



AUSTRALASIAN Record

AND ADVENT WORLD SURVEY

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Be Sure to Read:

"TWO PILGRIMS IN IONA"

By SHIRLEY MOWDAY
Page 10.

BIG BONUS for 'Record' Readers

ONE OF THE MOST IMPORTANT (from our point of view) decisions to come out of the Annual Meetings of the Australasian Division committee which met in Wairoa in December was one affecting every "Record" reader.

From the issue of March 11, 1968, every issue of this paper will contain sixteen pages. Readers will well know that, up to the present, the paper has appeared weekly, with sixteen-page and eight-page issues alternating.

With the increased volume of news and articles flooding into the editorial department, we have felt for some time that the only alternative to rejecting many splendid articles for reasons of space was to produce a larger paper.

Of course, we could cut some of the features which have recently been introduced, such as Letters to the Editor and Cookery Nook; we could also have reduced the pictorial content of the magazine; we could have used our blue pencil more viciously, thus cutting much of the copy that we did regard as eminently worthy. However, we have felt that our readers would not want to consider any of these suggestions seriously, for we believe that, with an increasing awareness of the need for being kept up to date with events that are occurring in our division, everyone would want to have more, rather than less.

Thus, in their wisdom, the brethren on the division committee have agreed to produce this bigger "Record" every week.

Of course, there is the matter of cost; more pages means more expense in the matter of production, and a larger paper means more postal charges. When your renewal comes up after April 1, the charge will come to you at \$2.50 annually. We believe that our readers will recognize that this is a token increase, in view of the end result. Look at it this way: for fifty weeks of the year you will receive this magazine delivered to your home—eight hundred quarto-sized pages in all—and the cost to you will be exactly five cents—the price of a postage stamp—each week.

Some Jeremiahs—admittedly a frail minority—have predicted that subscribers will be unwilling to pay the slightly advanced charges. We have faith to believe that there will be no such cancellations. We can only promise better, bigger, and brighter reading from henceforth.

Special to New Zealanders

Some have been concerned about the fact that they receive their copies rather later than they should, because of distance, in New Zealand. This may be overcome by having your copy airmailed. For an extra \$2 per year your "Record" will jet to you so that you can have the news while it is still hot. Ask your Book and Bible House to put your name on the air mail list, if you would like to be able to tell the others what is in the "Record" before they get theirs.

And Others

If you live in any of the Australian territories, such as New Guinea, an extra \$2 a year will jet the "Record" to you, too. If you live in Fiji or West Irian budget on an extra cost for air mail of \$3.75. If you live in territories or countries other than those mentioned, we will gladly let you know the charges on application.

PLEASE NOTE—"Records" air mailed in this manner will come two in the one wrapper each fortnight. This is to keep the postal charge to a minimum.



Sam Puffs Into Nambour (Queensland)

W. G. DOWLING, Temperance Secretary, Queensland Conference

"SAM JUST PUFFS AND PUFFS," according to the headlines of the local Nambour newspaper. Alongside his picture is the following description, introducing "Smoking Sam" to the people of the Nambour district.

"A light for Smoking Sam! Mr. Barry Cook applies a flame to Sam's cigarette as Pastor W. G. Dowling, Queensland organizer of the Seventh-day Adventist Church's 5-Day Plan for Smokers, looks on.

"Smoking Sam is used to illustrate the dangers of smoking. He was built by Mr. Cook, an electrician, of Buderim. A small electric motor operates a pump, which inhales smoke into Sam's 'lungs'—a pair of small bottles—to show the tar and nicotine content that remains after smoking a cigarette.

"Mr. Cook said the first pump used became clogged up with tars after twenty-five cigarettes, and had to be replaced."

Information was then given as to when and where Smoking Sam would be on display.

The Nambour 5-Day Plan was the result of fine team work on the part of the Nambour members. Some time ago, the Temperance secretary then in office, Brother A. Moir, began planning for the programme, and fund-raising projects were organized. The results were very good indeed, as were revealed by a healthy temperance fund and an enthusiastic church committee.

His Own Make

The present Temperance secretary, Brother Barry Cook, devoted a great deal of time and energy to the actual organizing of the 5-Day Plan, and especially the "building" of Smoking Sam. Brother Cook, who is an electrician, fitted Sam with "lungs" and a motor to "draw" the cigarettes. As Sam smoked away, the cigarette smoke passed through fibreglass wool in one "lung" (a glass jar) then through the other lung (a jar filled with water). Onlookers could clearly



Brother Barry Cook of Nambour, Queensland, lights up for the precocious delinquent of his own devising. Pastor W. G. Dowling is on Sam's right.

see how the tar from the cigarette smoke stained the "lungs."

Our Nambour church press secretary, Brother E. Bacon, arranged for excellent coverage, which included radio interviews, two television screenings, and several newspaper articles.

We were privileged to have as medical lecturers, Doctor Cyril Evans, (deputy-director of Chest clinics, Queensland Medical Department), Doctor Jack Micklethwaite (specialist in anaesthesia, Royal Brisbane hospital), Doctor Miles Savill (Nambour), and Sister Joyce Tinworth,

recently returned from our Adventist hospital in Saigon, South Vietnam.

An average of twenty-two smokers attended each night, and all greatly benefited from the programme. Eighteen, we understand, have definitely overcome the smoking habit.

And at Toowoomba

Toowoomba 5-Day Plan was organized by Pastor David Lawson, in connection with his evangelistic programme. With the able assistance of the press secretary, Mrs. B. Cook, the programme was well publicized by way of a television interview, including excellent scenes of Sam in action in the main street of Toowoomba. Newspaper coverage was also very good. Again the service of the following lecturers was greatly appreciated—Dr. Cyril Evans, Dr. Micklethwaite of Brisbane, and Dr. Pearson, Dr. Barrett, and Sister Freyling, all of Toowoomba.

An average of thirty smokers benefited by regular attendance, and twenty-four believe they have now quit smoking. The following comments were made at the conclusion of the programme:

Salesman: "I have chosen not to smoke and I won't—ever again. I feel O.K."

A builder: "I am quite positive I will not smoke again, as I have given myself every test."

Dental attendant: "I have chosen not to smoke. Tonight I feel as though I

(Concluded on page 11)

IN SOUTH AUSTRALIA IT'S "CANCER CHARLIE"

ORMOND K. ANDERSON, Public Relations Secretary, South Australian Conference

During the past eight weeks we have conducted a very successful show exhibit at Mount Gambier featuring Home Health Education community service and temperance films, "Time Pulls the Trigger," and "One in 20,000." Four thousand folk attended our tent.

It has been my privilege to address 12,000 high school students in the city of Adelaide and country districts on the hazards of smoking, using the robot, "Cancer Charlie." We placed many copies of "Mind If I Smoke?" in school libraries, and thousands of "Smoke Signals" were gratefully accepted by these young people. They gave me VIP receptions and spontaneous applause on every occasion. Some of their teachers told me they had not smoked after attending earlier lectures (some as long as six years ago) and they gratefully offered thanks for this work put forth by the Seventh-day Adventist Church.

On each occasion I asked the students to indicate if their parents were addicted to the smoking habit. In some instances 100 per cent raised their hands; the average was never less than 80 per cent. I met a couple of teenagers by chance on North Terrace one day and they said, "Pastor, you will be glad to know we told our dads what you said about smoking and it scared the daylights out of them and they have quit." I have made hundreds of new friends among the South Australian student groups. What an opportunity! What results!

HISTORIC PICTURE GALLERY

This picture was taken in 1927 and shows our institutional leaders throughout Australia at that time with Pastor C. H. Watson (third from right, front row), who was then president of the Australasian Union Conference. The picture shows (left to right):

Front row: G. E. Adair*, G. S. Fisher, J. M. Johanson, C. H. Watson, G. T. Chapman*, and A. H. Piper.

Rear row: T. J. Dowling, H. J. Halliday*, A. Watson, W. O. Johanson, J. S. Sandeman, F. Butler*, N. Bush, H. Mills*, H. Moseley, R. I. Wright, N. Sorenson* and W. Smith*.

*Indicates those still living, as far as can be ascertained.

(Photo by courtesy of Pastor W. G. Turner, who was secretary of the A.U.C. at that time.)



General Conference President Addresses N.S.W. University Students

PASTOR N. C. BURNS, Chaplain

THE S.D.A. STUDENTS SOCIETY of the New South Wales University held their annual dinner and conducted the final business of the year on the night of December 9, 1967, in the Dundas S.D.A. church hall. There are about forty-five young people in this group, and under the spiritual care of their chaplain, Pastor Ivan White, and the leadership of their president, Mr. John Kite, they have enjoyed spiritual fellowship and have been a force in upholding the principles of the Advent message.

Pastor R. H. Pierson, president of the General Conference, Pastor J. C. Kozel, an assistant treasurer of the General Conference, Pastor L. C. Naden, and the writer and his wife were guests. Present also were a number of the S.D.A. Business and Professional Men's Association. Reports of the group's activities were given

Highlight

The highlight of the function was the address given by Pastor Pierson. We were most fortunate in having our denomination's leader speak to us. He said that the Seventh-day Adventist student societies, organized as they were in the Australian universities, were unique in their sphere, and ahead of any such scheme in America.

He emphasized the tremendous potential that was in the hands of such societies as they witnessed for their faith in the environment of modern university life and thinking. Pastor Pierson encouraged us to maintain diligently the two-fold purpose of our existence as an organized group of our church. First we were to meet regularly each week for spiritual fellowship in prayer and the study of God's Word. In this mutual

fellowship we could discuss spiritual problems and receive the help that our Lord always provides for the earnest seeker. Our spiritual life would be deepened and our faith strengthened as loyal members of God's church.

But this, he said, is not enough. Pastor Pierson then encouraged us to fulfil the second reason for our existence; we must reveal our faith and tactfully declare it whenever possible. Of course, this is not an easy thing to do in universities today when intellectualism supersedes the spiritual, but it is the great challenge facing our youth, and we must accept it. Our speaker urged us to join the great army of evangelists, preachers, missionaries, teachers, medical workers, and our loyal lay people, to finish the work of God. Our special section of the world field is the university to which we belong.



