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AND ADVENT WORLD SURVEY

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**FROM THE
PERTH "DAILY NEWS"
19/11/68**

Prize-winner wants to be missionary

DR. BRUCE ARMSTRONG, who cleaned up six of the eight W.A. University final year medicine prizes, has a long-term plan to do medical missionary work in India. But it will be at least six years before the twenty-four-year-old doctor, of Cargill Street, Victoria Park, can take up a post in Madras, India. In the meantime, he hopes to work at the Royal Perth Hospital in post-graduate studies and further degrees.

He shared the W.A. University medical faculty's prizes with another of the State's most talented scholars, Rhodes Scholar Dr. David Durack.

Dr. Durack shared two prizes with Dr. Armstrong and took off one other.

Both have completed the Bachelor of Medicine and Surgery degrees with honours. Dr. Armstrong, a former Perth Modern School student, and Dr. Durack, a former Scotch College schoolboy, have both had distinction-studded academic careers.

Both matriculated to the W.A. University with seven distinctions in their Leaving. Both have had distinctions in each subject in each year at medical school.

Dr. Armstrong, a Bachelor of Medical Science—he completed this degree in his fourth year at medical school—has also published articles widely in medical journals.

He has published three papers in the Australian Medical Journal on vitamin B₁₂ absorption, and similar papers in the British Journal of Nutrition and the British Medical Journal.

Eventually he hopes to teach at the Christian Medical College at Vellore in India. A Seventh-day Adventist, he always wanted to do medical missionary work. He has chosen the Indian college because his church is one of about one hundred organizations which administer it.

Dr. Durack will spend the next few weeks at his parents' East Kimberly cattle station.

On February 1, he takes up a residency at Radcliffe Infirmary, Oxford, England.

Roy O'Brien.



TWO NEW ADVENTIST CHURCHES

From the Armidale "Express," 4/11/68.

Opening of the New Armidale Church

About 350 people were present at the opening and dedication of the new Seventh-day Adventist church in Armidale on Saturday afternoon.

The official party, accompanied by a police escort under Inspector Milan, arrived at 2.30. Pastor Naden, the president of the Australasian Division of Seventh-day Adventists, officially opened the church, which is a steel A-frame building of concrete and brick, and which can be floodlit at night. Its windows are of Belgian amber glass; its roof is covered with terra cotta tiles; its ceiling is composed of 3,500 acoustic tiles arranged in a check pattern. Covering the concrete floor is a tuscan olive carpet that blends well with the warm teak mouldings. Access to the gallery is by a spiral staircase. The foyer of the church has a feature wall of natural-tone timber off-set with a planter.

Behind the church is a Welfare Centre, equipped to meet some of the needs of the poor in Armidale and its surrounding districts, and to be ready to help relieve distress if any calamity may occur in this area. The Sabbath school division for the youth forms an L-shaped design in the whole complex.



The new Armidale church, opened late last year.
(Photos: A. J. H. Smart.)

The mayor, Alderman Piddington, gave an interesting summary of the beginnings of the various churches in Armidale, and commended the Seventh-day Adventists for their progressive step in erecting a fine building in harmony with Armidale's phenomenal growth as a city.

Alderman Ken Jones, in supporting the mayor, congratulated the members of the church for moving out of their former environs in the industrial area of Armidale into the well-chosen site in the progressive area of North Armidale.

Material and Spiritual Help

Pastor Naden in his address spoke of the need for all people in the world to be practical Christians with a sound sense of values, if a decent and happy society was wanted. He told how Seventh-day Adventists tried to live up to Christian principles as propounded by Christ in that they tried to help their neighbours materially and spiritually.

After a solemn dedication of the church to the glory of God by Pastors Miller and Richards, Mr. Twist, the secretary-treasurer of the North New South Wales Conference of Seventh-day Adventists, presented the members of the church with a cheque for \$1,000 to help towards the Welfare work in and around Armidale.

After the conclusion of the service all present were invited to inspect a Youth Pathfinder display of Arts and Crafts, and to visit the Sabbath school section for the youth.

In the evening a fellowship tea was held during which Mr. Guy Menzies, the architect and builder, was presented with a dinner set, and all helpers in the building project were thanked. The evening concluded with the singing of sacred songs by special guest artists, and the showing of educational and other suitable films.

New Church Opened at Deloraine, Tasmania

MARTIN BROWN, Church Pastor

Officially opened on November 23 by Pastor A. D. Pietz, the conference president, this is the first and only Seventh-day Adventist church in this prospering agricultural district in northern Tasmania.

The church is situated in a beautiful rural setting on the Bass highway, one mile east of the Deloraine township.



The opening ceremony of the New Armidale church. On the rostrum may be seen (l. to r.): Pastor J. H. D. Miller, Brother O. H. Twist, Pastor W. J. Richards, Alderman Piddington (the mayor of Armidale), Pastor L. C. Naden (standing at the desk), Alderman K. Jones (County Council chairman), Pastor L. S. Rose, Brother G. Menzies and Dr. Cyril Evans.

Over sixty years ago the Whitelys of Meander became the first Seventh-day Adventists in the Deloraine district. At the age of eighty-one, and after years of meeting in homes and halls, Brother W. C. Whitely is pleased to be able to attend church regularly in this new church building.

The church is valued at approximately \$8,000. The building fund commenced some six years ago when the small group were meeting in a hired hall. Under the leadership of Brother Malcolm Allen the actual building programme began early 1967. The church has been in use since April this year.

Since its opening the church membership of eighteen has been augmented by representatives of three new families worshipping with them. Brother Ray Swannell, one of the local doctors, was responsible for the initial contacts in two of these cases.

We are planning that the first baptism in the new church will take place early in the new year. For this we praise the Lord, while we pray that the Deloraine church will indeed stand as a faithful witness to Christ and His truth for this age.



The new church at Deloraine, Tasmania. (Photo: M. Brown.)

TEMPERANCE CANNON IN GEELONG

W. BEVERIDGE, Temperance Secretary, Geelong

ONE OF THE MOST celebrated days in Geelong each year at about the end of October is the Hospital Gala Day. The central shopping area is decorated with bunting, and many sideshows are used to raise funds for the large Geelong hospital. Thousands of people crowd into the city to see the sights and, as it is a school holiday, there are also thousands of children.

Judging by the enthusiasm, the most momentous event of the day is the gala procession when about sixty gaily decorated floats, interspersed with bands and marching groups, parade through the city in the morning as well as the afternoon.

As I am the church Temperance secretary at Geelong I thought this was an opportunity to bring our temperance work before the public. The church promised and gave all the help needed.

This year, gala day was on Friday, November 1, and our float consisted of a large cigarette about nine feet long in the form of a cannon with two wheels at the sides. Standing beside the cannon was a youth dressed up as a skeleton with a black hood, and holding a wreath of flowers.

"Loaded with Poison"

Above the cannon we had printed in large letters: "LOADED WITH NICOTINE AND OTHER DEADLY POISONS." On the sides of the trailer we had printed: "Danger—LUNG CANCER UP 100%!" and "WHY SHORTEN YOUR LIFE?" At the back was printed: "STOP SMOKING AND HELP PREVENT LUNG CANCER." Two smaller signs said: "CANNON SIZE." On the car towing the trailer was printed: "S.D.A. Temperance Society." Fifteen Pathfinders in their smart uniforms happily distributed about 10,000 tracts as they walked beside the float. The tracts were on the dangers of alcohol and tobacco. We could have distributed more, as we used all the tracts about half way through the second procession.

Several photos were taken of our display, and one of the local newspapers pictured the float on the first page. The



Some of the Pathfinders who helped distribute literature, with the float which dealt a body-blow to the tobacco interests. (Photo: W. Beveridge.)

whole float was made more decorative by the paper flowers and lattice work around it.

Honourable mention in helping to make the float a success should go to Pastor D. H. Davies (our pastor), Brother P. Grigg, Brother R. Simmons, Brother P. Vaughan, my wife and family, not forgetting the Pathfinders who distributed the pamphlets.

When we consider the thousands of young people at the procession, even if only one received the message on the dangers of tobacco or alcohol, we feel that our effort

was well worth while. By the comments and applause as our float progressed along in the procession, I believe that our message reached the people and was greatly appreciated. We have received a card of appreciation from the Hospital Gala Board for helping to make the gala a success, so we have improved our public relations as well as giving a message to the people.

☆ ☆ ☆

There is no limit to the amount of good a man can do if he doesn't care who gets the credit.



*A Personal Message from Your General
Conference President*

THE TIME ECONOMIST

Dear Believers Around the World:

I was visiting a doctor friend in his office.

"Pastor," he began, "there is one question I would like to ask you."

"Yes?" I responded, preparing myself for anything from theology to the latest rumour.

"I have wondered how you can meet such widely scattered appointments, care for your administrative responsibilities, sit on so many committees and boards, write so many articles, and do so many other things."

I relaxed. I was sure many of my brethren had been asked the same question.

"In the first place," I explained, "I work with some of the finest men in the world. The work in the General Conference is well organized. Each man knows his job well and does it conscientiously. This makes the work a pleasure.

