Australia, took the conductor's baton for this occasion.

Speaking of Adventist broadcasts: Pastor W. G. Turner and the late Brother W. J. Gilson presented a number of programmes over Radio 3UZ in Melbourne around 1927-28.

(Pastor) Llewellyn Jones,
Victoria.

EARNEST IN PRAYER

Dear Editor,

Just recently I attended an Earliteen Camp. I enjoyed myself and found it refreshing both socially and spiritually. However, at each call to prayer I noted that we were invited to "bow your heads" or "stand."

Prayer may be entered into carelessly, earnestly, lightly, prayerfully, and in other ways too. The time, place and circumstances have a great bearing on our attitude.

In these last days we need vibrant personal communion with our Lord and Saviour. He is our Redeemer and King as well as Creator. If the angels veil their faces and bow in the presence of God, then when possible man should reverently kneel when approaching our Father in prayer.

"For More Meaningful Prayer,"
North New South Wales.

"Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak faultfinding words; to have patience with the child that is dull and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellow men may never appreciate your efforts or give you credit for them, yet you are to work on."—*Testimonies*, Vol. 4, page 521.

GOOD FOOD

with SALLY HAMMOND



Some ingredients seem to go well together—like potato and cheese, corn and onions, cottage cheese and spinach.

It is about the latter that I want to write this week. As we know, the better cheeses to use are the uncured, unprocessed ones, and cottage cheese is ideal. High in protein, easy to digest and tasty—particularly if used in the following recipe. Can't get to like the flavour? Try it this way and I am sure you will be pleasantly surprised and eager to use it again.

COTTAGE CHEESE AND SPINACH PIE

Pastry

1½ cups S.R. whole-meal flour	½ cup water
½ cup plain flour	½ teaspoon salt
½ cup oil	

Emulsify oil, water and salt either in a blender or with a fork or whisk. Add flour and mix to a dough. Set aside to rest while preparing filling. Roll out to fit a greased pie-plate and line base with half the pastry. Fill and cover with remaining pastry. Prick with fork, glaze if desired. Mark edges with a fork and bake at 375-400° for 30 minutes or till golden. Serves six.

Filling

1-1½ cups cottage cheese (from 1 litre milk)	1 egg
2 cups cooked spinach	1 small onion, chopped
salt or vegetable salt to taste, garlic powder or crushed garlic (optional)	1 cup cooked brown rice
1 tablespoon chopped parsley	

Mix all together and fill pie-crust.

TILL HE COMES

CHRISTIAN. Sister Evelyn Christian quietly went into the arms of the Life-giver at 10:20 p.m. on May 12, 1977. The next day she was laid to rest in Pitcairn Island Cemetery, where so many who have died in the blessed hope also rest. The elder, Mr. Ben Christian, was associated with the writer in the services in the church and later at the graveside. "Nurse," as she was affectionately known here, has three brothers in Australia, George, Howard and Reuben Tottenhofer. Our sister awaits the trumpet call of the Lord Jesus. Her life sketch is found elsewhere in this issue.
W. R. Ferguson.

WILLS. Rhoda Wills was born in England sixty-nine years ago, and passed to her rest at Ringwood Hospital, Victoria, on March 5, 1977. Sister Wills migrated to Gosnells, Western Australia, where she spent most of her life until, more recently, wishing to be near her daughter Kathy, she moved to Melbourne. Though suffering from a terminal illness, she claimed that her days were made bright by the many new friendships formed, especially at the Mont Albert church. To those who knew her well, she was a woman of great personal courage and strong will. To minister to her was to be ministered unto. Her interest in life was vital, and Christ was her all.
D. J. Self.

ADVERTISEMENTS

AVAILABLE PRIVATE SALE, waterfront home on Lake Macquarie at Mirrabooka. Lounge, dining-room and kitchen on to patio. 2 bedrooms with large built-in wardrobes. Granny flat below, spare room. Building—timber and fibro, lower level concrete blocks. Near new. Phone 73 2273. Price \$48,000.