Pastor R. H. Pierson addressing the Adventist students of the University of New South Wales. The president, Mr. John Kite, is on the speaker's right.

by the retiring president and the secretary-treasurer. A presentation was made to Pastor White, who retires from the chaplaincy. Pastor Roy Naden provided musical items which were much appreciated. Officers for the forthcoming year will include Mr. Leon Collett, president, Mr. Ray Mitchell, secretary, and the writer, chaplain.

WE CONGRATULATE . . .

The following students who have been successful in their examinations:

FROM MONASH UNIVERSITY (MELBOURNE)—

Miss **Ondrea Thrift**, who gained her B.A., with credits in pure and applied mathematics.

Miss **Penny Brown**, who graduated with the degrees M.B., B.S.

Mr. **Geoffrey Madigan** who qualified to do his Ph.D at Monash, and in so doing gained the Australian Atomic Energy Commission's scholarship.

FROM THE UNIVERSITY OF ADELAIDE.—

Mrs. **Lynette Luderer**, daughter of Pastor and Mrs. S. H. Wood of Adelaide, who gained her M.B., B.S.

FROM AVONDALE COLLEGE.—

Robert Butler of Wahroonga, who gained second place in New South Wales in the subject "General Accounting" in the examinations conducted by the Australian Society of Accountants.

Editorial

THE BISHOP AND THE BOOK

WHAT JOY there must be in theological circles in some quarters at a recent pronouncement by the Episcopal Church that the word "heresy" is out of date! From the journal "Christianity Today" we quote the opening paragraph of an article in the issue of September 1, 1967, (page 36) lest we be accused of reading between the lines or otherwise damaging the fragile thing called Truth.

"No sooner was Bishop Pike's 'If This Be Heresy' off the presses than the emergency theological committee of fellow Episcopalians announced that the concept of heresy is out of date. . . .

"The convention will be asked to approve the committee's conclusion that 'the word heresy should be abandoned' except in relation to the losers in the great theological debates of the early centuries."

We will not pause to savour the humour—conscious or unconscious—in that last sentence, but will give our attention, rather, to the implications of this rather startling expression that "heresy" is now a word that polite people should no longer utter in decent society.

Bishop Pike—and the title will not fail to impinge itself upon the reader's consciousness—is a man of theological standing in Christendom, and especially in Protestantism (if that is the word) in America. His writings and teachings have become widely peculiar in theological circles. But the student of the Bible, he who takes Holy Writ as his guide and compass, must raise a quizzical eyebrow at some of the good bishop's theological peregrinations. Watch your own eyebrows, for instance, as we quote further from the article:

"Point by point, Pike attacks the authorities Episcopalians have traditionally used for doctrine: The Bible, the early church councils, the ecumenical creeds, liturgies, confessions of faith and consensus. On the last point, he marshals opinion polls to justify his 'sense of responsibility and pastoral sensitivity' to the 'majority of church members' who face a 'growing sense of hypocrisy as the credibility gap is fast widening between unqualified Prayer Book statements and what seems to them plausible.'"

"In sweeping generalization, Pike contends that 'except for the very active and devoted members of the Fundamentalist sects, Christians as a whole read or hear very little more of the Bible than is read on Sundays in church.'"

Let us examine one or two little points arising from these quotations. First that attack on the "authorities Episcopalians have traditionally used for doctrine," the list of which begins with the Bible. One cannot but stand open-mouthed that a man of God (so-called) would want to attack, would dare to attack, what the Author of the Book has written as the blue-print of man's faith. One wonders, when one reads the list of the things Bishop Pike does not like, just where he gets the basis for any faith that he might have. Surely from his own mind, and that, unless he has a mind different from those of other mortal men, is "desperately wicked; who can know it?" Yet the bishop, in his wisdom, throws overboard God's Word and sets in its place, in his thinking and his writing, that which he considers to be logical, scientific, rational and sensible.

Perhaps it is as well that he attacked the Bible first, for then he would not have to read such disturbing verses as: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:19.

Perhaps, too, it is as well that he hammers out his own manifesto of faith, for then he will not have to come up against those irritating words which Jesus uttered, "In vain

they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9. These are irritating to anyone who tries to expurgate the sayings of Jesus or to put the blue pencil through the Scriptures; and irritating, too, to anyone with a conscience who sets up his own credo while disregarding the Word of God. One would hope that a bishop, of all people, would have the honesty to hand in his mitre and cassock when this sorry state of affairs is reached.

But no! No, indeed! What do they do? They simply write into their platform that, in this age of unfettered liberalism, you can think what you like, say what you like, write what you like and preach what you like, and the word "heresy" shall not be uttered against you to spoil your days and molest your nights. You will not be branded as a heretic simply because you throw over the Word of God and set up your own body of doctrine in its stead.

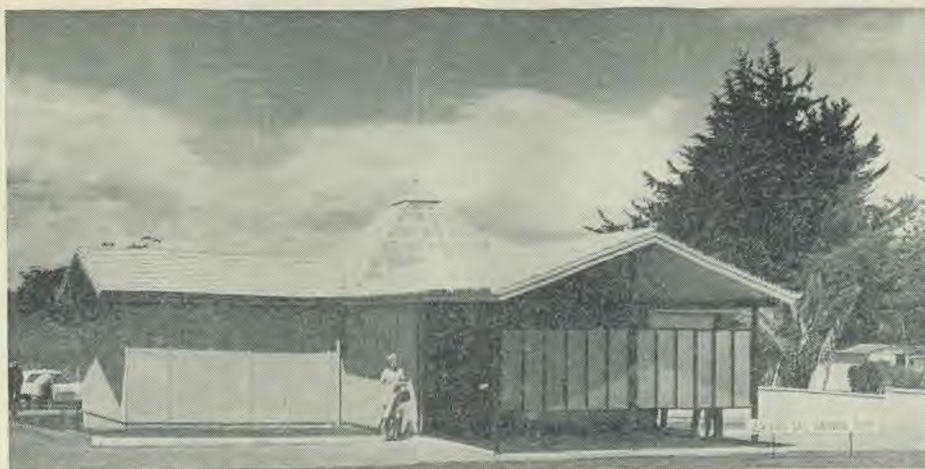
Never mind about such out-moded Scriptural verses as, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Now, of course, in the light of that verse, it becomes evident why you have to consign the text of the Bible to the limbo of outer darkness. You just cannot have such burrs under the shirt of your theology. They spoil your complacent tranquillity. You cannot expound and expatiate upon things of God and salvation with authority when the Bible is pointing the spotlight of its truth so mercilessly upon your utterances. So you have to throw the Bible into the ashcan; you have to consign its doctrines to the never-never of improbability simply because a thing called "the credibility gap" is widening between "unqualified Prayer Book statements and what seems . . . plausible."

One cannot but tremble! Where are the men of Bishop Pike's persuasion who once contended for the faith to that point where they were prepared to lay down their very lives for it? What has become of that great segment of Protestantism which arose because it could not stomach doctrines which were hatched out of the minds of erring men? Where are the Cranmers, the Ridelys and the Latimers, the Cromwells, the Knoxes and Calvins? Is there no voice in all Protestantism to speak out against such damnable heresies and call them by their right name? Where are the leaders of this influential denomination—so closely allied to our own Anglican Church—who will spike Pike and silence this perfidy and strip the flimsy veil of plausibility from his high-sounding, pseudo-theological nonsense, to reveal it for what it is: heresy, deep, dark and damnable heresy? Where are they? Alas! You will find them in some stuffy committee-room, passing a motion to the effect that "heresy" is never more to be considered as a concept in the field of theological thinking! How very cosy!

But there is one other utterance of this man which we might view in another light. "Except for the very active and devoted members of the Fundamentalist sects," he is quoted as saying, "Christians as a whole read or hear very little more of the Bible than is read on Sundays in church." He would class our church as a "Fundamentalist sect." Change "Sunday" to "Sabbath" and read that sentence again. He is paying you the compliment of saying that you are a Bible student, that you dig and delve into the Scriptures more often than merely cursorily in that hour of worship once a week. He believes you are not content with that handful of heavenly manna flung to you weekly, a diet that apparently satisfies some; he thinks you are found often studying the Word. Is he wrong about that, too?

R.H.P.



The new church at Waipukurau.

Waipukurau Builds a Church

F. L. STOKES, President, North New Zealand Conference

FOR MANY LONG YEARS the company of Adventist believers in Waipukurau, Hawkes Bay, North New Zealand, have met and worshipped in varying circumstances, but always in a rented hall or even a member's house. Numerous efforts have been made to stabilize and to build up this company of believers.

In 1965 the conference committee passed a resolution to put its available finance for building churches into three projects to help small struggling companies. Waipukurau was the third of these to benefit.

Pastor C. T. Potter inspired the small membership to start a fund for building the proposed church. Land was generously donated by one of the members, and the battle really commenced. Spurring the project forward were two other churches in Hawkes Bay, Napier and Hastings, and the encouragement they gave took the practical form of a building fund specifically to assist the smaller church. Some hundreds of dollars came into the Waipukurau church building fund, and as a result the time soon arrived when a local architect was invited to draw up plans.

Some Frustrations

The months passed along with the usual problems and frustrations to which all these projects seem to be heir.

However, under the careful guidance of Pastor Reg Parr and the help of the Hastings and Napier churches, the building moved to a successful completion, with the date of November 25, 1967, set for the opening.

Sabbath dawned bright and clear, highlighting the beautiful pastoral setting in which the church is situated. Visitors from a number of churches travelled a long way to be present at the opening. Many local personalities not of the Adventist faith were present on the occasion. It was good to listen to the mayor give a very fine address to the congregation and wish God's blessing upon our efforts for Him.