"Most of us have a great deal of travelling to do," I went on. "This creates some problems in keeping in touch with the heart of the work in Washington. My little IBM dictating machine is one of my greatest time savers. My secretary keeps my mail coming to me in the field, and while I am on planes, in airports, or motels, I answer letters as soon as possible. Our men find the hours spent waiting between planes or other transportation facilities an opportune time to write articles, prepare bulletins, and care for other routine duties. There is always an endless stream of letters, bulletins, reports, financial statements, manuscripts, and other material clamouring for attention. Since office hours are usually filled with personal interviews and committee work, practically all of this 'home work' has to be squeezed into the extra hours at home or 'on the wing.'

"We must keep in touch with our offices, and this we usually do once or twice a week by telephone. If there are emergencies that arise, our colleagues and secretaries know where we are almost every hour of the day, so if necessary they can contact any of us without too much delay."

My friend prodded me with further questions.

"My books and articles? Actually, my books thus far were written before we moved to Washington, most of them between four and six o'clock in the morning, on trains and planes and in airports or railway stations. I love to write. It is my hobby. Some folks collect stamps and do other things. I enjoy writing. It is not only a hobby—it is one of the most important aspects of my work. Little or none of it has been done in the office. There isn't time."

The Bible and Spirit of Prophecy writings have much to say about time and how we should use it. Paul admonished the Ephesians to "make the best use of your time." Ephesians 5:16, Phillips. "Only one hour lost each day, and what a waste of time in the course of a year!" ("Testimonies," Vol. 4, page 412.) Think what could be done in 365 wasted hours a year—the books that could have been read or written, the self-improvement courses one could have taken, the other profitable undertakings of benefit to self and others.

"A few moments here and a few there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in travelling on trams or railway trains, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished."—"Christ's Object Lessons," pages 343, 344.

Sometimes we say we do not have time to do certain things. Everyone has the same number of hours every day. It is how we use or misuse these twenty-four hours that counts. "If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world."—"The Ministry of Healing," page 208.

"Our time belongs to God," the messenger of the Lord reminds us.

How are YOU making use of the time God has given YOU?

Yours for a more profitable use of our time,

Robert H. Pierson

Gleanings from the "Record"

FIFTY YEARS AGO

The following appeared in the "Australasian Record" dated 20/1/19: "At about 3 a.m. on the morning of Friday, January 10, the alarm of fire was given at the Wahroonga Sanitarium. Immediately the well-trained staff of nurses and helpers were at their stations, and the fight against the flames commenced with courage, calmness, and determination. . . . The tower was demolished, the operating room gutted, two adjoining rooms considerably damaged, and the flames had travelled along the roof of the northern wing to the gable; but the vital parts of the institution remained intact so that work could be carried on without interruption."

Under "Circulation to the 'Record'" appeared: ". . . our present paid subscription list amounts to 1,729, as compared with 1,446 a year ago; an increase of 283 subscribers for the year."

TWENTY-FIVE YEARS AGO

Appearing in the "Australasian Record" dated 17/1/44 appeared the following: "From the report from the Cook Islands we note that they have in that field thirteen Sabbath schools with a total membership of 496 as compared with a church membership of 180. . . . Another report comes from Pastor Neru, the enthusiastic Sabbath school secretary in Samoa. Beside the care of the Sabbath schools, Pastor Neru translates the lessons from English into the Samoan language. The report for the third quarter 1943 shows that their membership has increased to 399. There are nine Sabbath schools. . . ."

"The fifteen 1943 graduates of the Sydney Sanitarium have been successful in passing the New South Wales Nurses' Registration Board examinations."

"In connection with the morning service in the Wahroonga church on December 18, Pastor A. H. Piper, assisted by Pastors Roenfelt, Naden, Allum, and Freeman, duly set aside Brother W. W. Petrie to the gospel ministry, in harmony with the commendation made at the Annual Meeting of the Australasian Union Conference."

"On Christmas afternoon a company of young people from the Waitara church, Sydney, arrived by appointment at the Eye Ward of the Lidcombe State Hospital for old men, with the purpose of bringing some cheer and goodwill to the forty-three patients in that section of the institution. The inmates assembled in the courtyard, where the visitors sang a number of Christmas carols and favourite hymns selected by the patients. A poem, 'I'm Not Growing Old,' was especially appreciated. The concluding item of the programme was the distribution of cartons containing Christmas fare and a small sum of money. . . . As the young people shook hands and said farewell, they readily accepted the invitations to come again, for they had tasted the joys of this kind of service."



News From All Over

JAMAICA. Jamaica is known for the fervour of its laymen. Each week approximately eighty members are added to the church. Already one out of every thirty-three persons on the island are Seventh-day Adventists, and there are 365 churches. At present there are more than one thousand branch Sabbath schools conducted on the island weekly.

COLORADO, U.S.A. A six-year-old girl of the Campeon Academy Seventh-day Adventist church, in Colorado, presented a \$100 note to her kindergarten leader for investment. How did such a little girl earn so much money? She worked for it. She sold all-occasion cards to many people in her community. Her mother drove her to the homes, but she did all the selling herself. Very few people could refuse her as her speech went something like this: "I'm selling all-occasion cards to make investment money for Jesus." So in a few months she sold enough cards to make a profit of \$115, \$15 of which she gave her two-year-old brother for his investment.

SIERRA LEONE. Twenty-six leper patients from Mas-sanga Leprosarium in Sierra Leone will receive instruction in bricklaying and carpentry while they are patients receiving treatments. A government Trade and Technical centre will supply instructors. Through this programme of instruction it is expected that the hospital will be able to supply all the skilled labour needed for building projects on the compound.



GHANA. The Seventh-day Adventist young people of Finland have sent forty sewing-machines as a gift to the welfare groups in Ghana. Altogether there are 215 welfare groups in Ghana, and these forty sewing-machines will be distributed among some of these groups to make more efficient welfare work.



ILLINOIS, U.S.A. The management of the Magikist Rug and Draperies Cleaners and Sales in Chicago has recently donated a week's free advertising for the Christian Record. There are three immense signs along each of the highways leading into Chicago. It is estimated that at least 1,300,000 cars pass these large signs each day during the eighteen-hour period in which they are lit. The value of this advertising was \$1,500, but through an arrangement with a division director of the firm, this was provided to the Christian Record without cost. The three-line message read, "Christian Record Braille Foundation serves the blind."

JAPAN. Some 400 people, nearly 300 of whom were non-Adventists, jammed the evangelistic centre of Osaka, Japan, on the opening night of a series of meetings conducted by Bruce Johnston, Far Eastern Division evangelist. Ninety per cent of the audience were young people. On the first night Pastor Johnston made a call to all those who wanted to become followers of Christ, and sixteen came forward. After the meetings had been running only a few nights, forty had decided to follow Christ.

NORTH PHILIPPINES, Mayon Volcano, 8,000-feet high, is located in the province of Albany, where our Southern Luzon Mission is located. Recently it erupted and continued for two weeks. While only four have died as a result of the eruption, some 40,000 evacuees found themselves in evacuation centres. The S.A.W.S. (Seventh-day Adventist Welfare Service) has served all fifteen evacuation centres, and altogether has served 1,915 families or about 11,500 individuals. The commodities distributed were donated by the people of the United States. News flashes over the radio during the day told of the work and activities of the S.A.W.S., and the governor and mayors were very appreciative of the work being done.

From the Cook Islands

\$100,000 or God? — Thirty-two Chose God

GEORGE C. PORTER, Mission Evangelist, Cook Islands

IT GIVES my generous nature a great sense of satisfaction to be able to promise \$100,000 to all comers—"IF"—and know that I will never have to keep my promise. This is especially so when I am not quite as rich as Croesus! The \$100,000 was for a text in Scripture which authorized Sunday as the Sabbath for Christians.

This offer was made during an evangelistic campaign which I conducted on the island of Aitutaki last September. Thirty-two souls failed to qualify for the \$100,000, but chose rather to accept God's truth. All glory to God for His salvation, and His detailed answers to specific requests by His servants.

Back in the month of March we were privileged to have Pastor Rampton from the division and Pastor Millsom from our C.P.U.M. headquarters to conduct a school of lay evangelism here on Rarotonga. Pastor Lemke, our mission president, called all the workers and certain selected laymen into Rarotonga to attend the school. This was one of the most successful laymen's institutes that these islands have ever seen. These men fired all with a zeal to be about their "Father's business." Scores of laymen returned to their home islands determined to lead their churches into full scale neighbourhood evangelism. Laymen began hurrying around from house to house, with Bibles and filmstrips sharing God's last message for a dying world.

Then in August after several months of this type of soul saving, the local mission committee decided to request the ministers of the churches on Rarotonga to launch out into public evangelism. At the same time I was asked to take our large, four-pole tent and conduct a campaign on the island of Aitutaki. It was also strongly recommended that we enlist the talents of the trained men from the school of lay evangelism.

Rough Passage

August 29 found me at the wharf of Rarotonga amid a great pile of tent poles, bags and boxes. These having found a home in the hold of the little inter-island vessel and "yours truly" a horizontal position in the cabin (as usual), we set out to sail the 140 miles to the battleground—Aitutaki. The 140 miles seemed to stretch to 240 as we struggled up and down across the face of a furious Pacific. However, our captain assured us that there would be no extra charge for the extra miles traversed and that as a bonus he would save on the meals not eaten. This, too, passed and I arrived at Aitutaki on Friday at noon.

