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EDITOR: R. H. PARR

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Extracts from a Letter

A Self-exiled Australian Looks Over His Shoulder

REX D. EDWARDS



Robin Hood—1969 style—with Maid Marian and attendants. Better known as Pastor and Mrs. Rex D. Edwards and family, these Australians are currently in Nottingham where once Robin Hood, Friar Tuck and Little John did exploits against the wicked sheriff. Pastor Edwards will tackle an even bigger foe, the Giant Indifference, when he opens his mission there. (Mrs. Edwards was formerly Zelma Harris.)

"WELL, we are here at last. Had a delightful—or perhaps I ought to employ a more potent superlative—an unbelievably wonderful voyage. We crossed the equator three times and even met King Neptune and got lathered in ice-cream and thrown into a sausage-infested swimming pool. Got delightfully "browned," and, regrettably, each day on English soil marks a visible diminution in the intensity of the tan!

"Most memorable of all has been the joy of meeting our fellow workers and members in more than a dozen countries. Though separated geographically, we find the same burden for a finished work, and in many instances a dimension of sacrifice and dedication that tends to make one's own efforts appear superficial. En route we

had the pleasure of meeting with our people on two occasions—at Hong Kong and Capetown. In both places the cry was the same: 'The harvest is white, but the labourers are few.'

"And now a word about the local scene. I have been appointed the evangelist to the North England Conference. I shall, for the moment, be stationed in Nottingham.

"Nottingham is a fascinating city of 309,000 inhabitants. This is the centre made famous by the legendary Robin Hood. However, locals insist on his reality. There is a Sherwood forest and a mighty oak—into whose trunk one can climb—where he supposedly hid. In fact, the Sheriff's castle sits on top of an enormous rock perforated with caves just near to the city centre.

"In Nottingham, we have one church—a very old Methodist building—situated up a narrow back street. Nottingham is virgin territory, and I am led to understand that my public programme here will be the first. We are of good courage and look forward to the tremendous challenge this place poses.

"In the new year, 1970, I shall be enrolled at Newbold for the summer to start working for my M.A. All things being equal, we expect to be back in Australia in five years.

"May the Lord richly bless and keep you. May He graciously grant you strength equal to your tasks, and courage continually."

[*And you, too, Pastor Edwards, from all at home.—Editor.*]

"COULD YOU FIND OUR CHURCH?"

JILL WONG
Press Secretary, Thornleigh Church

"Could you please tell me the whereabouts of the Thornleigh Seventh-day Adventist church?"

"Why, it is right here."

"You mean this is it? It is a long time since I've been here, and this is not the church I remember."

This could well have been a conversation taking place outside our rebuilt church at Thornleigh, a suburb of Sydney, for our present church bears little resemblance to the church of seven years ago. All that remains of that church is, perhaps, some of the roof tiles and part of the floor.

In 1963 the necessity for added space was badly felt, so a new brick front, wider than the original fibro church, was added. This increased the capacity from 120 to 185 and added much to its attractiveness.

At the same time that these alterations were planned, provision was made for future additions, if necessary, of an increase in width, in line with that of the added front. It was not long until finances were being gathered in for these additions, and by November, 1968, rebuilding commenced.

We were still able to use the church during this time, as the old church was encased by a steel frame and the roof and brick walls built on to this. For a few Sabbaths after the demolition of the original church we met in the church hall, but it was not for long. Soon we were meeting in a much enlarged new church, not yet finished.

By March 29, 1969, however, everything was almost perfect, from the dark blue tiles behind the rostrum, the rostrum with its quality furnishing, the indoor plants above the concealed font, to the soft carpet underfoot. All this, together with the very attractive outward appearance, made us ready to welcome civil leaders, church leaders, former pastors of the church, old members, friendly neighbours and interested friends to our midst to the opening of our new church.

Official Opening

This important Sabbath dawned with the weather not sure of itself. Everyone had put forth a special effort. Sabbath school members and visitors were almost 100 per cent punctual. We had many visitors. The divine service, taken by Pastor Kingston, our church pastor, was a time of spiritual happiness, especially for the eight young people who were baptized.

The official opening took place at 3 p.m., with the church filled to its new seating capacity of 300, despite the heavy rain.

After the welcome and introductions by Pastor Kingston, our thoughts of praise and thankfulness were expressed in the reading of Psalm 111 by Pastor Tudor and

FROM THIS ...



In two great strides. The small picture above shows the original Thornleigh (Greater Sydney) church. From that it has been enlarged and modernized to the structure pictured above.

also in his prayer. Brother Russell Beatty, as chairman of the building committee, spoke of the "Past, Present and Future" of the church building, while the president of Hornsby Shire Council, Councillor G. S. Curby, gave us his thoughts of "The Church of the Community."