It was indeed a high day and a very happy one for the Waipukurau members who had fought a long, hard battle, and had gained a great victory for God in

establishing yet another beacon which will witness to the truth for these days in which we are privileged to live.

One Story

One of the men present was baptized a week later, and during the opening service we were thrilled to listen to his story. Around the year 1908 the first Seventh-day Adventist moved into the town of Waipukurau. She had married a local man who was a non-member. Through the years this good wife was faithful to her trust and brought up her daughter in the knowledge of the faith. She, too, in turn, also married a non-Adventist. As the years passed her mother died, but in the year 1967 this daughter and her husband accepted the message fully and are now members of the church. Surely God's Word did not return unto Him void.

Our congratulations are due to the Waipukurau members for their notable achievement in spite of many difficulties. Our thanks are due also to the Adventist builder, Mr. Bruce Garrick, who undertook the task, and the architect, Mr. Barry Sweet, who gave so generously to the project. May God bless all who helped in bringing this very fine effort to a successful conclusion, and may this new church be the means of winning souls for the kingdom of God.

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LAYMAN-MINISTER

An Action Unit

PASTOR R. C. H. SMITH

LAYMEN today have a greater challenge to win souls than they have ever had before. The inspiration of Pastor Schoen's meetings has made men and women "restless," and has given them the desire to win souls for Christ.

In the central west town of Gilgandra, New South Wales, Brother E. Garbutt has a small shop where he repairs shoes, and he has the agency for the Medical and Hospital Contributions Fund.

In spite of a physical handicap, Brother Garbutt has always been eager to tell others of this wonderful message. About two years ago he commenced giving literature to one of his customers. At first she was not at all interested, and in fact did not want to accept the papers. However, she took and read what he gave her, and he gradually gave more advanced material.

Almost twelve months ago, during the Appeal campaign, she went into his shop and said, "You're right, you know! You're right." Meaning, of course, that the Adventist faith was right. At about the same time a number of believers attending the Dubbo and Narromine churches decided that they would like to have a company formed at Gilgandra.

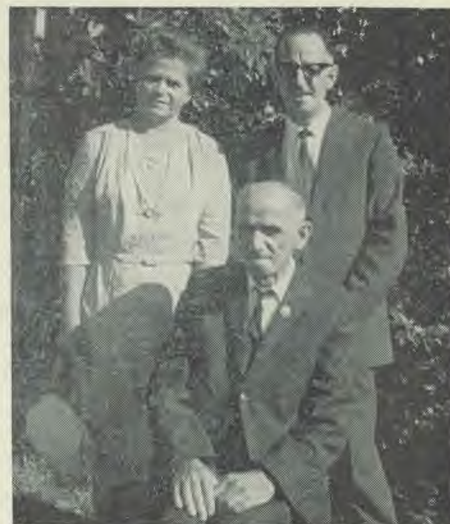
Enter the Minister

Brother Garbutt decided that it was time that he asked the minister to study with Mrs. V. Richards of Biddon—a small district near Gilgandra. From the commencement of the studies, Mrs. Richards was convinced of the truth, and was most impressed with our faith. So convinced was she, that she did not want time wasted on her with studies, as she felt others should also be told the "Good News."

After talking with her for a while, and finding that she would like to be baptized, I told her that I would like to study with her so that she would know all about the message, and fully understand the step she was taking.

After the full course of studies, it was my privilege to baptize Sister Richards at the end of 1967—a perfect example of the laity and the ministry working together.

Every new convert should be trained to convert others, and Sister Richards is already sharing her new-found faith with her friends and neighbours.



Mrs. Richards, who heard, Mr. Garbutt (seated), who worked, and Pastor Smith, who baptized. (Photo: R. C. H. Smith.)

The earth trembled during . . .

BISMARCK-SOLOMONS UNION MISSION ANNUAL MEETINGS

(Held December, 1967)

A. E. JONES, Secretary-Treasurer, B.S.U.M.

JUST A MILE OR SO across a beautiful bay, Rabaul's steaming, vitriolic volcano could be seen vividly through the committee room louvres. Now and again the union office building heaved in slow motion, or shook suddenly, depending on the mood of an earth tremor. Nevertheless, the B.S.U.M. executive committee concentrated purposefully on the many agenda items of the Bismarck-Solomons Union Mission annual meetings.

Nor were the meetings themselves without their lively points of interest. Pastor A. R. Mitchell, our union president, kept the business of the session moving steadily. Presidents from the eight local missions comprising the union brought encouraging reports and faith-lifting stories. The presence and counsel of Pastor F. T. Maberly, division secretary, and Brother E. W. Howse, division treasurer, were greatly appreciated. Most of all, we were very much aware of the rare privilege of having Pastor R. H. Pierson, our world leader, along with Pastor J. C. Kozel from the General Conference treasury, at our meetings.

Pastor Pierson so packed his preaching with encouraging and challenging statements that we all felt refreshed and revitalized as we determined to achieve greater results for the Lord.

It was just over fifty-two years ago that Pastor G. F. Jones commenced the first work in this Bismarck-Solomons Union Mission at Viru, on the island of New Georgia in the Western Solomons. The work of this union is now spread throughout approximately one hundred larger islands along the 1,400-mile line of the Bismarck and Solomon Islands groups, and surrounded by more than 100,000 square miles of ocean.

The Bismarck-Solomons Union Mission is divided into eight local missions.

These local missions have 152 organized churches with a total church membership of 11,470. The distribution of church membership throughout the eight local missions is as follows:

Bougainville	1,673
Eastern Solomons	1,387
East New Britain	810
Malaita	1,022
Manus	1,034
New Ireland	1,882
West New Britain	309
Western Solomons	3,353
	<hr/>
	11,470

Baptisms

Baptisms for 1967 were not all reported at the time of the annual meetings. For 1966 the baptisms totalled 992, which was 320 more than for 1965.



The building that rocked. The B.S.U.M. headquarters office where the annual meetings were held. (Photo: A. E. Jones.)

Sabbath Schools

The number of Sabbath schools in the B.S.U.M. totals 285, with a total membership of 20,949. While the church membership shows a ratio of 1 to 35 in population, the Sabbath school membership shows a ratio of 1 to 18. The Western Solomons Mission holds the highest membership and the best ratio of 1 to 3.3 of population.

Branch Sabbath Schools

We are particularly gratified by the increase in branch Sabbath schools. The total number of branch Sabbath schools in the union is now seventy-eight. It is our sincere hope that these will continue to increase. There is a definite awareness of the value of branch Sabbath schools throughout the field. Perhaps the shining example is a national evangelist, Belden, on Malaita, who operates a total of eighteen branch Sabbath schools. Others are conducting well-attended branch Sabbath schools and hoping for results in souls for Christ.

Education

Educational development in the islands is receiving very close attention by the

mission, the government, and the United Nations. The government registration requirements call for higher certificated teachers. The mission has anticipated such advancement, and well-trained teachers with certificates are graduating from our colleges. However, the increasing number of children attending our mission schools is causing the demand for teachers to be greater than the present possible supply. There is a great need for more national teachers with certificates. At the end of 1967 we received requests from the local missions for sixty teacher graduates, but could barely supply one-third of the demand.

Throughout the union we have 195 primary schools with an enrolment of 6,271. The secondary school sections of Betikama in Eastern Solomons and Jones Missionary College near Rabaul have enrolled 249. The college section of Jones Missionary College is training sixty-one potential workers. To care for this teaching programme we have 309 national teachers and nineteen European teachers.

The break-down of Jones Missionary College graduates for 1967 is as follows:

Ministerial 6 (6 males)
 Teacher Training
 "C" Certificate 3 (2 males, 1 female)
 "B" Certificate 3 (2 males, 1 female)
 "A" Certificate 19 (5 males, 14 females)
 Building Construction
 2 (2 males)

The Jones Missionary College Choir gained equal first place (Boarding Schools Section) at the Rabaul Choral Festival. Newok Primary School (Manus) gained first place at the Lorengau Choir Competition, with Pisik Central School in second place.

Secondary and Primary Teacher Training

A commission was set up by the Australasian Division to study educational needs in the C.S.U.M. and the B.S.U.M. in the areas of secondary and college education. Important decisions to become effective as from 1968 include:

1. Setting up Sonoma as an inter-union college for ministerial training and primary teacher training.
2. Setting up a hostel and supervisor's home at Goroka to care for selected secondary teacher trainees to train at the Administration Secondary Teacher Training College at Goroka.
3. Upgrading high schools—Kabiufa to forms 5 and 6 as necessary; Kambubu (Jones Missionary College) to Form 4 by 1969; Betikama to Form 4 by 1970.

Work Force

The working force of the Bismarck-Solomons Union Mission totals 714 paid employees. There is also a growing number of volunteer missionaries. The 714 workers are made up of 676 nationals and thirty-eight Europeans. Among these workers are thirty-seven ordained ministers; 186 evangelists, ministers, and missionaries; and 328 teachers.

The total number of workers on sustentation is seventy-six, of whom fifty-nine are Western Solomon Islanders. Another point of work force interest is that over one hundred nationals from the B.S.U.M. are serving as missionaries in the neighbouring Coral Sea Union Mission.

The European staffing of teachers will undergo considerable change in 1968, with incoming teachers replacing those going out, and additional teachers to fit into the additional programmes at Sonoma, Jones Missionary College, Betikama, and Rumbaba. For various reasons some will return to the homeland, others are under transfer to other areas. We wish the Lord's blessing for the Silva family, Smith family, Bussau family, Rhyll Brown, Margaret Hewitt, and Ian Whitson as they leave. We welcome the new Campbell, Tindall, McClintock, Wilson, Lock, and McMahon families, and Misses Beverley Brown, Val Buxton, and Anne Blaxell.

It is desired to pay tribute to a faithful retired national minister who passed away recently. On August 10, 1967, Pastor Manovaki was laid to rest after many



The B.S.U.M. mission boats at the B.S.U.M. wharf, which is situated fifty yards from the office. The volcanoes may be seen in the background. (Photo: A. E. Jones.)

years of faithful service. His later years of service included the responsible position of president of the New Ireland and Manus missions. Because of his visits to Australia Pastor Manovaki was well known to church members throughout the Australasian Division.