On Sabbath eve we met as a church board and drew up plans for our three-week campaign. The village of Amuri was to be the site for the tent. Sunday, September 8, was to be the night of attack. Our team was to include Pastor R. Marsters (the local pastor and assistant leader), Tuaine Setepthano (choir leader), John



Lay-evangelist John Marsters with Orapa after her baptism. John translated 206 Bible studies for Evangelist Porter. (Photo: G. Porter.)

Marsters, Tutai Arama, Rio Strickland, Ariki Strickland (lay preachers) and Tai Turia (interpreter).

The choir leader's ingenuity and ability is worthy of note. He trained his band of boys to play bottles and when their new instruments arrived from America they played almost professionally.

It was also decided to make the week prior to the opening a special week of revival meetings in the church, with our theme "Warriors for God" based on Joshua chapters 5-7, Matthew 25, and Revelation 3:14-22. Our church board took special action when we heard the rumbling undercurrents: "It is a big tent." "You might get ten to come." "EVERY NIGHT FOR THREE WEEKS—NEVER—!!!" "You can't!" To which I quickly answered, "You are right—I can't, you can't, we can't, but God can." Then and there we pledged to base every move upon the foundation of prayer. Sabbath, September 7, was set aside as a day of fasting and prayer and the team decided to meet every morning at five o'clock to pray for souls and guidance.

Day of Fasting

Our day of fasting and prayer really strengthened the church for the battle.

Reformation took place in the hearts of the entire church and we saw a mighty manifestation of God's Holy Spirit. During the afternoon 500 personal invitations were delivered around the villages. As this blessed day came to a close, one young lady of another church who had attended all our revival meetings in the church came up to me and asked to be baptized. She attended every meeting when we began, and completed two Bible courses perfectly and was baptized on September 28.

Before dawn on the opening day, Pastor Marsters and myself went speeding around on his Honda motor bike nailing on the trees advertisements announcing the "Latest News from God" to all the Sunday-keeping churchgoers. Nine a.m. found all the church members together in prayer to our Heavenly General.

Later on in the afternoon reports began to filter through of opposition meetings being called to divert the attention. Even a village committee had been called—on Sunday eve. Immediately I called a few together and we asked God to stop these meetings. We do not know the wherefores, but not one met.

We literally saw our prayers being answered. On my way to the tent we passed the village elder calling his committee together. On seeing me he asked after the welfare of the meeting and if I thought I would get a crowd. My "mustard seed answer" supported by weeks of prayer and firm confidence assured him we would have a tent full and overflowing. He stood momentarily silent then dramatically threw his pate (calling instrument) inside his meeting house and in thunderous tones proceeded to order his people to follow the visiting minister. God works in a wonderful way.

At 6:45 I stood back and watched the excited church members as God packed into and around our tent between 1,100 and 1,200 people, almost half the island's population. We had asked God for the deacons from another denomination; He sent them along. We asked Him for certain families; He caused families to come. We asked Him to send two Bahai families, and the Gospel Hall minister and family. He never denied us one specific request. This direct answer to prayer more than strengthened the faith of our own people. The wonderful thing about God's goodness is that He kept returning the people for twenty-one nights. All glory to God.

Mention must be made of the three laymen who prayed continually throughout each sermon pleading with God to burn the truth into the people's minds.

Practical and Doctrinal

The first week practical topics were presented, followed with a mixture of practical and doctrinal topics the second week, capped off with pure doctrine for the third week. The lay preachers each presented a topic and were favourably received. Each Sabbath we held all meetings in the tent. Ten new Sabbath-keepers attended the first two Sabbaths and eighteen the final Sabbath. The church was called together for special prayer before presenting baptism and the Sabbath. Results from our prayer: thirty-two people came forward and knelt at the cross.

Each Sabbath night we screened "Verdict at 1:32" and "One in 20,000" and gave a short lecture on smoking and alcohol and how to quit. Six men to our knowledge quit, of whom three have been baptized with their wives. Sabbath, September 28, saw ten souls baptized, and it has been reported to me that another ten have been baptized during October. At this stage I am preparing to return to Aitutaki to help co-ordinate follow up work.

The amount of work we crowded into a day, which began 5 a.m. and often ended around midnight, would fill a volume. The answers to prayer and points of interest are encyclopaedic. Space permits me to share only a few.

"Too Good to Miss"

A government vehicle pulled up outside the mission house early one afternoon. The island clerk alighted and left the driver to sit and wait. I sent up a prayer for his soul and moved over to the vehicle, opened the door and began to talk casually about fish. Soon we came around to the

topic of smoking and continued on discussing the disadvantages. At last he said he wanted to know how to stop. The opportunity was too good to miss, so I invited him to the meetings, along with his wife, and assured him we could stop him smoking. He went his way; I went off and wrestled with God every day for their souls. We received the affirmative answer from Heaven in the practical results of nightly attendance and, praise God, baptism for him and his wife.

Orapa was a Protestant girl but she chose to be baptized and to keep the Sabbath. The night before her baptism she was severely flogged and was left with a bleeding back. The same night after our meeting in the tent the wife of her former minister tried to scare her out of baptism and stood outside the tent with her for a long time trying to break the girl's new faith. We felt hopeless, so we went to the rear of the tent and prayed a simple prayer, "God give Orapa power to say No to the woman," and secondly, "Make the woman go home." As we said, "Amen," a loud yell came from Orapa and we raced into the tent to find Orapa cursed to die in four days (together with myself), but happy and well and the woman homeward bound.

The news of this curse upon me (because of the Sabbath) spread across the island on the coconut radio. However, it assisted God's work. I offered \$100,000 for a text showing where God made Sunday holy. The deacons of another denomination came up with the eighty-day Sabbath of Leviticus 23, which called for a personal visit and study with each one by myself. I never died on the fourth day—neither did Orapa, and the seventh day is still the Sabbath. Orapa's former minister called to see me and requested Bible studies on the Sabbath, and a deacon from the "opposition" and his wife have been baptized.

As the church folk said, "You can't," neither did we. It was the combined prayers of the team, church, churches around the mission, union office and, yes, I believe even the petitions of one dear non-Adventist Christian neighbour of my mother's away over in Sydney. We can only begin to share all the answers to prayer here, and must say about these that they were the direct fruitage of the "mustard seed" found in 2 Corinthians 2:14-17. "We always triumph in Christ."

GOD KNOWS

M. M. DUNCAN

God knows our sorrows, griefs, and cares,
Each secret thought and fear.
God knows how hard the road can be
Throughout each passing year.

God knows that every sinful heart
Can still repentant be.
God knows that every weary soul
Is longing to be free.

And when our life on earth is o'er,
His mercy then He shares,
He bids us lay our burdens down
Because He knows—and cares.

PATHFINDER DAY AT CONCORD

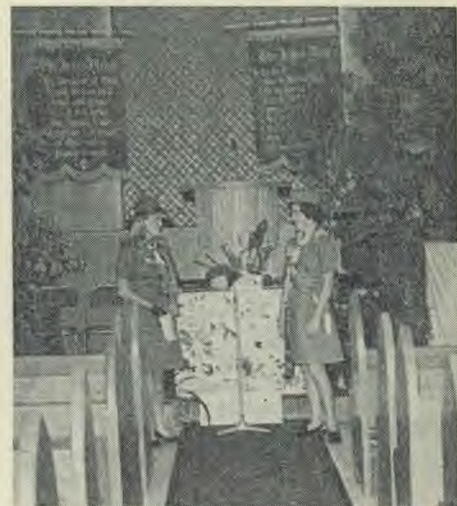
H. MILLIST

Public Relations Secretary, Concord Church

"I have never seen a better exhibition at any time at any place," said Pastor Ken Mead, MV leader of the Greater Sydney Conference, in commencing his investiture address to the Pathfinders on Sabbath afternoon, November 30, in the Concord church. Before him was a group of neatly uniformed young people, with their parents and older folks in the audience. With him on the platform were Barbara Carruthers, Mr. E. Stonyer, Pastor Weslake, assistant MV leader of the Greater Sydney Conference, and Joan Hamilton and Don Willis, the local leaders.

The feature that particularly induced Pastor Mead's commendation, however, was the decoration by Mrs. Stonyer. At either end of the platform were two heavily foliated gum trees. Above were two green banners giving the junior pledge

(Concluded on page 13)



Pathfinder Leader Barbara Carruthers (right) and Assistant Leader Joan Hamilton at the Concord investiture.



At the social evening there was never any lack of interest in the O-gauge model trains.

The Welfare was soon on the job after the . . .

KILLARNEY DISASTER

W. G. DOWLING, Public Relations Secretary, South Queensland Conference

AT THE HEIGHT of a cyclonic terror that shattered Killarney in a few brief moments on Friday night, November 22, a mother lay under a pile of debris shielding her daughter with her body. "What can we do, Mummy?" asked the little girl. "Pray," said the mother (the wife of the town's only doctor), and the storm shrieked around them.

So began the newspaper account of a disaster which injured thirty people and destroyed 250 of the 400 houses and buildings in the Southern Queensland town of Killarney. Today (November 25) with Pastor R. J. King (South Queensland Conference Lay Activities secretary) and Sister A. Madden from the Warwick Adventist Church Welfare Society, I surveyed the scene of destruction.