We were spiritually blessed by the opening address given by Pastor C. Judd, whose theme was "What Is a Church?" and also by Pastor L. C. Naden's prayer.

Interspersed between these items was the inspiration of lovely music, the organ played by Sister Robyn Mitchell, the invocation and anthem sung by our church choir, and the solo by one of our members, Brother Trevor Fehlberg (the words of which were especially written for the occasion by Pastor N. H. J. Smith).

To end this gala day, there was a tea and social evening with many friends present, including, most importantly, Brother Eric Satchell of Wahroonga church. Although not a member of Thornleigh church, he willingly and without any financial returns, gave of his expert knowledge and many, many hours of his time to plan and supervise the building of our church. We all heartily endorsed the gift of appreciation to him.

Had it been worth it—all the work, the sacrifices of time and money? Yes! We have a new church now, a place where God can be worshipped with pride and comfort as well as happiness.

P.S. We welcome everyone who would like to visit us—old members or new friends—and assure them that they would have no trouble finding our church, as it is clearly indented.

... TO THIS

THE BEST FROM THE WORD

Study it through. Never begin a day without mastering a verse from its pages.

Pray it in. Never lay aside your Bible until the verse or passage you have studied has become a part of your being.

Put it down. The thoughts that God gives you, put down in the margin of your Bible or in your notebook.

Work it out. Live the truth you get in the morning, through each hour of the day.

Pass it on. Seek to tell somebody else what you have learned.

J. Wilbur Chapman.

Historic Picture Gallery



The first teachers' convention the denomination ever held in Australia, January, 1922. The picture was taken in front of the college chapel at Avondale. Those attending were: (Back row) H. Streeter, G. H. Greenaway, E. A. Butler, N. H. Faulkner, A. E. Speck, W. J. Gilson, L. Newbold (?). (Second row) W. Niebuhr, B. Aitken, Mrs. N. Faulkner, Mrs. N. Gilson, E. Edwards, A. Duffy, C. Hames. (Third row) R. Parker, R. Cole, M. McLeay, D. Shallard, H. C. Tempest, —, —, M. Smart, T. A. Brown, R. Allbon, A. Wiles, M. Dawkins, L. Thorpe. (Front row) Mrs. Ward and daughter, H. Kirk, E. Rosendahl, Mrs. Prescott, Professor Prescott, J. Mills, N. Mills, Pastor and Mrs. Butz with Naomi.
(Photo, courtesy Mrs. C. Boulting, nee Wanda Niebuhr.)



The Summer Hill Medical and Surgical Sanitarium, the forerunner of the Sydney Sanitarium. This picture is thought to be of about 1900 vintage or earlier. The name plate on the gate reads: "Dr. E. R. Caro, physician and surgeon." The late Sister A. E. Rowe (nee Booth) is standing in front of the institution. We are indebted to Pastor A. J. Campbell for the photo.

Gleanings from the "Record"

FIFTY YEARS AGO

The following is an extract from the "Australasian Record" dated May 26, 1919: "The first meeting of the nineteenth annual session of the South Australian Conference was held on Thursday morning, April 10, in the Advent Hall, Adelaide, with fifty delegates present. Our total church membership is now 603. During the year sixty-three have been baptized and added to the church. The tithe had been an exceptional one, reaching £3,000. £500 had been collected during the Appeal for Missions effort, which was just double the aim that had been set for the conference."

"The week of prayer was a season of great refreshing at both Wahroonga and Avondale. Pastors Anderson, Meyers, and Watson visited the college at different times during the week, and tell of rich blessings received."

TWENTY-FIVE YEARS AGO

Appearing in the "Australasian Record" dated May 5, 1944, was the following: "A letter recently received from Pastor T. Howse of Norfolk Island tells of the financial prosperity of the church on that island, in keeping with many other places. The tithe for the year amounted to £338 9s 6d., the Sabbath school offerings were £144 8s. 8d."

"A large and enthusiastic congregation representing churches in and around Hobart, well filled the 7HT Radio Theatre on Sabbath, April 15, for the purpose of holding a combined Sabbath school rally. The day's meetings commenced with Sabbath school conducted with the assistance of Pastor G. M. Masters, the union conference Sabbath School secretary."

"One Saturday evening last month the Wahroonga community spent a very pleasant few hours listening to the Sydney Folk Song Choir, all dressed in national costumes. Mr. Clement Hosking, the conductor, said he felt they were doing a good work in providing healthy entertainment. Proceeds from this effort, £14, will supply our local servicemen with some boxes of eatables."

"From the Viti Levu West district in Fiji, where Pastor Walter Ferris is now the director, correspondence tells of eleven accessions to the faith in one village and seven in another. While bringing additional work to the missionaries and their assistants, these new interests have also brought fresh inspiration."