Marine

With so many islands along approximately 1,400 miles from end to end of this union mission, the mission ship is a life line. Our fleet of twelve ships is continually on the move around the various fields. Trips of up to eighty hours each way are not uncommon.

The maintenance of these ships is a tremendous responsibility. Our Marine Service Unit at Rugen Harbour near Rabaul has been under the supervision of Brother J. R. Masters for nearly thirteen years. His endeavours to keep the ships in repair and safeguard their seaworthiness have not been without frustration. Ships are expensive to maintain! The year of 1967 has brought major repair problems and major expense. It is regretted that one or two fields were without their ships for a time because of unanticipated delays in repairs. Brother Masters has carried a very heavy programme, but even so has squeezed in time to continue the plan for training young men towards engineer's and captain's certificates. This union now has thirteen certificated captains and seventeen men with engineer's certificates.

Atoifi Hospital

Our fifty-bed hospital at Atoifi on Malaita is still catering for approximately seventy patients. Dr. L. H. McMahon, medical superintendent of the Atoifi hospital, rendered a good report on his busy programme. We appreciate the good work he is doing at the hospital and with his family in branch Sabbath school and other missionary work. The hospital continues to grow. New national workers' homes have been completed and the doctor's

home is nearing completion. Plans are under consideration for a new leper unit and a nurses' home to be added. Dr. McMahon is keen to commence a nurses' training centre at the hospital, and this matter is being considered by the Australasian Division at the present time.

Sonoma

This year's purchase of the Sonoma plantation situated near Kokopo, has commenced a programme of great importance to our educational planning. This 250-acre plantation, well watered by running streams, is an ideal site for the new training college which is to serve both the Coral Sea and Bismarck-Solomons Union Missions. This college at Sonoma will be developed to care for the ministerial and primary teacher training requirements for both unions.

Buildings and plans are in progress for the ministerial training course to commence at Sonoma in 1968, and for the teacher training to transfer from Jones Missionary College in 1969. With a three to four year programme, it is hoped to complete a college section and primary school section at an approximate total cost of \$255,000.

Finance

The 1967 financial reports are not yet available, but figures to date indicate good increases. A comparison of 1965 and 1966 tithe and offerings will show this development.

	1965	1966
Tithe	\$58,654	\$61,280
Foreign mission offerings	\$14,364	\$15,309
Sabbath school offerings	\$11,574	\$11,600

In addition to the above offerings, the local churches have given for local offerings and for the upkeep of local churches and local schools the following totals:

1965	\$8,884
1966	\$9,357

(Please turn to page 11)

The Taubada looks in . . .

AFTER FORTY-THREE YEARS (Part 2)

W. N. LOCK

IT WAS EIGHT O'CLOCK on the morning of July 10 in the year 1924 that our party left Port Moresby bound for Bisiatabu, some twenty-seven miles away. Our company consisted of three packhorses led by boys, the late Pastor G. Peacock and Nurse Emily Heise, both on horse-back, and the Lock family in a buggy and pair, all wending our way along the foreshore, then up the three-mile hill and out along the road with the tropical sun beating down upon us.

Reaching Sapphire Creek some seventeen miles away, we had some refreshments. Then started our four-mile climb to Rouna, the new road having just been opened and ours being the first vehicle to travel up that road. At last Rouna was reached, and here we had to leave our buggy and do the rest of the journey either on horse-back or on foot. We finally reached Bisiatabu about 7.30 that evening and enjoyed tea provided by Sister G. Peacock.

How different my journey this time in a comfortable motor car, covering the same distance in one hour instead of eleven-and-a-half hours! Here at Bisiatabu we attended our third camp meeting, where about four hundred folk were gathered, some of them having walked four days, carrying their supplies of food with them, as well as their goods and chattels. I wonder how many of us would attend camp if we had to walk for four days and carry our needs with us.

We spent a lovely time together. It was at this spot I performed my first baptism forty-three years before, when eleven dear folk went forward, eight men and three women. Most of those are now dead, but two of the eleven met with us in camp meeting, and how good it was to see them!

Off to Bautama

Bisiatabu never looked better. Here Pastor Daniel, a national worker, is in charge, this centre having been cared for by white missionaries for the previous fifty-nine years. Our camp meeting came to an end all too soon and we were saying farewell to our dear folk, and, like camp meetings in Australia, there was a sadness on the last day as we went our different ways after enjoying the sweet fellowship during the precious time together.

In a day or two we were at Bautama for our session, with delegates from the churches throughout the General Papuan Mission in attendance.

We spent a very happy and profitable four days together discussing the various problems, making plans for the future, as well as listening to the Bible studies that brought inspiration to all of us. How thrilling it was to see our national workers taking such a keen interest in the plans, for if there was one thing that impressed me, it was the earnest desire of these men that the work be finished and we all go home together. These men carry a great burden for the souls of their fellow men and make earnest pleas for teachers to open more schools in villages still without help.



At the camp meeting at Domara, seventy-three were baptized.

Here the president of the union, Pastor O. D. F. McCutcheon, was with us, and we were greatly privileged to have Pastor Schoen with us for one day. How he inspired us to put forth greater effort to finish the work entrusted to us! On Sabbath we met in the new youth hall at Hohola, where upwards of 1,000 people met to spend the day together. Here I met many old friends of long standing, and how nice to see them still firm in the same blessed hope!

Camp at Domara

Our next camp meeting was at Domara some 130 miles down the east coast. Going by plane to Cape Rodney, we were met by our mission boat, the "Diari II," and for the next couple of hours we were on the sea. How that brought back memories of the eight years spent on the original "Diari"! Pastor Wari Kai now in charge of the work in this district was on the "Diari II" with us. He had served on the original "Diari" as one of the finest boat's crewmen I ever had. At the Domara camp, his address, prior to the baptism of seventy-three candidates, was among the finest sermons I have had the privilege of hearing.

What a welcome awaited us as we sailed up to the wharf to land! There the school girls in their blue and white uniforms and the boys in their whites, made a pretty

picture against the coconuts in the background. As we drew near they sang us a song of welcome to Domara and then the church elder made his speech of welcome to those of us on board. I was impressed with the size of the church for our meetings, some 135 feet long by forty-six feet wide, but here 1,120 people gathered for the twenty meetings that were to be held during the next four days.

Pastor L. N. Lock, the president, took the opening meeting on Friday evening when the Lord came very near to us. This was a very fitting omen for the good spiritual feast to follow. Sabbath was a high day for us all, and how the children loved to sing! They soon learned that new "echo song" introduced to this field by Pastor Hancock during his visit. We had no shortage of special items, and these were enjoyed by the congregation. Our national workers told of their work out in the field, and of souls being won to Christ, and of the task still ahead.

Mission Offering

While our mission offering was taken we waited with bated breath to see what the result would be. Each church leader came forward and handed in the cash that his church was able to give, while the president wrote the amount on the

board as each church reported. The last report in, the president gave us the total, \$1,709, a magnificent offering from the people! They have small opportunities to earn money.

The Domara church itself gave but \$15 short of \$1,000 at a time when they are struggling to raise money to build a new permanent church of concrete. What a wonderful example they have shown in sacrificial giving! The church elder showed me the church's bank book which had recently had almost \$1,000 in it towards their new church.

I felt that a people who would give such a wonderful offering to help others were deserving of some help, and so I plan to give what I can.

Saying farewell to Domara with its fine people, and with very sweet memories of a wonderful time with them, we turned our eyes toward Korela where we were to hold our fifth and last camp meeting. At Korela they had just erected their new church, in which, though it was not completed, we were able to hold our meetings. The attendance was about the same as at Domara and we had a happy time with them. The baptism of sixty-nine precious souls presented a beautiful picture. Among

the candidates there was an old man, bent right over, following his Lord in this sacred rite. It was touching to see him being led into the water and there buried to rise again to walk in newness of life. Here, as in all other places, the candidates were dressed in white, a fit symbol of the purity that the Lord desires to see in those who follow their Saviour. Brother and Sister Allen Smith are doing their best to help these dear people, and here also we had Miss Rhoda Kila, a national teacher, who had just returned from her visit to Australia. She addressed those gathered at camp, telling of her experiences during her trip.

All too soon our last camp came to an end with the sadness of farewells as the believers left to go their separate ways. We boarded a plane back to Moresby for one more sleep before saying my final farewell to Papua and to the people I love—people who have given me so much evidence that that love is mutual. It was a wonderful six-and-a-half weeks' visit, full of blessings. While I never expect to see these dear folk again in this world, I know that many of them will be in the kingdom, where I hope to meet them again.

B.S.U.M. We began on this island, but were soon asked to go to two nearby islands which had larger areas, enabling more people to congregate.

Sabbath Visitors

On Sabbath, many visitors came to get a glimpse of the children's activities. The worker had four people ready for baptism, so in the afternoon these were baptized. A call was made for those who wanted to join a baptismal class, and to our surprise twenty-four people came forward, including the older ones of our V.B.S. students. The number increased to twenty-five when one woman brought her husband along to see me later, saying that they wanted to be like their daughter Rose, who was so happy and clean and learning the way of Jesus in the V.B.S. They had lost four children in their heathen state. Now they wanted to live a different life to save their remaining three girls. Our worker now has the wonderful blessing of leading these people into the message.

Graduation day was one to remember. Little pink invitation cards were given out, which many could not read, but all could understand what they meant. The village folk put on a feast for us beforehand in the little area in the centre of the island, and we squatted down with them at the banana-leaf table with its many mixtures spread out. Later the children did their parts well, telling and showing what they had done, and at the last singing, "This Little Light of Mine," each one holding a small candle.

"Me surprise long you fella," said one of the older heathen boys. "You eat with us and you have stayed with us for such a long time to teach us all these things in the V.B.S."