SABBATH: News of the serious situation at Killarney reached some Adventist church members on Sabbath morning. Quickly Sister Bartlett (wife of the church pastor) and Sister Madden rallied a carload of volunteers, including Sisters Mann and Lyn Oleman, and a young man from Brisbane, and by 8 a.m. they were on their way, together with a supply of soup.

They (and the soup) were welcomed gladly by Red Cross workers, whom they assisted for the rest of the day. Sister Bartlett, however, drove the twenty-one miles back to Warwick for more helpers from among our church members. There were many cases of desperate need, among them being an elderly crippled lady who had been following the Gift Bible Plan. When the cyclone had struck at 8:20 on Friday night she was sitting alone in her easy chair in her modest little home. She was unable even to move before her house was literally torn to pieces. Although the roof, like most others, was carried away, much of the house collapsed in a heap about her. Miraculously she was not injured, and anxious neighbours were amazed to find her, after shifting piles of timber, still sitting in her chair.

SUNDAY: Sister Madden willingly gave her services to the Red Cross again on Sunday, spending the whole day in Killarney. She did find time, however, to give further help and encouragement to Brother E. Dorrington, the lone Killarney Adventist. When the cyclone struck, our elderly brother was seated on his veranda. When timber and iron started flying he sensed trouble and decided to make for his front door and safety inside. The door was jammed shut, providentially, as, in less time than it takes to tell, the house was almost completely wrecked. We sympathize with our brother in his loss, but are thankful he was unharmed.

MONDAY: Having heard of the disaster while away from Brisbane, Pastor King was in touch with our members in Warwick upon his return on Sunday evening, and again Monday morning. Having made contact with the chairman of the relief



The local store may be in ruins and . . .



. . . Your home may have lost its roof, but you really have little to worry about because . . .

committee in Killarney to ascertain any special and urgent need, Pastor King then contacted the Queensland Sanitarium Health Food Company manager, Brother L. G. Unwin. The result was a trailer load of Weet-Bix, enough to serve breakfast to 300 people for eight days, sponsored by the Sanitarium Health Food Company and Queensland Welfare societies.

As we arrived at the relief headquarters (Killarney Bowling Club) we were welcomed most enthusiastically. Those in charge stated that up until now breakfast had been a real problem, but not any more, as there was an abundant supply of milk.

The milk depot being out of action, it was not able to send supplies out of town.

Some doubt if Killarney will recover from this "act of God." Most of the houses hit are irreparable. Some stores are completely out of action; many people are discouraged. One such lady said to Sister Madden, "Surely God can't love us if He allows things like this to happen." Another said, "It seemed like a judgment," or a sign that the "world is going to end." As you would expect, our good church members were able to speak courage and hope, as well as give much appreciated help in time of real need.

MAITLAND BAPTISM

ARTHUR C. BISHOP

MEMBERS AND VISITORS filled the Maitland church to overflowing on October 26 when eight souls were baptized into Jesus and accepted into church membership.

Pastor Rose, who officiated on behalf of the writer, dedicated the baby of two of the candidates (Mr. and Mrs. L. Everett). He then preached the sermon, in which he encouraged everybody to take up his cross daily and follow Jesus. (Matthew 16:24.) After the baptism, Pastor Rose made an appeal to folk who had not been baptized and who would like to be baptized, to raise their hands. A further three indicated their desire to join a baptismal class and prepare for this sacred ordinance.

We all rejoice to know that several others also are preparing for baptism and will be baptized in the near future.

We have had a most interesting year and feel sure that this is only the beginning of a major breakthrough in Maitland. We ran a small mission at Beresfield, with a population of only a couple of thousand, and ran for ten weeks, with meetings on Sunday and Wednesday nights. From this effort, two people have been baptized and five more are almost prepared for baptism, while several other families are being studied with.

Early in the year we ran a school of lay evangelism after which we also worked the Beresfield area and were successful in placing eighty-three Bibles. In several of these homes we are now studying, and lay workers are also studying with several folk, one of whom is coming regularly to church.



The Maitland baptismal group with Pastor L. Rose (left) and the writer (right). (Photo: O. C. Watts.)

Two months ago we ran another school of lay evangelism, and thirty of us are now currently working the Maitland area.

Gift Bible Results

With only two weeks actual door knocking so far, we have placed over forty Bibles and already we are finding some good interests.

Mrs. D. Goodman and son Scott, who were baptized on October 26, were Gift Bible Plan contacts. We were studying with a Salvation Army family with the Gift Bible Plan who sent me to a friend of theirs who also wanted a Bible. This lady lived next door to Mrs. Goodman, and, after talking to one another, Mrs. Goodman decided she would like a Bible also. The following week we called on Mrs. Goodman and ultimately placed nine Bibles with her family and friends.

We have been encouraged as we have studied with Lyndon Everett and his wife Wendy, and seen them drink in the truth and rejoice with every step. Lyndon was first baptized at college in 1957, but wandered away to live a life in the world. Thank God, Lyndon has found his way back into the church and has brought his lovely young wife and son with him.

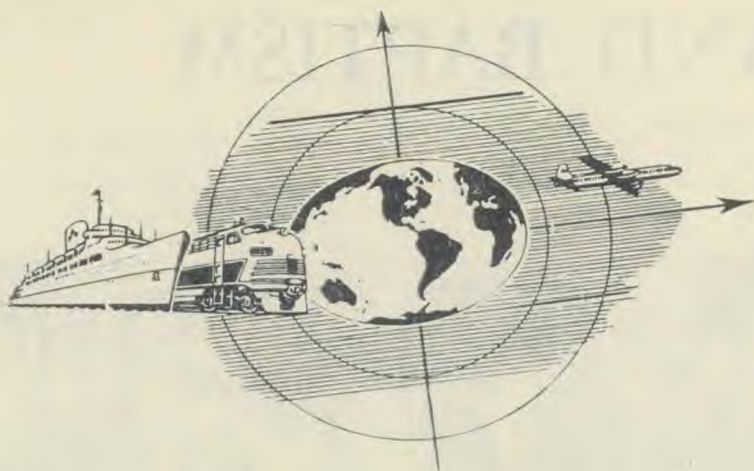
Mr. and Mrs. Pengilly rejoiced also to see three of their children make their stand and be baptized as an expression of their faith and love for the Lord.

A most interesting conversion is that of Kevin Duncan, a Methodist lay preacher. Kevin's name was given to us by Pastor Rex Moe. The events that led Kevin to Christ and then to be baptized a Seventh-day Adventist are interesting. Kevin was first brought to Christ by a Jehovah's Witness. Studies were carried on for several months, but Kevin could not see eye to eye with all the Jehovah's Witnesses' doctrines. He then joined the Methodist church at West Wallsend and was soon



... Pastor King has arrived with the Weet-Bix. Your breakfast is assured. (Photos: W. G. Dowling.)

(Concluded on page 14)



From All the World Into All the World

W. R. BEACH, Secretary, General Conference

OUT OF THE ancient book of the prophet leaps this anguished cry, "Who hath believed our report?" Isaiah 53:1.

The prophet Isaiah here seems to anticipate a reaction of indifference or incredulity or hostility to his report. His anticipation was justified. He was confronted with a massive reluctance to take him at his word.

The prophet's question is appropriate today. A reaction of indifference, even incredulity or hostility, confronts the church in its contemporary mission.

The Hebrew word used by the prophet is built on a passive participle and means "the thing heard," "the tidings brought to notice," as some of the varying translations indicate. The report is not first what we speak or write, but rather what we have heard. Yet the nature of the news is such that what reaches our ears gets at once to our lips. The more astounding the news, the more readily it is passed on. So the "report" becomes active. It means "the thing we proclaim" because we have had it proclaimed to us. Thus the church stands between the "word learned" and the "word taken to others."

Here Isaiah reveals himself again as the gospel prophet. In the same tenor the Apostle Paul writes to the Corinthians: "I have received of the Lord that which also I delivered." 1 Corinthians 11:23. The Apostle John wrote: "That which we have seen and heard declare we." 1 John 1:3. Such, precisely, is the New Testament "tradition"—the gospel handed over in order that it might be handed on.

When we ponder a report on the church's world mission today we must recognize that the prophet Isaiah describes a proper and factual setting. The messengers of the mission must know the gospel experience and report. We do well, likewise, to ponder the reasons for a reaction of indifference or even hostility on the part

of people to whom the gospel message is addressed. Incredulity and rebellion certainly are age-old factors that have been heightened and intensified today. However, we must realize that the Christian "report" faces other handicaps that should be and can be reduced or eliminated, too.

Handicaps to the Gospel's Reception

The first great handicap is the fact that sinful men must make the "report." If only angels could tell it! Of course, they cannot, for it has not been given to them to know penitence. The sinless Son of God was made sin that He might achieve salvation. The work of salvation is experiential; but in the case of the human "report" so much is hindered by the human instrumentality. We must know from a personal viewpoint God's provisions of grace so that the life and message can match the divine programme.

Another aspect of the human handicap is that in a vast segment of the world the divine messages are involved in a rejection because Christianity is identified with the compromises and sins of the West. The gospel is by geography Palestinian and often closer to Asian peasantry than to urban sophistication; but by association it became Western. Multitudes of men, therefore, are disposed to neglect it or repudiate it by the primary accident of birth or a bitter instinct of nationality and race.