(The advertiser is not an Adventist, but this advertisement is accepted in view of the interest so many of our readers have in property in this area. Ed.)

CHOICEST LOCATION in Dora Creek district, elevated, grand views, 1 mile from station, 3 miles to college—almost-new four-bedroom home with study and large balcony; split level; garage under main roof; level block by new homes. For sale early December at reasonable \$41,000. Enquiries to Dora Creek Home, P.O. Box 120, Prospect, S.A. 5082.

FOR SALE, Cooranbong. Attractive one-bedroom cottage, ideal investment or for young couple. On extra-deep block with large garage/workshop area. Close to Avondale College, church schools, shops, etc. Priced for quick sale—\$15,000, negotiable. Phone Ken Knight (059) 66 2501, or write "Cottage," 15 Darling Street, East Geelong, Vic. 3219.

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Call or write

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Working conditions and wages are good, and the work is varied and interesting. Write detailing qualifications, work experience and marital status to:

P. J. Roberts, Director,
Australasian Food Research
Laboratories,
P.O. Box 40,
COORANBONG, N.S.W. 2265.

Have you experienced the rewards of being in God's Business? The Sydney Adventist Hospital, one of His institutions, invites applications from:

- (1) those interested in general work in the numerous hospital service departments
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Please write to:

The Personnel Secretary,
Sydney Adventist Hospital,
185 Fox Valley Road,
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Favourable conditions and terms of employment. Further information available on request.

Applications, including curriculum vitae and names of three referees, should be forwarded to:

Dr. Stephanie Liddell,
Assistant Medical Director,
Sydney Adventist Hospital,
185 Fox Valley Road,
N.S.W. 2076,
Australia.

SITUATIONS exist in modern country workshop for Adventist cabinet-makers wishing to take advantage of country living and church-school education for their children. Apply M. Lyle, P.O. Box 75, Busselton, W.A. 6280, Phone (097) 52 1797.

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The Avondale Co-operative Society Ltd. has a vacancy for a leading hand (shop assistant) to take charge of the hardware department of its Cooranbong store. Duties would include purchasing, supervision of staff, serving customers, etc. Apply in writing to:

**The Board of Directors,
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and Advent World Survey**

Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

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FLASH POINT



☆ THIS IS AN ADVANCE report on the Heartbeat programme that was held last month in our Christchurch Health Care Centre. Seventy-five of the eighty-five participants were not members of our church. Dr. Ross Sinclair is the medico-in-charge, and Pastor Kevin Dixon is the co-ordinator of the programme. Altogether it was a very successful foray into the area of health evangelism.

☆ And while Pastor Peter Jack is on the line (he gave us that last item), let's see what else he knows. First, the bad news. Late in June the Papanui school was broken into and the safe ripped off the wall, the back was hacked out of it, and \$400 was purloined by some evil desperadoes. That makes the fourth burglary chalked up to the school's account. I suggest barbed-wire entanglements, a guard tower, searchlights, savage dogs and a roving squad of armed vigilantes. However, there is also good news. There are now 195 pupils at the Papanui school, and negotiations are being finalized to secure six and a half acres (none of this hectare nonsense) a mile or so down the road so as to separate the high school from the primary. That's very pleasant growing pains for you. We'll keep you informed of progress, of course (if Pastor Jack will keep us informed).

☆ I've mentioned before that Ingathering stories are things that go straight to my heart—probably because I wish they happened to me. Pastor Rex Tindall of the South Queensland Conference tells me that he doesn't go looking for Ingathering stories, they just happen, and this one is very heart-warming. He sends me a photostat of a letter written by a young student of St. Joseph's Convent, in Bardon, a Brisbane suburb. The children there have what they call "St. Joseph's Junior Mission Society" and they have a project in the Grade 7—raising money for mission needs. Enclosed in a very nicely worded, neatly written letter was a fifty-dollar cheque for leper work. The only strings attached were: "When sending this money to the [leper] colony, would you please ask the missionary there to reply to us, for we would be interested to know how the colony benefited from our contribution." NOW who's against ecumenism? Not me—when it's this kind of ecumenism. And God bless Vicki Hancock (the neat-writing secretary of the society), and I hope that missionary she hopes to hear from will not let her down.