What results will we see in the future from this first V.B.S., and from having stayed for over a week in this heathen location? We are praying that the Spirit of God will be with our worker as he follows up the interested ones.

A Solomon Island Tries V.B.S.

P. C. CUMMINGS, President, Malaita Mission, Solomon Islands

THE ISLAND? Only about a hundred feet square with fourteen houses on it, the largest area being taken up by a fifty-foot fishing boat in process of construction, not forgetting the five shallow graves, three pig pens, and a small playing area in the centre. This is the spot chosen to experiment with a Vacation Bible School, using the material prepared by the Philippine Islands Union Mission.

The island is offshore from the mainland of Malaita, situated in a large lagoon, and surrounded by a number of other man-made coral stone islands. The people are heathen (we were shown a rotting wooden box containing skulls of adults and children). Friendly relations had been built up by our worker in the area, who had been running a branch Sabbath school there.

We anchored the "Raratalau" nearby. Here Pastor Hawkes, B.S.U.M. Sabbath School secretary, myself, and five nationals made our headquarters for the next eight days. For our school, the local worker had built a leaf house over the water, connected to the island with a bridge of poles which we had to negotiate several times a day. Mornings were spent on the ship preparing the material; afternoons the school was under way with three to four hours of stories, colouring books, and cutting out, making a new craft each day, games, songs, and flag drill.

Twenty children, ten to fifteen years of age, were enrolled at the beginning, all paying a nominal ten cents fee. The larger percentage were heathen, and there was only one Adventist boy. It was not long before we had all the children on our

side, and the village people wondered what it was all about. Each evening we showed a Bible film-strip, and Pastor Hawkes showed movies on our work around the



Students and counsellors with large fishing boat in background. (The government flag, which was honoured together with the Bible and Christian flag, was stolen on the night of the first day.)

Two Pilgrims In Iona

SHIRLEY MOWDAY

DURING A RECENT VISIT to Scotland, a tiny isle in the inner Hebrides drew us like a magnet to its shores. The enchantments of silvery Loch Lomond, Inverary Castle, prehistoric stone circles, and the rugged Scottish scenery added to our enjoyment of the journey north from Glasgow.

Ruined castles abound in the Western Highlands. Every crag, cave, and castle fairly oozes history and spells out Campbell country! By late afternoon the countryside was bathed in a soft golden hue, and almost every bend in the road gave us a breath-taking view of lochs, rivers, and mountains. At 10 p.m. in the waning summer twilight my husband and I camped on a lonely mountain-top overlooking a secluded loch. A soft mist enveloped us as we fell asleep with only the hardy mountain sheep as our companions.

By eight o'clock the following morning we were down at the quayside of the bustling port of Oban. In case your geography is as poor as mine was, Oban is a popular holiday resort and busy little western port situated on a sheltered bay of the Firth of Lorne. To the north is Loch Linnhe and due west lies the large inner Hebridean island of Mull.

A writer has stated that, "The spreading of the gospel in Britain could be described as the story of the sacred isles." In the fascinating history of the early Celtic Church, the tiny island of Iona played no small part.

Some well meaning folk said, "Why do you want to go to Iona? The Isle of Skye is far more beautiful." To those who love the history of the early Christian church, the answer is very simple. We read in "Great Controversy," by E. G. White, in chapter 4, page 62, "From Ireland came the pious Columba and his co-labourers,

who, gathering about them the scattered believers on the lonely island of Iona, made this the centre of their missionary labours. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy."

A Perfect Day

At 11 a.m. we went aboard the modern steamer "Columba," and located ourselves on the sun-deck. The sea, calm and mirror-like, reflected the soft pearly blue of the sky. A perfect day for our visit to Iona! As picturesque Oban receded from our view our eyes were drawn up Loch Linnhe to the lofty highlands, where Ben Nevis, highest peak in the British Isles, rose grape-coloured to reign over the surrounding country.

One hour's cruise brought us over the sound to the mountainous island of Mull. There we disembarked at Craignure and joined other tourists waiting in a bus of antique vintage! After two hours of bone-shaking and cigarette smoke on a windy, single-tracked road, we were glad to get off, finally, at the tiny village of Fionnphort.

Before us lay the emerald-green island of Iona. It has no towering mountains, and is only three and a half miles long by one and a half miles wide. It is low-lying and soft, seeming to hug the teal-blue sea for protection. In their

tiny boats, generations of ferrymen have carried pilgrims across the narrow, current-ridden sound between Mull and Iona. We joined them in reality and spirit and soon found ourselves stepping ashore on the tiny stone jetty. Iona in the sunlight is enchanting! The unusual green and pink rocks along the shore, contrasted with the pure white sand and blue water, have to be seen to be believed. Golden haystacks, a flock of fleecy sheep, and a cluster of neat stone dwellings first greet the casual glance.

Historic Ruins

The tranquillity and peacefulness of the island made an indelible impression on our minds. Only a few people live there now. There is no cinema, no hotel, no bingo hall, and no cars. The community is comprised of a band of Church of Scotland brothers, lay and ministers, who serve a year or two in helping to restore the many historic ruins on the island.

We walked up the Street of the Dead, pausing at the Reilig Odhrain, now a grassy mound, but in bygone ages the sacred burial place of kings. Over a period of four hundred years some eighteen Scottish kings, four Irish kings, seven kings of Norway, and the bodies of many other illustrious dead were brought to Iona for burial. Duncan and Macbeth are listed among them.

Exquisitely carved Celtic crosses are to be found beside the route which brought us to the small, beautifully restored cathedral, which is believed to have been built on the site of Columba's Celtic church. No trace of Columba's foundation remains, which is understandable after fourteen hundred years. However, his original coffin is said to be lying in the shrine near the present West Door.

Columba was born of royal parentage in Ireland in the year A.D. 521. He was educated mainly at Moville and Clonard, two of the famous universities of ancient Ireland, where the hundreds of students literally sat at the feet of their teachers on the green, grassy slopes. His royal birth, distinction as a scholar, and dedication to holiness set Columba apart for a lifetime of pioneering the gospel. For fifteen years he preached, taught, and founded churches and schools up and down the length and breadth of Ireland until May 563, when, with missionary zeal, he and twelve followers set out in a flimsy coracle to evangelize a foreign country.

Druid Worship

Iona, "Isle of Dreams," became the headquarters of Columba's missionary enterprise to Britain. Long before Christianity,



The foundations of Columba's cell. (Photo: D. Mowday.)

Iona had been an important centre of Druidic worship and a sacred burial ground, but under the leadership of the great Columba it flourished and blossomed as a place of learning and a haven of peace. All sorts of people from kings to fugitives came to ask counsel of Columba. Like Patrick in Ireland, Columba preached pure gospel. He and his followers went forth on long arduous journeys to teach the superstitious Picts and Scots a better way of life. At first he met formidable opposition from the Druids, who led the people in pagan worship. Mainly a preacher, but often an able diplomat, Columba moved dexterously from tribe to tribe, kingdom to kingdom, setting up his Christian foundations.

It is interesting to note that, "It seems to have been customary in the Celtic churches of early times in Ireland as well as Scotland to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of the week."—"The Church in Scotland," by Professor James Moffatt D.D., page 140.

By Immersion

The apostolic method of baptism by immersion was practised, and they also had a different way of calculating Easter from that of the Church of Rome.

Columba prophesied that his death would be on a Sabbath: "This day in the Holy Scriptures is called Sabbath which means rest," said Columba. "And this day is indeed a Sabbath to me, for this is the last day of my present laborious life; on it I rest after the fatigue of my labours."—See "Adamnan's Life of Columba," by O. A. Anderson, page 523.

Thus, on June 9, 597, after thirty-four years on Iona, Columba died. His body remained enshrined there for three hundred years until the terrible Viking plunderings and desecrations in the ninth century made it necessary to carry the relics to safety in Ireland. It is thought that Columba was finally buried with Patrick. His belief and hope in Christ is vividly portrayed in two stanzas of his authentic work, "Altus Prosator of St. Columba."

"Christ the Most High from heaven descends,
The Cross His sign and banner bright.
The sun in darkness shrouds his face,
The moon no more pours forth her light.
The stars upon the earth shall fall
As figs unripe drop from the tree,
When earth's broad space is bathed in fire,
And men to dens and mountains flee.

"Zeal of the Lord, consuming fire,
Shall whelm the foes amazed and dumb,
Whose stony hearts shall not receive
That Christ hath from the Father come.
But we shall soar our Lord to meet,
And so with Him shall ever be,
To reap the due rewards amidst
The glories of Eternity."



The sacred burial ground of kings on the Island of Iona. Mull is in the distance. (Photo: D. Mowday.)

Iona bravely held out against the universal Church of Rome until the Council of Whitby in 664, after which the northern Celtic Church was gradually engulfed until the comparatively modern times of Reformation by John Knox and the Covenanters, when the Church of Scotland was established.

However, the extent and influence of Columba's work cannot be measured by the evaluations of historians and learned men. In the scattered remnants of the Celtic Church as late as the eleventh century there were those who would not bow the knee to Rome.

In the late afternoon, we reluctantly left the tranquil shores of Iona to rejoin the realities of the twentieth century. As we were ferried across the sound to the Ross of Mull, a little of the calm and serenity of a by-gone age accompanied us.

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* * *

BISMARCK-SOLOMONS UNION MISSION ANNUAL REPORT

(Concluded from page 7)

Appropriations

For the increase in base and special appropriations, we are grateful to the Australasian Division committee. Special consideration has been given to the lifting of the national workers' wages. The national workers have expressed sincere appreciation for this lift.

In conclusion we would thank the Lord for evidence of His leading during the

year. Progress can be seen in the various departments. The evidence of development and witness shines forth in glowing testimony to the consecrated efforts by local mission officers, isolated evangelists, ministers, teachers, and lay workers.

There is a great deal yet to be done. Calls are coming for teachers and ministers for which we have neither the men nor the money. Please continue to pray for the mission fields, and help with your offerings.