Much could be said about the legitimacy or illegitimacy of this attitude. The story of colonization has not yet been fully told, but the handicap is there, and how shall the church of the remnant relate to it?

I think, very simply, by gearing our thinking, our planning, and our preaching to God's programme for the church today. The church of the remnant is not just a church with missions in all the world; it is a world missionary church. The messengers of such a church will wear the garb of divine revelation and carry with

them the atmosphere, not of this land or of some other land, not of this culture or of any other culture, but of heavenly places. We will go from all the world into all the world with God's messages for all men.

A second handicap to the church's "report" today is in my opinion the oversimplification of the evangelistic process. Too often, I think, we proclaim God's messages on a sort of take-it-or-leave-it basis. We thrust the responsibility for understanding intricate doctrinal teachings upon the listener. Too often we fail to appreciate that he, the listener, will inevitably interpret our words for himself within his own sense of things. This we must anticipate and allow for in a creative and imaginative endeavour.

Take the word "salvation" which we bring to people. For many, "to save sinners" means board and lodging, healing for the physical, training for the mind, clothing for the body. Now, to be sure, healing, education, and physical welfare may be the way to salvation. The Seventh-day Adventist purpose "to make man whole" envisions this total labour of love.

The first step in this way, however, is a man's recognition of his need, followed by repentance and a total commitment to God in Jesus Christ. The essence is to be seized by the love of Jesus Christ and to become willing to witness to that love, endeavouring as Christ's emissary to demonstrate it to God's creation. Actually, this was Christ's simple, direct approach to the Palestinians. Christ's first words to the disciples were concerned, not with doctrine, but with participation. The gospel begins and ends on the note, "Follow Me."

The Master's approach, in my opinion, should be ours, and it will do much to dissipate a handicap that so-called theological sophistication may have made an obstacle to people's first contact with the Christian "report."

There are, of course, other handicaps, and among them is often a false hierarchy of values or priorities. The highly developed West too often substitutes the irrelevant for the essential, affluence for influence. For instance, ardent dog lovers may have had cause for rejoicing by the publication some time ago of the book entitled, "The Secret of Cooking for Dogs." Elegant ladies who specialize in beribboned poodles or manicured Pekingese can now lavish their intellectual powers on the study of recipes for "Cottage Cheese Carress," "Canine Crumble," or very special "Teething Dinners for Dogs." I wish to submit, however, that there is something absurdly irrelevant in the publication of a dog cookbook at a time when urgent human claims are made upon all men of goodwill.

In the world millions of people are hungry; they need food. Millions of people are illiterate; they must have education. Millions are diseased; they must have better medical care, better sanitation, better health. The church of the remnant must recognize these priorities and reject so many Western trappings of

civilization that bespeak a false conception of priorities and handicap the proclamation of the essential.

Possibly more basic still are the problems of wholesale religious scepticism, secularization, godless Christianity, increased destruction at the root of family ties, and soaring crime rates. To face the world with the Christian report, the church of the remnant must illustrate to the world the basic concepts and morality of the everlasting gospel. This is the basic solution.

We could say much more in this area of thought, and possibly someday we shall. Our purpose here is to indicate again the way that the church of the remnant must follow, and to a large degree is following in her onward march into "every nation, and kindred, and tongue, and people."

Now nine divisions including North America have become bases as well as fields of mission and are contributing well-qualified workers and abundant funds to the forward march of the everlasting gospel. I tell you, this is a marvel among world churches. The programme has developed at a time when in a land such as India the missionary forces of other churches were reduced. Despite this, the Seventh-day Adventist Church sent overseas in 1967 new workers, returning workers, and emergency workers, numbering 808—seventy-two above last year's total, which was the highest ever.

I have here a list of new and returning missionaries. That which is very interesting is that the new recruits were 421, the returning missionaries were 315, a total of 736.

Getting a little closer to this problem, we give the breakdown in terms of service for the North American field. Today, some 1,500 workers from North America are scattered over the world. Of this number, 831 are in their first term, 342 are two termers, 212 are serving their third term, 114 four terms, thirty-one five terms, fifteen six terms, and seven are beyond seven terms. Apparently, if workers get beyond the first term of service they probably will be on their way to becoming career workers overseas.

We have in the field more overseas workers than in 1964. There has been a little change (not too much) in the categories. Wives, who numbered 570 in 1964, now number 653. Single workers, who were 132 in 1964, are 124 in 1968. Medical workers in 1964 were 220, while today they number 228. Administrative workers have increased from 281 to 288. Overseas ministerial workers have been decreasing right along, from seventy-two to sixty-four.

California's Centenary

I wish to mention three other items. One is the centenary of our work in California. Just one hundred years ago the work of God started in that State. Today, as was reported at the centennial services, there are 91,227 Seventh-day Adventists, 360 churches, twelve sanitariums and hospitals, two colleges, twenty secondary and 118 elementary schools, a university,

and a world foods factory. Thus, in one hundred years that "wild and woolly West" has become perhaps the most meaningful home base of the work of God in all the world.

A further item is that other areas are vying with California—Sao Paulo, Brazil; Sydney, Australia; Buenos Aires, Argentina; and other parts of the world are becoming vital home bases for the church of God.

Another item is a letter just received from Brother Kay Paw, president of the Burma Union. October 12 to 17 Burma held a youth congress.

The Innocents Abroad

Meeting with God's People in Europe

NORMA O'HARA

WE VISITED SPAIN knowing only two words of the Spanish language—"albergue juvenil"—which is, being interpreted, youth hostel. These two words uttered with a questioning inflexion, raised eyebrows and a finger pointing in a vaguely interrogative manner, usually led us to our destination. The trouble started when we wished to go somewhere else.

It was late Friday afternoon and we had just hit Madrid. We knew a church meeting was to be held that evening and we wished to worship with our Spanish believers. But to find the church—that was the problem.

A simple map of the city. There lay the answer. And where better place to find it than at a tourist bureau? Stopping passers-by, we eventually found one who could understand school-girl French. We followed his directions as much as we could and then stopped and repeated the procedure. Another few encounters with gesticulating Spaniards and we eventually found a tourist bureau—the wrong one. The right bureau, issuing maps and directions, lay in that direction, apologized our friend, pointing to the other side of the city.

Stop, ask, start. It became a nightmare. Caught in the peak hour we were often carried along in a stream of thick traffic past the streets we were meant to take. Our search led us to two tourist bureaus, a cafe, a church—sporting a large notice, "We are under repair and are now meeting elsewhere" (or words to that effect) and finally the proper meeting place. It had taken us over four hours. What did it matter if the meeting was three-quarters over? At least we had arrived.

Imprisoned for His Faith

Was our visit with our Madrid Adventists worth while after all our frantic efforts to find them? Most assuredly, Yes. We learned something of the courage of our believers, who are a very small minority group in a predominantly Catholic country. We joined in a special prayer meeting for Reuben, a young man in the

Brother Paw says that in a few days now the rains will stop and "we are going to plunge into evangelism." This kind of attitude strikes a blow for the work.

We wish to express again our gratitude for the spirit of sacrifice and devotion that has continued to characterize the Seventh-day Adventist outreach. This is not just a passing emotional experience.

I used to be impressed, but now I marvel. One young man said not long ago, "To go where the church asks me to go, why, that is my marching order." That should be the marching order of everyone in the church.

army who was in prison for not working on the Sabbath. We met the president of the Spanish churches, Pastor Angel Codejon, who introduced us to Reuben's fiancée. Her face was radiant and full of confidence, despite the fact that no one knew just how long it would be before Reuben was released.

Finding our Seventh-day Adventist church in Dunkirk, France, took less time, but certainly proved more adventurous. The young lady in this tourist bureau helpfully searched through the list of local churches. Our church was not mentioned. In fact she had never heard of a church that sounded half-Protestant and half-Jewish.

There was nothing left to do but visit the local gendarmerie in the hope that a policeman might know of its whereabouts. My husband stayed outside in the car while I timidly entered and falteringly asked for "l'église du septieme jour" (church of the seventh day). The gendarme on duty looked puzzled and called his fellow workmates who were downing coffee and biscuits in an adjoining room. The conversation that followed was confusing to them as they couldn't place such a church, and more confusing to me as they expected me to understand their rapid flow of French.

Ride in a Black Maria

Eventually they led me outside. Two gendarmes moved into the front seat of a Black Maria. The back door was opened and I was motioned to sit on the seats usually assigned to rioters and drunks being taken to prison. Off we set, not before I had time to notice my husband's aston-

(Concluded on page 14)

TWO VIEWS OF A GRADUATION

(1) *Sonoma's First Graduates*

A. S. CURRIE

CLIMAX of college education came on November 24, 1968, for fifteen graduates of Sonoma College and forty-two from Jones Missionary College. These fifty-seven students formed a combined class; the week-end services being held at our more established institution, the Jones Missionary College.

Forty-two students completed their teacher education course at Kambubu (Jones Missionary College). Six graduated from the building construction course, the final year of which was taught at Sonoma Adventist Training College. Mr. R. Hall has been their theory teacher whilst Mr. R. Elliott has been their practical tutor. Nine of our Sonoma graduates successfully passed the two year ministerial course to receive their diploma in theology.