☆ ☆ ☆

"We must expect to be greeted in many quarters as representatives of an incredible world view. We must expect to be smiled at indulgently by many who consider us interesting cases of arrested development."—Billy Graham.

Editorial

ARE THE WALLS BEGINNING TO CRUMBLE?

FOR YEARS the cigarette industry has been secure in its virtually impregnable fortress. For years the upsurge in cigarette smoking was taken for granted. For years it was a matter of sound economics to invest in tobacco stock in America. But the year 1968 was the third successive year which saw a decline in the actual number of cigarettes sold to an increasingly critical public.

It has been said by some throughout these years that preaching against the power of the tobacco industry was like shouting into a howling gale. But now, at last, the walls of the apparently unassailable citadel are beginning to crumble. In America there is a marked upsurge in the unpopularity of smoking. Because of the successful anti-tobacco advertising, they now have parents smoking secretly so their children won't catch them—a complete reversal from the old-fashioned way of parents being on the watch to catch Junior at it.

Apparently the young people are impressed even if their parents are not, and these same young people are admonishing their elders against indulgence in the habit. In the United States, every packet of cigarettes sold carries the legend: "Caution: Cigarette Smoking May Be Hazardous to Your Health." If the Foreign Commerce Committee of the Congress has its way, that legend will one day read: "Warning: Cigarette Smoking Is Dangerous to Health and May Cause Death from Cancer and Other Diseases."

Cigarette advertising is, for the first time in its history, feeling the pinch, because there is a positive campaign against it. In the same TV programme (even one sponsored by a tobacco company) the television viewer may see an advertisement for the company's cigarette, while the next break for local station identification may show a commercial from the American Cancer Society which will reveal some tell-tale facts on the evils of cigarette smoking in a way that the cigarette industry would have thought impossible three years ago.

For instance, it is one thing to show a muscular young man and a glamorous model lighting up a cigarette and appearing as though there is nothing in the world quite like a cigarette; it is something else again to have an internationally famous actor like William Talman (who played the district attorney in the Perry Mason series for many years) looking gaunt and ill, appear on the screen with his family and say: "I have a family consisting of six kids and a wife whom I adore, and I also have lung cancer, which means that my time with this family I love is so much shorter." Talman, who for most of his life was a three-pack-a-day smoker, died six weeks after that commercial was taped. It is powerful anti-advertising, and the cigarette companies are beginning to feel, very gently but increasingly, the pinch.

America, therefore, is facing up to the situation. It is facing the fact that the surgeon-general's report of 1964 knew what it was talking about, and that cigarette smoking is, in fact, a dangerous thing. They are asking themselves whether an industry should be at liberty to promote its product when that product endangers the lives of those who use it.

Meanwhile the anti-tobacco forces seem to be going from strength to strength. Washington—well aware of the revenue that comes to it from the tobacco industry, and cognizant of the economic recession that a decline in tobacco production will bring—nevertheless is steadily increasing its efforts to retard the sale of cigarettes with what "TIME" magazine calls, "the broadest and most direct campaign ever made against a legally marketable product."

As the U.S. Public Health Service continues its barrage against the ubiquitous cigarette, the tobacco industry, while not yet reeling from the blows, is at least conscious of the fact that there is a pesky nuisance nipping at its heels. It does nothing for its sales, its slogans or its self-satisfaction when it sees trucks from the U.S. Post Office careering around the streets with large posters which read: "100,000 Doctors Have Quit Smoking." Nor when it learns that the Department of Health,

Education and Welfare is spending \$2,100,000 a year to educate the public against smoking.

Meanwhile, anti-smoking slogans are mushrooming all over the country. Posters and bumper stickers carrying such slogans as "Smoke, Choke, Croak*" are being prepared by young people in California, working with a \$52,000 grant. This has proved so successful that other states are falling into line. It goes without saying that, in weaning away the young people before they start, the forces of good sense are hitting the cigarette industry where it hurts most; tomorrow's potential, instead of being eager allies, are turning into implacable foes. And that hasn't been the way of it in the tobacco industry before; and it hurts.

Now it should not be believed that the American tobacco industry is about to fold up because no one is smoking any more. On the contrary, the decrease in actual consumption of cigarettes, when viewed as a figure, seems small indeed. But every upswing must have the beginnings of a down-turn, and this, it is believed, is it. One poll indicated that the smoking population of America has declined in four years from 47 per cent to 42 per cent of people over the age of twenty-one. This, it is thought, is because, in the same period, the percentage who believe that smoking is a major cause of lung cancer rose from 40 per cent to 49 per cent of the population over twenty-one. In per capita consumption, the average adult American smoked 210 packets of cigarettes in 1967, but only 205 packets in 1968, and this, though not ultimate victory, may be regarded as a major breakthrough.