We face the challenge of the future with confidence, remembering the message of Joshua as he led the children of Israel into the promised land of new opportunities: "Ye have not passed this way heretofore. . . Sanctify yourselves, for tomorrow the Lord will do wonders among you."

* * *

SAM PUFFS INTO NAMBOUR

(Concluded from page 2)

will never have one again. I have not had one for the last five days, and have felt better for it in every way."

Mechanic: "I have chosen not to smoke, and for the last five days I have not had one cigarette. I have felt 100 per cent better in health. Taste and sense of smell have changed completely, and I could eat a horse and chase its rider."

Farmer: "I have found I have had little craving and only one headache. Have drunk a lot of fruit juice. I had been 'hypnotized' twice, but it lasted only a few days. Haven't smoked since coming to the meetings."

May I suggest that we pray for such people, and encourage them as we can, so that they may "prosper and be in health."

Murray Bridge Lengthens Its Cords

ORMOND K. ANDERSON, Public Relations Secretary, South Australian Conference

AN ADVENTIST CHURCH with three baptistries! Probably unique!* Where? Murray Bridge, South Australia. Why?

In 1925, evangelistic meetings were held at Murray Bridge resulting in eleven folk accepting present truth. In 1926, Wilson Budarick, a charter member, donated a centrally situated block of land in the town. The first church building, costing \$224, was opened later that year. Some years later, because that first building proved inadequate to house the increasing congregation, extensions were made—and hence the need for a new baptistry.

A church school was opened in the building at the rear of the church, and through the years it has proved an effectual means of educating the children of the members, giving prime attention to spiritual things. Some splendid church and conference workers and pastors have grown up in this pastoral area of South Australia.

Pastor Eric P. Wolfe and family moved to Murray Bridge in 1965. Building on foundations already laid, the church pastor soon found that his congregation was growing, so once again the church leaders had to make plans for expansion. The congregation of 150 voted that most of the old building should be torn down, and there now stands, as the accompanying photograph shows, a lovely, adequate building, capable of seating more than two hundred people. An estimated eight thousand hours of voluntary labour by enthusiastic church members built this fine unit, including a third baptistry under the existing floor line.



The Murray Bridge church, completely rebuilt on its old site—with three baptistries! (Photo: O. K. Anderson.)

Official Opening

The Hon. G. A. Bywaters, M.P., South Australia Minister for Agriculture, addressed the congregation on the day of the dedication, saying: 'Fellow guests and Christian friends, we are proud to share in the dedication of this lovely building. I am delighted to note your grand growth since 1925. That year meant much to my spiritual life, for I was baptized in that year into the Church of Christ. May I repeat to you what was said to me on that memorable occasion! 'Be thou faithful unto death, and I will give thee a crown of life.' This day let us all accept once again this divine exhortation.'

Mr. Whitehead, secretary of the Mobilong Shire, also offered his compliments to our Murray Bridge members and stated that our new church building is an asset to the town. He paid tribute to the men of our church who had helped in local government, especially mentioning the president of Mobilong



Mr. and Mrs. Horace Budarick, the only living charter members of the Murray Bridge church, with their son, Mr. Howard Budarick, and their daughters, Mrs. Ellen Appleyard (left) and Mrs. Newton Brooks. (Photo: O. K. Anderson.)

Shire, Brother N. H. Green of Monteith, for his wonderful help through the years.

Mr. Cawte, the Mayor of Murray Bridge, then declared the building open. All now could look upon this edifice as a place of prayer for all people. Mr. Cawte also congratulated the members on their splendid achievement. Pastor S. M. Uttley, Trans-Commonwealth Union Conference President, preached the dedicatory sermon, drawing apt lessons for our day from Matthew 5: 14: "Ye are the light of the world."

Pastor Coombe, president of the South Australian Conference, offered the dedicatory prayer.

Surely with the goodwill of the citizens of this town, and a dedicated membership filled with the Holy Spirit, God will do wonders in reclaiming the lost in this place.

*Probably unique, but actually not. When we worshipped at the Hamilton, Newcastle, church in North New South Wales recently, we were reminded that the same phenomenon exists there. Unfortunately there does not seem to be a big market for second-hand baptistries.—Editor.

Giving Christmas Joy in Cooma (N.S.W.)

M. CRONIN, Public Relations Secretary

THE TIME was three weeks before Christmas, and the little band of seventeen members of the Cooma company wanted to perform some civic gesture to help a needy cause and to contribute to our image in this large community of 10,000 people, a great many of whom are not of the Protestant persuasion.

It did not take too much thought to decide on a project and in just which direction our efforts should go. There is in Cooma a small school for fourteen mentally retarded children, called "Pine Lodge," and we considered this an excellent avenue in which to direct our attention.

The proposition was put to our church members, who readily agreed to contribute a special offering to this needy cause. Unfortunately, as often happens, several of our members were away because of illness when this offering was lifted. (In a small group, a missing member always creates a big gap.) However, to our delight we received \$19.50, which was quite remarkable because it was taken on the same day as our Thirteenth Sabbath Offering was collected, just prior to Christmas.

A Toy Each

The idea was to give these children an educational toy each, which was to be kept at the school and used there only.

Two of our ladies spent some time in purchasing gifts, tinsel, and wrappings; and an enjoyable evening was spent in wrapping up the parcels in their pretty papers and string, and piling them into baskets to be taken to "Pine Lodge" the next day. Each little card had the words "S.D.A. Cooma" on it so that parents would know from whom the gifts came.

Although these children would receive presents at their homes on Christmas morning, they were very thrilled and excited to get an extra gift at their school. Their eagerness in pulling off the wrappings to see what they had received, had to be seen to be appreciated. However, what seemed to delight and surprise them even more was the box of chocolates that their teacher received—this really seemed to highlight the whole affair!

The authorities in charge of this little school were very impressed and happy, not only to receive the extra teaching equipment, but also that they should be remembered at a time of the year when sometimes our thoughts are concerned mainly with ourselves and loved ones instead of spreading the true spirit of Christmas.

We of the Cooma company plan that this will be the first of what will become an annual event—making a small contribution to those much less fortunate than ourselves.

U Po Wun Changes His Mind

U BA KHIN

U PO WUN opposed the Bible preaching of Seventh-day Adventists in the Wuntho area a year ago. He ridiculed and made fun of two young men who were the first from Peingan village to join the Adventist Church.

"Even if the Adventists give me a lakh of kyats I wouldn't join their church," boasted U Po Wun, and, "Stay away from those people," he warned.

When a branch Sabbath school was organized in Peingan village, the leader gave U Po Wun an invitation to attend. The invitation was refused. And it was refused the second week also. By the third week the village headman and six others had been baptized and were members of the Seventh-day Adventist Church. This caused U Po Wun to do some serious thinking. Thus when the third invitation came for him to attend the branch Sabbath school, he accepted.

U Po Wun had attended the branch Sabbath school only six weeks when he was willing for Bible studies to be held in his home. Gradually a change came in U Po Wun's life and that of his family. In April, U Po Wun, a son, and a neighbour were baptized, and became members of the Seventh-day Adventist family.

Buddy Is Baptized After Servicemen Share Faith

By CLARK SMITH in *Youth's Instructor*, March 7.

Washington DC: No matter in what circumstances Adventists find themselves, they share their faith. Especially is this true of young men in uniform serving their country. Through the years, American Adventist servicemen have seen about a hundred of their service buddies join the church while still in military service.

Such a story culminated in a baptism a few months ago at the Essligen Seventh-day Adventist church in West Germany. Civilian Chaplain Ralph L. Huner, who has charge of the Adventist servicemen's centre at Frankfurt, Germany, conducted the baptism.

Raymond L. Clark of Buckeye, Arizona, interested Robert C. Mallory of Tampa, Florida, in Bible topics. Jack Gibbons, an Adventist nurse in the Army, joined Clark in studying with Mallory prior to the baptism.

Champabai Lays Aside God's Tithe

SHARAD S. PANDIT

"WHAT'S THIS?" inquired S. B. Shinde when Mrs. Champabai Devalkar handed him an earthen pot full of ten paise bits.

"That's my tithe," replied Champabai.

Champabai lives with her husband and children in Devale, nine miles from Kolhapur city. They are the only Seventh-day Adventist members in Devale, and they see an Adventist worker only once in a while. When the family accepted the Bible truth fifteen years ago they determined to pay a faithful tithe.

Champabai learned tailoring first as a hobby. She stitched "cholis," blouses, and children's clothes. Experience helped her to become a full-fledged tailor with a regular income.

But Champabai is not a mathematician. If she waited a week to pay her tithe, she found it difficult to figure. So she thought of the earthen pot. Whenever she gets one rupee, into the pot is deposited ten paise. That is why the pot given to Pastor Shinde held mostly ten paise bits.

Champabai did not own a sewing machine when she began to do tailoring work. She used her neighbour's machine.

"Now I have a sewing machine of my own," says Champabai. "Our financial condition has improved, and we are free from debt. Moreover, we bought a buffalo and pay tithe on the milk. We have money enough to care for the family needs. God really keeps His promise if we are faithful to Him," emphasizes one who knows by experience.

Branch Sabbath School Opens New Village

J. KOSMEIER

Every Sabbath morning our European missionaries and national doctor boys from Hatzfeldhaven hospital on the north coast of New Guinea, travel into distant mountains to conduct branch Sabbath schools, as far as eight miles by jeep plus an hour and a half on foot.

In one village they found a woman with serious malaria and with pneumonia developing, and they went back to the hospital and organized a team to carry her out for hospitalization. In time she recovered. This resulted in the village's request for a national missionary, and the work has been firmly opened in this difficult new area.

The photograph shows the hospital superintendent, Brother R. Tenorio leading the stretcher bearers, one of whom is missionary D. Strahan of Hatzfeldhaven.



Cookery Nook - - - - Hilda Marshman

CASHEW NUTS

"In grains, fruit, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh meat."—"Counsels on Diet and Foods," page 363.

Have all the ingredients ready to use before starting to mix.