"Roughing It"

During 1968 these students have lived as pioneers—being the first enrollees of the college, being taught in temporary classrooms, living in galvanized iron sheds, clearing the first bush for their gardens, being the college's first graduates. Pioneers usually have to "rough it" and they have, but they enjoyed every moment of it.

Better things are in store for the 1969 college year, for as I look from my study I see nine new cement block classrooms,

a new library (it still hasn't many books in it, by the way—we're looking forward to our future mails and ships—perhaps we'll see your name on some of the parcels), two new young men's dormitories plus ablution block, a new chapel (it lacks a piano or an organ, which we need urgently, particularly to help train our well-known choirs); all these are under construction and nearing completion. Our new college year will open with these prayer-won and God-given facilities.

Ultimately we expect more than 300 students in training courses at this institution, which is being built to train God's men and women to finish His work here in the isles of the Pacific. We thank God that He has raised a church whose members have been given liberally to educate and train our national friends, of whom we can be justly proud. You as a giver to missions have played your part in this successful graduation. Our island graduates wish to say "Thank you altogether."



Class president for the combined graduation class of Sonoma Training College and Jones Missionary College was Jim Manele who was the "little drummer-boy" of the 1964 Australian choir tour. Jim has been appointed as an evangelist to the Eastern Solomons Mission.

(Photos: Pastor R. W. Taylor.)



SONOMA TRAINING COLLEGE'S PIONEERING GRADUATING CLASS

(B) Building graduate (M) Ministerial graduate

Back row, left to right: Nicely Zongahite (B), Robert Uzakana (B), Peter Duna (M), Nelson Silas (B), John Dio (M), Narokas Toura (B), Puiki Tasa (M), Roawai Baiou (M), Michael Wally (B), Bennie Duna (M), Peter Pokarup (B).

Front row, left to right: Aaron Lopa (M), Jim Manele (M, and class president), Mr. R. Hall (building construction theory teacher), Pastor R. Tindall (faculty advisor), Pastor A. S. Currie (ministerial training director), Allan Paul (M, and treasurer of class), Phillip Daboyan (M).

(2) *Kambubu Graduation 1968*

JOHN R. LEE

Education and Missionary Volunteer Secretary, Bismarck-Solomons Union Mission

IMAGINE if you will, preparations for a college graduation, with the graduates living on two different campuses. Add to this the difficulties associated with mission field transportation and communications. Then you will begin to understand the situation facing the staffs of the Jones Missionary College and Sonoma Adventist College. Separated by a distance of twenty-five road miles and an unbridged river, it took quite a deal of co-ordination.

Sonoma Adventist College, which is currently being built, accepted its first enrolment of students this year. Twenty-one ministerial and seven building construction trainees made up this first group. Conditions under which they studied and lived were not ideal but they responded to the challenge of being part of an emerg-

ing institution. Of the twenty-one ministerial trainees, nine were to graduate this year, so with the building construction trainees they made a number of week-end trips to Kambubu to discuss the many items that, combined, make for a successful graduation. Speakers for the various meetings, the aim, and motto, grad colours and uniform, plus a host of other essentials, soon ate away the time.

At last exams were over, preparations made, and Friday, November 22, saw many turned toward Kambubu. Those of us from Rabaul drove through to Kabaanga Plantation where we left our cars and boarded the "M.V. Kambubu II" for the last part of the journey. The sea was calm and this afforded us a pleasant trip. Although it was late afternoon when we reached Kambubu, I am sure that each one was taken by the beauty of the college campus—trim green lawns stretching down to the blue sea, with stately coconut palms and neat, well-kept buildings. There seemed to be a peacefulness and a readiness for Sabbath.

Vesper Service

At 5:45 p.m. the chapel quickly filled for the opening Sabbath and vesper service. As the strains of the "March of the Priests" floated out over the hushed audience, fifty-seven graduates, led by two pre-grads, moved with dignity to their places at the front of the chapel. Tiered seating had been arranged at the front right-hand side, giving all a good view of this fine group of young men and women. Pastor Pulepanda, the union evangelist, held all in rapt attention as he spoke on the graduates' aim and motto—"Accept God's Challenge to Finish the Task." It was a stirring experience to see the graduates stand one after another to pledge their acceptance and give testimony to God's blessings and leadings.

Sabbath activities began early with a baptism at 6:30 a.m. What a delightful scene for the large crowd gathered on the sea shore by the mouth of the Kambubu River as thirty-four young people in three lines walked out into a sea sparkling in the early morning sun! Here again was demonstrated the effectiveness of our schools as soul-winning agencies.

Sabbath school was a feast of good things, followed by the divine service when Pastor Rex Tindall again brought personally to each the "Challenge of This Hour." There was very little time for strolling and talking this Sabbath. During the afternoon an investiture of ten Master Guides was followed by an MV programme presented by the graduates. Through word and blackboard maps we were transported through time from the days of the pioneer missionaries to the challenge of unentered territory and unanswered calls today. Noah Aile, representing the Coral Sea, and Allan Paul, representing the Bismarck-Solomons named the local missions of each union mission. As each mission was named, those from the graduating class who had been appointed to that mission, stood to their

feet. This clearly showed us how thinly the line is spread. Even though this was the largest class for any one year at Kambubu, the fields could have absorbed double or treble that number.

Graduation Service

On Sunday morning the chapel was re-decorated for the graduation service while three boats met visitors at Kabaanga and transported them to Kambubu. The government trawler from Rabaul also came through with a full complement of passengers. Over one hundred Europeans gathered in the college dining-room to partake of a delightful buffet lunch prepared by the Kambubu ladies.

Pathfinder Day at Concord

(Concluded from page 7)

and the junior law. On the organ console was a large achievement chart. In front was an extensive collection of ferns, pressed and neatly mounted. At the side was a model of a life-size koala bear surrounded by stuffed kangaroo rats, small marsupials and birds.

On every branch, mounted birds appeared as if in their natural habitat. Throughout the programme there was a continuous background of recorded bird calls such as one would hear in the early morning when the birds begin their singing. The tape was played continuously by Brother C. H. Clarke. There were kookaburras, tulla-wongs, crows, magpies, peewees, rosellas, black cockatoos, lorikeets, plovers, canaries, numerous small birds and many others, all adding their distinctive calls.

In his discourse, Pastor Mead stressed that we are nearest to God when with nature and when helping a fellow human being. With Pastor Weslake he helped to invest one Sunbeam, six Helping Hands, two Friends and one Explorer.

Social Evening

In the evening after a basket tea all the young folk gathered in the social hall for the model train exhibition. The Pathfinders had been busy inviting friends and neighbours living near the church. Naturally all were very pleased to see so many young visitors with their parents at the display.

The largest and most powerful model train was a coal-fired locomotive, complete with tender, that carried twenty young people together with adult supervisor. The smallest towed its four carriages around a circuit which lay within a plastic box fifteen inches square.

Most of the activity was produced by the six trains on the O-gauge circuit. Two were in constant motion, being operated from the switching console. The estimated value of the items on exhibition was \$15,000. Whether the trains were electrically or steam operated or whether they were goods or passenger versions, all were scaled, working replicas of actual departmental trains.

At 2 p.m. the graduates made an impressive picture as they took their places for this final ceremony. Pastor A. R. Mitchell, the union president, set the seal on the challenge of the week-end when he preached the graduation address. Through word and song the graduates responded. Mr. Graham Munkley, district educational inspector for East New Britain, presented the fifty-seven graduates with their diplomas and certificates.

And so ended another college year. Many were the tears shed as this large group separated to all corners of these two large union missions. We can be assured that they will take up the gospel trumpet and give it a sure clear sound.

The proceeds from the evening went to help thirty-five Pathfinders finance their next Easter plane trip to Norfolk Island. Each child has to find \$62 for this excursion. This is a large sum, but all are working hard and it is marvellous how the funds are rolling in.

The Central Pathfinder Club of Sydney takes in the churches of Concord, Drum-moyne, Ashfield and Stanmore. Mr. Ross Willis of Drum-moyne, the leader, is assisted by Mr. Ken Smith of Concord.

☆ ☆ ☆

WHAT ONE BOOK DID

R. D. VINE

Editor, Stanborough Press

Literature evangelist John Jeremiah Green pioneered the Advent message in the coastal town of Bournemouth, England, in 1906.

One of his first sales was to a young engineer. Although the engineer had been a lay preacher in the Primitive Methodist Church for five years, he had never been able to control his knocking knees and pounding heart when he entered the pulpit. Nor had he conquered smoking or drinking.

Within six weeks after purchasing "Our Paradise Home" he had studied with Mr. Green sufficiently to accept the basic doctrines and began to keep the Sabbath. A week later his wife joined him, and soon his sister also joined the little group of Sabbath-keepers.

Even before baptism this new convert abandoned engineering and joined the literature ministry. In those days back issues of "Present Truth" were used as packing in boxes of books from the publishing house. Within months his wife had won a couple to the truth by ironing out old "Present Truths" and distributing them.

This literature evangelist—my father—has spent more than forty years as an elder and preacher in England. Today his three sons are ordained ministers, and his three grandsons recently joined the ministry. His daughter is a Pathfinder leader in British Columbia, Canada, and the sister's daughters are professors' wives. The family now numbers thirty—all Seventh-day Adventists.