☆ Pastor Rex Tindall is also rejoicing at the formation of what he calls "The \$100,000 Club" up in the sub-tropic conference. During 1976-77 three of their departments have passed the \$100,000 mark in one year: The Publishing Department recorded sales (record sales, that is) of \$136,000 in the period; the Adventist Book Centre smashed all records and sprang upward to touch the \$144,000 mark; and Pastor Tindall himself is wearing a \$100,000 smile having passed that figure for the

Ingathering for the first time. Altogether, South Queensland is a going concern.

☆ OPERATION OPERA HOUSE. Last Sunday night Pastor C. R. Stanley attended Pastor D. K. Down's programme in the Music Room of the Sydney Opera House. All 420 seats were occupied, and Pastor Down was presenting a lecture on Egyptian archaeology. Pastor Stanley's one-word comment on the presentation: "Superb!" But wait for it: Pastor Down had advertised SEVEN identical sessions and ALL were booked out, and two additional (unadvertised) sessions had to be sandwiched in. (It can be assumed that, at the end of the ninth session, Pastor Down did not need to refer to his notes very often.) Word from Mrs. Down early this week indicated that the seven sessions for next week were almost booked out then, and things never looked so good for the evangelist. Pray for our evangelists; I don't know how they manage to keep going; maybe it's the prayers of those who support them.

☆ OPERATION SWEET POTATO. A mission ship, the M. V. *Varivato*, loaded with food and other supplies, recently made a trip to the weather coast of Guadalcanal, where the people are still suffering because of the damage done by the earthquake. This is the second consignment of food shipped there by the Adventist Health and Welfare Service. Master-minding the programme were Pastors Keith Hankinson (L.A. director of the W.P.U.M.) and Wilson Katovai (L.A. director of the Eastern Solomons Mission). Most of the food was in the shape of four tons of sweet potatoes.

☆ OPERATION LUCUBRATION. Allan Paul, these four years at Philippine Union College under the sponsorship of the mission from whence he came, has now returned, his study stint successfully completed, and he now wears his M.A. in Theology with humble pride, and we congratulate him on his success. In August he will take up his appointment as lecturer in theology at Sonoma Adventist College.

☆ The first-ever Pathfinder camporee was conducted in the first week of June in the Ha'apia district of Tonga. The camporee was conducted by Pastor Roger Nixon, C.P.U.M. Youth director, assisted by Sonatane Katoa, the local district director. A wonderful time was had by all.

☆ FROM the C.P.U.M. news-sheet *Cenpac Exchange* comes this item: "EARTHQUAKE, TONGA. Pastor [John] Lee reports no casualties among our membership, but Brother Sutcliffe's home at Beulah College has suffered quite a deal of damage, and the Sutcliffe crockery has also taken a battering. The flats of the Manners and Jakovacs will need approximately twenty new piers. The 'quake, about 7.2 in intensity, lasted nearly three minutes. We thank God for His protecting hand over His people."

☆ How many literature evangelists do you think we have world-wide? Five hundred? A thousand? No, more than that! Let your head go when you guess next time. 5,000? Still a long way short. The total is 12,053. These people are responsible for contacts leading to the baptism of 16,416 people last year. In sales they reached \$59,010,591.00. There are fifty publishing houses with a total staff of 2,500 full-time and 453 part-time workers. Total sales from the Publishing houses reached \$98,878,968. Thus 1976 was a record year.

☆ In June, Pastor A. C. McKee, director of Trust Services at the G.C., visited this Division. This is Pastor McKee's third visit to this Division since Trust Services commenced in this part of the world field in 1969. We welcome Pastor McKee.

☆ "Finally, brethren . . .": If your knees knock, kneel on them.