Use 8 oz. measuring cup, and level spoon measurements with the set of standardized plastic measuring spoons.

- | | |
|---------------------|---------------------------|
| 1 oz. onion | 3 tablespoons cold water |
| 1 tablespoon oil | 2 ozs. grated raw cashews |
| 1 cup hot water | 1½ ozs. gluten flour |
| 2 ozs. semolina | 1 teaspoon salt |
| 1 large egg | ½ teaspoon celery salt |
| 1 oz. peanut butter | ¼ teaspoon mixed herbs |

Put finely chopped onion and oil in small lidded saucepan; soften over low heat without browning. Add hot water, cover, bring to a boil. Sprinkle in the dry semolina, stirring; continue stirring until boils again. Remove from heat. Lightly mix beaten egg into the hot semolina, then stir quickly to blend.

Place peanut butter in a basin. Add portion of the hot mixture at a time, mixing in thoroughly after each addition. Add cold water a little at a time, stirring to make an even blend.

In a small basin combine grated cashews, gluten flour, salt, celery salt, and dried herbs rubbed to a powder between palms of hands. Turn into the semolina mixture and thoroughly fold in.

Spoon into pint greased mould or tin, base lined with circle of greased paper. Press well down around sides to prevent air-pockets. Inside container press a second circle of greased paper on top of mixture to protect from steam. Cover container closely, and steam 1½ hours. Loosen sides with knife and turn out. When quite cold, wrap in greaseproof paper, put into plastic bag, and store in refrigerator to prevent drying out. Serve cold in slices with or without tomato sauce. Serves six.

GREEN-BASHAM. On Thursday, December 14, 1967, David Charles Green and Lorraine Margaret Basham were united in marriage in the Wahroonga church. Lorraine is the eldest daughter of Pastor and Mrs. F. A. Basham of West Pennant Hills, and David is the younger son of Mr. Harold Green of England and Mrs. Coralie Green of Thornleigh, New South Wales. As David and Lorraine establish their home in Sydney it is our prayer that theirs will be a home that will tell for God and the Christian way of life.

F. A. Basham.

NEWMAN-KREIG. December 27, 1967, was chosen by Susan Krieg and Raymond Newman as the day of their marriage in the beautifully decorated Victoria Park church, Western Australia. Susan is the only daughter of Brother and Sister Wal Krieg of Northam, West Australia, and Raymond is the only son of Pastor and Mrs. John Newman of Lae, New Guinea. As this young couple set up their home at Cooranbong, may God's richest blessings be theirs to enjoy and share. Ray will be studying for his final year of the ministerial course at Avondale College, while Susan will continue her profession as a school teacher near by. Pastor A. Sedgman was associated with the writer at the marriage ceremony.

J. H. Newman.

deVRIES-HEWITT. A good attendance of relatives and friends gathered in the beautiful setting of the Longburn College church on Thursday afternoon, January 11, 1968, to witness Harke deVries and Margaret Hewitt pledge their lifelong vows to each other, and to offer their congratulations and good wishes to the happy couple. Margaret was engaged during the past year in missionary service as preceptress and teacher at the Jones Missionary College, New Guinea. It was there she met Harry. Both bride and bridegroom are conscious of God's leading in bringing them together and have dedicated themselves to His service. It is their plan to return to the mission field. With this purpose in mind Harry will study at Avondale this year. May God bless their united lives and use them richly in His service.

A. F. J. Kranz.

DUBYNIA-ROACH. The occasion was on the pleasant afternoon of November 30, 1967, at the East Prahran church, Melbourne, Victoria. The bride was June Elizabeth Roach, daughter of Mr. and Mrs. Roach of Carnegie, Melbourne. The bridegroom was Joseph Roy Dubyna, son of Mr. and Mrs. N. Dubyna of Asquith, Saskatchewan, Canada. This wedding service thus brought together two widely separated and highly esteemed families of the Advent movement. Some of the ceremony's golden moments were captured by the camera and tape so that loved ones far across the sea might enter into a little of the beauty of the occasion, and listen to a service made all the more memorable by the musical talents of Bevan Greive and Tom Mitchell. Many were the good wishes of relatives and friends as this consecrated couple moved on toward Avondale and the goal Roy came so far to attain. We wish them Heaven's blessing and guidance in all their future plans.

D. J. Self.



EDSER-FARQUHARSON. Before relatives and friends at the Toowoomba church, Queensland, Graham Neil Edser and Shirley Joy Farquharson were united in the bonds of wedlock on December 10, 1967. Graham is the son of Brother and Sister Edser of Toowoomba, while Shirley is the daughter of Brother and Sister Farquharson of Pittsworth. We pray God will richly bless them in their lives together and in their witness for Christ. David E. Lawson.

SEDGMAN-SALMON. John Athelstan Sedgman of Victoria, and Carol Lisa Salmon of Kingston, Jamaica, met to join their lives together on the afternoon of January 3, 1968, in the Avon Valley (Northam) church, West Australia. A large number of friends and relatives gathered from far and near to witness their exchange of vows. The new youth hall was the scene of happy fellowship for the wedding breakfast. John, who is a qualified radiographer, having received his training at the Royal Melbourne Hospital, has accepted a position on the staff of the Sydney Sanitarium. As these young people set up their home in Wahroonga, they go with the prayers and good wishes of their loved ones and friends that God will use them to bless humanity both physically and spiritually. T. E. A. Sedgman.

RICHARDS-TINWORTH. At the Kingaroy Seventh-day Adventist church, Queensland, Keith Thomas Richards and Joyce Evelyn Tinworth were united in marriage on January 3, 1968. The parents of the bride and of the bridegroom, two families well known in Adventist circles, Mr. and Mrs. Les Tinworth of Urangan, and Mr. and Mrs. Sid Richards of Kingaroy, welcomed a large number of relatives and friends to the breakfast and fellowship. Both Keith and Joyce have received training in our institutions. Joyce recently returned from missionary service in Vietnam where she was matron of the Seventh-day Adventist hospital in Saigon, and she will now stand by Keith as he gives leadership as elder in the Stanthorpe church. We wish them the Lord's blessing as they continue in service for Him.

H. A. Grosse.

WRIGHT-ROBERTS. Graham Wayne Wright and Lois Annette Roberts exchanged the sacred and beautiful vows of holy matrimony on January 29, 1968, at the Lower Hutt church, New Zealand. A few days later they left for Cooranbong, New South Wales, Australia, where Graham commenced work with the office staff of the Sanitarium Health Food Company.

V. Wood-Stotesbury.

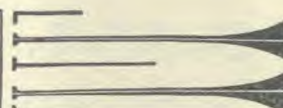
KNIGHT-SCHUMANN. On January 7, 1968, in the Avondale (N.S.W.) church and in the presence of many relatives and friends, David John Knight and Faye Lynette Schumann were united in the bonds of matrimony. David is a member of the well-known Knight family of Cooranbong, while Faye is the younger daughter of Brother and Sister Schumann of Queensland. May Heaven's richest blessing be theirs as they tread the pathway of life together. Pastor W. N. Lock associated with the writer in the service.

S. G. Winter.

RICE-KEOGH. Marilyn Keogh and Gerald Rice met at the altar of the Gympie church, Queensland, on December 26, 1967, to pledge their troth. It was a lovely day for the happy occasion, the tastefully decorated church reminding us of the garden setting of that first wedding in the long ago, when God Himself brought together and solemnized the union of our first parents. May God bless Gerald and Marilyn in their new home as together they witness for Him in Gympie. Gerald is the son of Mr. and Mrs. Jack Rice of Gympie, and Marilyn the daughter of Mr. and Mrs. Ray Keogh also of Gympie.

E. S. Bartlett.

TILL
HE
COMES



JONES. Robert Jones, aged eighty-three years, died suddenly at Moorooka (Victoria) and was interred at the Moorooka cemetery on January 19, 1968. He became a member of the remnant church under the ministry of Pastor L. Rose. We look forward to the day of the resurrection that he might have his part in the earth made new.

L. H. Hay.

BLATCHFORD. Mrs. Violet Annie Blatchford passed away at Maryborough, Queensland, on December 10, 1967, after ailing for a lengthy period. Sister Blatchford had been a member of the Hervey Bay (Queensland) church for about three years until failing health prevented her from attending church services regularly. Nevertheless it was with confidence that we laid her to rest in the Maryborough cemetery to sleep life's last long sleep till the golden morning dawns and her blessed Lord will call her forth at His coming. To Eddie, who so faithfully cared for her, and other members of her family, we extend our sympathy.

E. S. Bartlett.

OSBORNE. Joyce Lillian Osborne (nee Cole) passed to her rest at Shepparton, Victoria, on January 6, 1968. She had been a patient sufferer for years but her confidence was strong in the Lord. The large number of people who overcrowded the church and followed the cortege to her final resting place, showed the high respect in which she was held. To her husband David, and children, Geoffrey, Annette, and Heather, parents, sisters and brothers, we extend our deepest sympathy, knowing that they look forward to the resurrection day.

L. H. Hay.

BRADLEY. Ellen Bradley was born on October 28, 1874, in Barfold, Victoria, and died at the age of ninety-three years. Following her baptism over thirty-five years ago, she became an active church worker, sharing her complete faith in the Lord. To mourn her passing are her children, Florence, Norman, Dulcie, Edna, and Raymond. Pastor R. E. G. Blair associated with the writer as we laid her to rest in the Burwood (Victoria) cemetery on January 2, 1968. We committed her to the loving care of her Lord whose soon coming to call her to life is awaited with joy and confidence.

F. T. Webb.

CLARK. A few short hours after a tragic accident, Paul Bradley Clark, aged ten years, the eldest child of Brother and Sister R. D. Clark, died in the Auckland hospital on December 26, 1967. Paul, a young Christian gentleman, was greatly loved by all who knew him and leaves behind a memory that will never be forgotten. We are certain Paul was sealed of God for His kingdom and will answer to his name on the day of resurrection. Our deepest sympathies are extended to his parents, sisters, brother, relatives and friends, and we leave each one in the care of an understanding Father.