Cookery Nook - - - Hilda Marshman

MALT BREAD

Although bread should be thoroughly baked inside and out, this does not mean that a loaf can be left in the oven an additional five minutes or so without becoming too dried out, and be relished as it would be if removed from the oven on time.

Malt bread tends to be sticky or gluey, depending on the amount of malt used. For this reason, malt bread must not be stored in a refrigerator.

It is customary to bake malt bread in small oval tins. The pieces of dough are placed on an oven tray, and then covered with the oval tins. However, one tin of dough is left uncovered in order to watch-proof it. When the dough has risen enough, this tin is turned over. When making only one loaf of malt bread, it is more satisfactory for the amateur to let dough rise in the tin in the usual way, and let the loaf bake with a rounded top.

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

1 oz. compressed yeast	5/8 cup plus 1 tablespoon warm water
1 teaspoon treacle	
3 teaspoons malt extract	7 ozs. wheatmeal flour
1 teaspoon super margarine	3 ozs. white flour
1 1/2 teaspoons salt	

Dissolve treacle, malt, margarine, and salt in hot water; cool to lukewarm; add crumbled yeast; stir well. Mix this yeasty mixture into the combined warmed flours to make a fairly soft dough. Knead with a little extra white flour for eight minutes until elastic. Leave in its basin, cover, and put in warm place until doubled in bulk. Knead into a tight roll, and press into 9 x 3 greased warm tin; brush with oil. Cover lightly; let rise until almost doubled.

Bake in hot oven (450 degrees F. electric, 400 degrees F. gas) for 40 minutes, or until it sounds hollow when tapped on top. Place across its tin to cool. Makes 1 lb. loaf.

Meeting with God's People in Europe

(Concluded from page 11)

ishment. Up shot his eyebrows and down dropped his jaw. I was beginning to feel uneasy myself when we pulled up outside a little house. Inside lived a little old English lady. . . Ah, the sweet joy of communicating in the English language! Of course she could help. Her friend belonged to the Seventh-day Adventist Church and she phoned her to ask for the church address. No wonder it was difficult to find! The church is part of an unpretentious home unit, with the words "La Voix D'Esperance" ("The Voice of Hope") written outside.

Our visit with the Dunkirk Adventists was an inspiration. Their bright new chapel housed about thirty. How proud they were of their newly acquired chairs, and how hearty was their singing despite the fact that they have no organ or piano. But the greatest inspiration came from our association with the young pastor and his wife, Claude and Christiane Bosdodore.

Language Teacher Studies for Ministry

Claude spoke impeccable English, and no wonder—before he became an Adventist he was a high school English teacher. On accepting the truth he attended our European college and studied for the ministry. With this background he had a lot in common with his softly spoken wife, Christiane. On becoming an Adven-

tist she had been beaten by her mother and had run away from home. They had written their story for the "Youth's Instructor" and it had been printed a few years before. It was encouraging to see the stand that this young couple had taken for their Lord and to see them working unitedly to further His work in Dunkirk.

We discovered that in Europe, steeped in centuries of church traditions and controlled by well-established churches, the Adventist Church is not widely known or appreciated. This we also found to be true in Britain, as many British migrants who have accepted the truth in this country can testify. Although, because of our uncompromising stand against evil and dishonesty, our church can never become popular, we can and do enjoy a certain amount of toleration, religious freedom and respect in our particular corner of the world. While this is the case, let us make every effort to represent the church aright and further its cause in this our land.



Maitland Baptism

(Concluded from page 9)

Sunday school superintendent and lay preacher.

Through personal study he was convinced on several truths of the Scriptures such as the visible, tangible second coming of Christ, the binding nature of the Ten

Commandments, and that Saturday is really the true Sabbath.

This eventually led to Pastor Moe's calling on Kevin and beginning studies with him. We were privileged and happy to study and associate with Kevin and his wife Carol, and rejoiced with the angels in heaven to see him baptized. Carol has not yet followed her Lord for she cannot as yet see things as her husband does. However, she loves her Lord and we are sure His Spirit will lead her.

There are many wonderful experiences happening here but space will not permit us to write more. God is working wonderfully through His Spirit in Maitland and His people are "coming out."

May we encourage every Adventist to work with this Gift Bible Plan, for this can be the means of finishing the work, and then Jesus will come.

Do you want to "go home"? Then let us finish the work!



BRYANT—ARTHUR. The sun shone warmly and the atmosphere was pleasantly solemn but happy on December 1, 1968, as Cheryl Anne, daughter of the late Mr. and Mrs. Alwyn Arthur, came with her bridal retinue to the altar of the Tenterfield, New South Wales, Adventist church to exchange marriage promises with Garry Robert, son of the late Mr. and Mrs. Henry Bryant. We wish Garry and Cheryl God's rich blessings as they set up their home. We know that theirs will be a Christian home and that its influence will fall upon those round about.
E. S. Bartlett.

EASTMAN—HOUSE. On the evening of December 8, 1968, in the beautifully decorated Bunbury church, West Australia, Kenneth Edwin Beckford Eastman and Janette Christine House met and exchanged vows that made them man and wife. Ken is very well known in the Bunbury district, where he is a partner with his father in one of the oldest and most respected firms of solicitors in this city. Jan's family is also widely known and highly respected in the Capel district where they carry on farming pursuits. We join their many friends in wishing them an abundance of God's blessings as they establish their home in Bunbury, where we pray their influence may be a constant witness.
W. A. Coates.

EVANS—GROLIMUND. The Epping church, New South Wales, was filled to capacity on December 8, 1968, at 2.30 p.m., when Allan Evans exchanged marriage vows with Doris Grolimund. The bridegroom, well known to our Melbourne constituency, is one of our highly esteemed health food managers, while the bride, a trained nurse, is the daughter of Mrs. Grolimund and the late Pastor Max Grolimund of Nowra, New South Wales. As the happy couple respond to the call of God to labour in England where Brother Evans has been appointed general manager of the health food business, we wish them God's richest blessing, bon voyage, and happy sailing on the sea of matrimony.
L. C. Naden.

FULLER—de VILLE. Escorted by her father, Dorothy Lesley, daughter of Mr. and Mrs. Earle de Ville, moved down the aisle of the Murwillumbah Seventh-day Adventist church, New South Wales, to link her life at the marriage altar with Richard Stanley, son of Mr. and Mrs. P. Fuller of Concord. Sunday, December 1, 1968, marked this happy occasion, and those who know them best are confident that Richard's and Dorothy's home will be a place where angels love to dwell.
E. S. House.

GILLER—TILLEY. The Wahroonga church was simply and tastefully decorated for the exchange of wedding vows between Ella May Tilley, eldest daughter of Brother and Sister A. W. Tilley of Wahroonga, and Eoin Barnard Giller, eldest son of the late Mr. R. B. Giller and Mrs. W. E. Giller of Invercargill, South New Zealand. The day chosen was Tuesday, December 3, 1968. On Sunday evening, December 1, Ella graduated from the nurse's course at the Sydney Sanitarium and Hospital. Eoin is a graduate of Avondale College and has spent the last twelve months in the Camperdown district, Victoria, in ministerial work. Friends and relatives met at the Wahroonga social hall for the wedding breakfast and to wish Ella and Eoin God's blessing as they unite their lives in ministry in Victoria. C. V. Christian.

MURCHISON—WALLNER. On Sunday, October 27, 1968, Felicity, daughter of Rudolf and the late Mrs. Wallner, moved down the aisle of the overflowing Moonee Ponds church, Victoria, to link her life with that of Alexander Ronald, only son of Pastor and Mrs. Murchison of Broken Hill. Relatives and friends united in showering their love and affection on these young people. We commend the dear folk of the Coburg Seventh-day Adventist centre for the exquisite breakfast. May Heaven's choicest blessing pursue this couple day by day as they set up their home as a light in this darkening world. C. R. Murchison.

WADE—MARTIN. On Thursday, December 8, 1968, Rodger John Wade and Leonie Jean Martin were joined together in wedlock in the Wahroonga Seventh-day Adventist church. Leonie is the second daughter of Brother and Sister Ted Martin of Albury, and Rodger is the son of Pastor and Mrs. John Wade of Christchurch, New Zealand. As these happy young people set up their home in Sydney we wish them God's richest blessing, and pray that their partnership will be a blessing and inspiration to all who come in contact with them.

J. H. Wade.

CONNOLLY. The long and radiant life of Olive Louisa Connolly came quietly to an end on December 6, 1968, at the age of ninety years. A mother of ten children, grandmother of thirty-one and great-grandmother of fifty-one, and a friend to all, her memory will be warmly cherished. Pastor J. C. H. Perry was associated with the writer in ministering to the bereaved and in the funeral rites. R. H. Powrie.

FITZPATRICK. On November 14, 1968, Terri-Anne Fitzpatrick, infant daughter of Brother and Sister Norman Fitzpatrick, passed to rest, having only lived a day. To the sorrowing parents and relatives, we offer our sincere sympathy and the hope of a joyful reunion in that glad day when Jesus comes to restore this little one to her parents. Words of comfort and hope were spoken by the writer at the graveside as we laid the little one to rest in the Oberon, New South Wales, cemetery.