E. J. Brownie.

JOHNSON. John Henry Johnson laid down the duties and burdens of life on December 20, 1967. Brother Johnson received the Lord's message in the home of the late Brother John Paul, where the writer held studies. His circumstances took him on various travels, and when he returned home in ill health it was a privilege to minister once again to his spiritual needs. His wife and two young sons, and his mother and sister, were comforted by Pastor A. P. Dyason and the writer, and were pointed to the time when the silence of death will be broken by the voice of the Saviour.

T. A. Anderson.

BISSETT. On January 9, 1968, in the Wellington hospital, Annie Christina Bissett passed to her rest after several weeks of illness. She was born in Ireland and brought up in the Protestant traditions of the Free State. She joined the Seventh-day Adventist Church ten years ago and became a member of our Miramar church. The large gathering of friends and relatives bore testimony to the principles of honesty, cheerfulness, and fortitude by which Mrs. Bissett lived. Words of comfort were spoken to her husband, family, and friends as she was laid to rest in the Karori cemetery.

A. K. Gersbach.

ROBINSON. Mrs. Lydia Caroline Robinson passed quietly to her rest in the Palmerston North public hospital on Wednesday, January 17, 1968, at the age of eighty-seven. To mourn their loss she left a son, two daughters, twelve grandchildren, and eight great-grandchildren. Before her death she had lived with her daughter Doris, wife of W. Sills of Palmerston North. Sister Robinson was a member of the Seventh-day Adventist Church for twenty-eight years, having been baptized by Pastor L. C. Naden in Christchurch. By nature she was quiet and retiring. She was a faithful Christian, and her godly influence will continue with all who knew her. She sleeps in Jesus in the Kelvin Grove cemetery till the glorious resurrection day. "Precious in the sight of the Lord is the death of His saints."

A. F. J. Kranz.

HENDERSON. On the night of January 18, 1968, Mrs. Rya Henderson of the Spotswood church, Victoria, while out driving with her husband, was involved in an accident and killed instantly. Through her life of eighty-four years, she had always given evidence of sincere Christian experience. When advanced knowledge was brought to her by Brother Alf Bullas, a faithful literature evangelist, she accepted it gladly, and was later baptized by Pastor J. Steed. Through the influence of her godly life, her sister, Mrs. Lewis, embraced the message and joined the same church. Our sister kept a supply of gospel literature on hand and no one, whether relative, friend, or visitor, ever came to her home without receiving some tract that pointed them to Jesus and the blessed hope. We laid her to rest in the Western Suburbs lawn cemetery, there to await the call of the Life-giver. To cherish her memory she leaves her husband, two brothers, her sister, and their families.

H. S. Streeter.

McKAY. The hearts of all the members of the Toowoomba church, and particularly the members of the McKay family, were deeply saddened when Ross James McKay, eleven years of age, died of cancer in the Brisbane hospital on January 1, 1968. Ross bore his many weeks of suffering with courage. On January 3, 1968, many relatives and friends gathered in the Toowoomba (Queensland) church to find comfort in the message of the resurrection hope. They were urged to look beyond the portals of the tomb to the glad reunion day.

David E. Lawson.

METCALFE. On January 10, 1968, in the North Brighton cemetery, South Australia, we laid our Brother George Metcalfe to rest, there to await the joy of a blessed reunion when Jesus comes. He leaves a widow, two daughters (Sisters Yvonne Parker and Margaret Quinn) also three sons, Pastor George Metcalfe, Ted, and Jim. We commend his loved ones to the comfort of God's Word which declares with certainty, "Thy dead men shall live." And in the day when such promises become a reality the shadows will be for ever past.

W. T. Hooper.

ADVENTIST second year University student seeks board and lodging from February 27, 1968, in vicinity of University of N.S.W. Reply B. Rudge, c/o. C.D.W., Konedobu, Papua.

RECENT LAYMEN'S CONGRESS ON TAPE. Featuring Pastor V. W. Schoen from the General Conference, also Pastors, G. Burnside, F. G. Rampton, H. C. Barritt and C. R. Stanley. In reply, state pool size, speed, and 2 or 4 track. Write to "Schoen," 97 Betula Ave., Vermont, Victoria. 3133

BOOKS WANTED URGENTLY BY LITERATURE EVANGELIST: "Romanism and the Reformation," by H. Grattan Guinness; "Facts of Faith," by Christian Edwardson, 1945; "Our Firm Foundation," Vols. 1, 2; "Here and Hereafter," by Uriah Smith; "Source Book for Bible Students"; "Handbook for Bible Students." Write Nyrion Chick, Box 947, Whangarei, New Zealand.

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STUDENT wishes to sell double block of land Brisbane area. Sell as one or two units. Finance arranged. Contact H. deVries, Avondale College, Cooranbong. 2265

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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Office Secretary - JOY FORD
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ELIZABETH GILES

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FLASH POINT . . .

- ✱ In case you are a back-page-only reader, may we courteously draw your attention to page 1, on which there appears an exciting story of how you will shortly receive a sixteen-page edition of this journal every week, instead of an eight-page edition on the alternate week. We commend, therefore, page 1 to your excited attention.
- ✱ An exchange has been arranged between Pastor Nelson Palmer of the Victorian Conference and Pastor George Best of the Greater Sydney Conference. Currently Pastor Best, as the assistant pastor of the Wahroonga church, is giving special attention to the young people, and his work has been greatly appreciated there. Pastor Palmer has already moved to the Greater Sydney Conference.
- ✱ Brother Warren Judd, who has been in the employ of the Sydney Sanitarium and Hospital, has been called to the A.R.T.P., where he will assist with the musical direction.
- ✱ Mrs. Freda Andrews of the Sydney retail branch of the Sanitarium Health Food Company has responded to the call of the Sanitarium Board and is now dining-room supervisor there.
- ✱ A new name appears today in the editorial directory of this paper (see page 15; it is the section of the third column which you never read, and wonder why they have to put it in every week). It will be that of Miss Joy Ford, a New Zealander who graduated from Avondale College last year and who has been appointed editorial secretary of this paper. Miss Ford will be installed to her exalted office by the time this is printed. Miss Elizabeth Giles, who has capably filled that position for almost a year, remained at the division office when the editorial office was moved to Warburton recently.
- ✱ Which reminds us to remind you. If you are sending copy in for consideration to the "Record," remember that our new address is CARE SIGNS PUBLISHING COMPANY, WARBURTON, VICTORIA, 3799. Do not send it to Wahroonga, as that will slow up the process of publication.
- ✱ Mr. Ray Eaton, a graduate of Avondale College, has been called to the Central Pacific Union Mission to assist in the Deuba agricultural project. He will proceed from West Australia shortly.
- ✱ If it is records you are after, consider that of Pastor B. C. Grosser, the Temperance secretary for the North New Zealand Conference, who has just chalked up his seventy-second 5-Day Plan to Stop Smoking. That dedicated adversary of all things alcoholic and nicotinic, Pastor E. H. J. Steed, claims this to be a world record.
- ✱ Australia's apostle to the Japanese culinary department, Brother L. A. Piper, has sent word that he is battling on. The Sanitarium Health Food Company, you will recall, sent him to Japan to help our people there establish a health food work. Brother Piper has found problems (but that is why he is there—to solve problems) but is of good courage. He has sent us an article on his experiences, and as soon as pictures arrive this will be printed. This note is merely to whet your appetite.
- ✱ From Loma Linda Foods, where he holds managerial rank, Brother A. A. Cree will come to Australia in the next few months, and will pass on to the production department of the Sanitarium Health Food Company his considerable knowledge of the production of tinned foods. It is expected that Mr. Cree will be in Australia for more than a year.
- ✱ "Finally, brethren . . .": (From a philosopher in Bethesda Bulletin, Hanley) "The church's biggest task today is not just getting sinners into heaven but getting saints out of bed." To which we would add, "Especially on Sabbath mornings."

Gleanings from the "Record"

FIFTY YEARS AGO

The tent mission at Midland Junction, Western Australia, where Brethren G. Robinson, O. V. Hellestrand, and J. L. Simpson are located, is being well attended. ("Record" 25/2/18.)

✱ ✱ ✱

The Victorian camp meeting opened on February 12, 1918, with the largest attendance that that conference has ever witnessed, there being 135 tents pitched in the encampment. Pastors A. W. Anderson, C. M. Snow, and C. K. Meyers, and Dr. T. A. Sherwin and Sister A. L. Hindson are in attendance as representatives of the Australasian Union Conference.

✱ ✱ ✱

Pastor A. W. Cormack baptized six persons who accepted the truth as the result of mission work that is being carried forward by Brother A. H. Britten and Sister E. Sawyer. Nearly thirty people have been added to the Kalgoorlie congregation in the past three years. A little over a year ago the members of this church purchased a neat and comfortable church building, and already this has been paid for. They have recently purchased a church school building. ("Record," 25/2/18.)

✱ ✱ ✱

Brethren B. Cormack and J. J. Crammond reported excellent attendances for the first meetings of a mission they conducted in Murwillumbah, N.S.W., in January, 1918.

TWENTY-FIVE YEARS AGO

The church school at Toowoomba, Queensland, opened in 1943 with an enrolment of twenty-four pupils under the care of Brother Alan Dunne.

✱ ✱ ✱

Among the young Adventist men who spent time in an Army camp in 1943 were Brother J. K. L. Fletcher, Alvan King, Ken Adair, Eric Cain, Bert Cooper, Marcus Giblett, Os Adair, Eddie Jasper, and Edgar Powrie.

✱ ✱ ✱

The officers of the Victorian Conference appointed at the time of their annual session in January, 1943, were as follows:

President, Educational and Religious

Liberty Secretary: H. E. Piper.

Secretary-treasurer: H. J. Halliday.

Tract Society: Miss E. Bourne.

Field Missionary: A. Jackson.

Home Missions: C. Head.

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Educational Assistant: Miss E. Clery.