W. G. E. Hays.

FLEMING. Mrs. Mabel Jane Fleming, St. Johns Park, Sydney, was called to rest on November 20, 1968, aged seventy-eight years. Our late Sister Fleming became a member of our Auburn, New South Wales, church in 1929 and was esteemed as a faithful and active member there for many years. In the closing years she lived in other areas and worshipped at our Liverpool and Cabramatta churches. Her children arise to bless this devoted mother, and their sorrow is lightened with the assurance of the eternal reunion. These are Amie (Mrs. Duffy), Eric, George, Reg, Gwen (Mrs. Hewson), and Kevin. Pastor W. D. Lauder was associated with the writer in the funeral services at the Auburn church and at the Rookwood cemetery, where we left this dear one to sleep in Jesus until He calls her to life and immortality.

Ralph Tudor.

O'CONNELL. Thomas O'Connell, during the last few years of the eighty-six years he attained, made it his business to prepare for the better life to come. He regularly attended the Adelaide City church and Sabbath school. His sudden passing on November 11, 1968, at his residence, left a feeling of sadness with his two daughters, Mrs. W. Souter and Mrs. J. Kotz, two sons, Joe and Bill, eight grandchildren and one great-grandchild. To each of them we extend our deepest sympathy. On November 14, after a chapel funeral service, he was laid to rest at the Centennial Park cemetery, in hope of the resurrection. S. H. Wood.

STREMPLE. Ethel Maude Stremple was laid to rest in the Broken Hill, New South Wales, cemetery on November 20, 1968, at the age of seventy-six years. She had lived all her life in Broken Hill and had been a member of the Seventh-day Adventist Church for twenty-two years, being introduced to this message by Pastor E. H. Clarke. Her example in the church was always one of faithfulness and loving cheerfulness. Her son Alfred and family are left to mourn. With them we earnestly look forward to the golden morning.

C. R. Murchison.

THOMPSON. Sister Gertrude Annie Thompson of the Masterton church, New Zealand, fell asleep in Jesus on December 7, 1968, aged seventy-five. Baptized by Pastor Coltheart some seventeen years ago, our sister has been a constant witness to her family and a leader in Dorcas Welfare work. Onslow and Allan, her two sons, and their families, were pointed to their mother's trust in a wise and loving God, in the service at the Karori crematorium.

R. E. Wainwright.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
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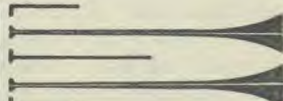
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TILL
HE
COMES



ARCHER. Jack Stephen Archer passed to his rest in Brisbane, November 26, 1968, at the age of eighty-three. His wife, nee Hilda Koglin of Tasmania, remains to cherish the memory of a devoted husband. Our late brother was laid to rest in the Hemmant cemetery close to the grave of the late Pastor J. D. Anderson. He was born in Palmerston North, New Zealand, in 1885. Brother Archer espoused the Adventist faith in 1913, when he was eighteen years of age, under the ministry of the late Pastor Robert Hare, in the same city in which he was born. He was related to the well-known Pascoe families of New Zealand. Soon after accepting the message he attended the Australasian Missionary College for two years, then after being at the Sydney Sanitarium and Hospital for three years, graduated there, as did his wife. They were married and went to the Solomon Islands in 1922, after spending a year in New Zealand in the colporteur work. The late Sister R. H. Tutty was a sister of Sister Archer, as is also Sister Koglin of the Kressville Units, Cooran-bong. Mrs. Pearson, another sister, lives in Melbourne. Brother and Sister Archer were not able to return to the Solomon Islands because of Mrs. Archer's heavy malarial infection. We are glad that our sister can look forward to the sure and certain hope of reunion at the resurrection when our Lord returns. Pastor S. Carr associated with the writer in the graveside service. A. J. Campbell.

COCKS. Ernest Albert Cocks passed away quietly at his home in Broken Hill, New South Wales, on Friday, November 22, 1968, at the age of sixty-five years. His wife, daughter, and two of his sons are loyal members of the Seventh-day Adventist Church, to which he himself was most kindly disposed. We tenderly pointed his dear ones to the hope of the Life-giver at the Broken Hill cemetery on November 25. May God's comfort be theirs.

C. R. Murchison.

FLASH POINT . . .

- ✧ Now that the New Year is well on its way, let us remind you that soon after you receive this issue the holiday season will be over and the ominous rustle of the Appeal magazines will be heard in our land. May we observe that the Appeal for Missions is not everybody's idea of sport? You, too? Then let us all resolve to get into the task and bring it to a swift and victorious conclusion.
- ✧ Smoking Sham has hit India. And that's not a misprint, either, for "Sham" is the Indian equivalent for the more conventional "Sam." The Indian version of this famous manikin is the result of the work of John Trim (a name familiar to Australians, of course) who is the Temperance secretary of the West India Union. Thus we have Smoking Sams all over the place now, and he is reproducing amazingly fast for an inanimate object. His counterparts in other parts of the world include Fernando Fumador (in South America) and Puffing Billy (in the Trans-Commonwealth Union of our own division). He also comes in various shades of complexion, depending on his locality; there are Negro and Oriental versions of both sexes.
- ✧ Did you know that another ALERT magazine had blossomed forth and was already being well received? In the New Hebrides it is produced in the vernacular and is published quarterly. Two issues have come out to date, according to the editor, Pastor Dean Giles.
- ✧ When you are visiting Sydney and are wondering what church to attend on Sabbath, you might like to look in at the Dundas church. Its architecture is something a little out of the ordinary. However, what makes this paragraph of special newsworthiness is that, as last year closed, there was a baptism there when twenty-two people followed their Lord in this rite. A pleasing feature, the local paper reported, was the high percentage of young people in the group and in the audience.
- ✧ Have you ever wondered what your church pastor thought of you as a church? Here is what one church pastor has put to paper: "What to me seemed a formidable task has been accomplished because of the efficiency, willingness, co-operation and liberality of all concerned. I have been joyfully amazed at the ability of our people to 'fit-in,' 'fill-in,' and sometimes 'give-in,' so that harmony may continue to shed its sweet influence. This dedicated approach has enabled each facet of the organization to function smoothly."
- ✧ Then the same writer goes on to say: "With lay evangelism gathering momentum as the second class is nearing their graduation; with approximately \$14,000 in cash raised for church building funds; with a revival atmosphere among the young people as evidenced by the well-attended meetings and the response to calls for action, together with an overall enthusiasm, particularly in regard to leadership"—all these add up to a "fruitful, co-ordinated effort. The future looks bright." The writer was F. L. Mackay who, appropriately, is located in the Mackay area of North Queensland. The point is: Could your church pastor write so glowingly of his church members?
- ✧ Also in North Queensland is the Kuranda church which has a predominantly Aboriginal membership. They have something there you don't see in every church, and that is an outdoor baptismal font. On a recent Sabbath thirteen souls were baptized there—twelve of them young people. Pastor J. J. Dever who reports this item is the church pastor there.
- ✧ At a recent social function held in the Nunawading church hall, four families were farewelled by the Mont Albert church members. These folk had had their membership at Mont Albert, and the call of the work had come to them variously. The church pastor, Pastor H. G. Josephs, is under transfer to a new pastorate; Mr. H. Eager, the elder and a member of the Hawthorn school staff, is to transfer to the Avondale High School, where he will be headmaster; Pastor Eric Clark, the conference Lay Activities and Sabbath School secretary, is under transfer to the North New South Wales Conference to exchange places with Pastor R. H. Abbott (his son, David, was also farewelled as he prepares to take his place on the Avondale College staff); Pastor Ray Stanley is also moving to the Avondale faculty; and Mr. Allan Evans of the Sanitarium Health Food Company is under appointment to Granose Foods in England, where he will be the general manager of the health food organization. These men and their wives and families were sent on their way with kind words ringing in their ears and gifts in their hands by Mr. Brian Dowling. These families will be sorely missed by Mont Albert church.
- ✧ Some time ago we reported in the "Record" that Don Lewis's youth mission was attracting large audiences in Gosnells, West Australia. Of course, missions can always be made to start with a bang, but maintaining the level is not at all easy. However, this mission has maintained a high degree of interest for the audience, and the young people attached to the mission are visiting forty-five young people in their homes. The Lord has blessed the organization and the efforts of these dedicated young people and their leader.
- ✧ A signal from Pastor David Weslake who is with the volunteer builders at Sonoma tells its own story. It reads: "Twenty-two volunteer builders at Sonoma thoroughly enjoying island life and hospitality. Project work on schedule. Hope for completion of six classrooms, library, hall and dormitory before January 19." Which all adds up to the fact that the Sonoma project is going full steam ahead thanks to the self-sacrifice and skill of some of our skilled tradesmen. More details in a later issue.
- ✧ For many years West Australia had the services of only one Adventist doctor—Dr. M. M. Freeman. In 1967 three young doctors joined her in the persons of Dr. Murray Howse, Dr. Jennifer Dobson and Dr. Craig Baldock. In the 1968 results the names of three more Adventist doctors appear: Dr. Kelvin Earles, Dr. Graeme Chester and Dr. Bruce Armstrong. We congratulate these recent graduates and trust that the Lord will be with them in their important work.
- ✧ "Finally, brethren . . ." (From Pastor R. Millsom): "Not good if detached" is true of church members as well as ticket butts.