One man's name has come to the fore in this anti-smoking campaign. He is John F. Banzhaf III, a young (twenty-eight is still young, isn't it?) lawyer who, while employed in a law firm, almost stumbled on a loophole in the law which was called "the fairness doctrine" and which stipulates that, in a controversial issue, both sides must have equal opportunity to air their views. His work began the movement which resulted in TV and radio being legally forced to carry anti-cigarette commercials as well as those in favour of the product. Moreover, because of what the law said, the anti-cigarette commercials are carried free. "Suddenly," said Banzhaf recently, "I created a seventy-five million dollar business"—the estimated value of the free time given by TV and radio stations to air the anti-smoking messages.

In view of all this, two important things emphasize themselves: First, what are your country's legislators doing in this regard? The chances are that they will do nothing unless the people who use the ballot box insist they do something. Are our governments doing anything about labelling cigarettes as potential killers? They are not! Why should they lower the revenue that rolls in from the smoker as he huffs and puffs through his weekly yardage of cigarette? You have to keep pressing if you want results.

The second thing is this: years before there was a surgeon-general's report or anything like it, a woman, wise beyond the ken of men, penned thousands of words of warning and admonition against the use of tobacco (there are ten columns of references under the heading "tobacco" in the index of her writings) which so far antedated present informed opinion as to make the most sceptical of us moderns wonder where she could have obtained her information. Here is a sample: "Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceivable. Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison."—"Spiritual Gifts," Vol. 4, page 128.

Robert H. Parr

* "Croak" is American slang meaning "die."

A Page with Our Poets

COMPENSATION

They tell me I am going blind; that soon I shall no longer see
The faces kind of those I love, of those who are so dear to me.
The mist that veils my dimming eyes will fade, as twilight turns to night;
The sun goes down and all is dark, so I shall be without my sight.

I shall not see the birds in flight, or sunset glow across the sky;
The purple of the distant hills, the lofty trees with branches high;
I shall not watch the ebbing tide, the waves that gently lave the shore,
Or breathless stand 'mid dashing spray to share the calm when storm is o'er.

I shall not see the moonlit trail far out upon the boundless sea;
Its beauty always thrilled my soul and filled me with sweet ecstasy.
I shall not trace the twinkling stars away up there in heaven's blue,
Or see the sun in splendour rise when morn is breaking fresh and new.

I shall not see the flowers that grow in gay profusion round my door,
Their pansy faces smiling bright, with joy they seem to bubble o'er.
The roses now are in full bloom, perhaps the last I'll ever see;
I loved to watch their buds unfold to rich and full maturity.

But, oh, to compensate each loss, much greater blessings now are mine;
The great Creator is my Friend; He leads me by His hand divine.
The clamour of the world shut out, I spend more time with Him each day;
He comforts me with tender love, and brighter grows my onward way.

Some day I'll see Him face to face, with shining bright immortal eyes;
I'll gaze on beauty greater far than any scene in earthly skies.
Yes, I can sing and happy be, while glories fill my mind;
I'm resting in my Father's care; I'm not afraid of going blind.

—ALICE M. FRANKLIN JOHNSON (Canada).

THE MOTH

I saw a little moth one night;
'Twas flying round a glowing light.
A little thing it seemed to be,
So tiny when compared to me.
And yet this moth, though very small,
Cast a large shadow on the wall.

And then I thought a lesson we
From that small moth can surely see,
If we'll but hover near God's light
And daily try to do what's right,
A Christ-like shadow we will throw
On unbelievers here below.

—Beverley Hook (New Guinea).

I KNOW

*I know Thy great and wondrous love,
I know the joys laid up above,
I know that Thou art by my side,
I know that Thou wilt be my Guide.
I know Thou art my dearest Friend,
I know Thou'll lead me to the end.
I know that Thou dost hear my prayer,
That Thou wilt keep me in Thy care.
And when this earthly life is o'er,
I'll live with Thee for evermore.*

—E. Culley (Sydney).

AUSTRALASIAN DIVISION'S FIRST EVANGELISTIC CENTRE

R. A. EVANS, Secretary-Treasurer, South New Zealand Conference

A NEW DAY DAWNED for Dunedin, South New Zealand, on Sabbath, April 12, 1969, when the Mayor of Dunedin, Mr. J. G. Barnes, officially opened the new Dunedin Seventh-day Adventist Evangelistic Centre—the first Evangelistic Centre to be opened in the Australasian Division.

It all began early in 1967 when the then resident minister, Pastor L. A. Gilmore, learned that the old Congregational church was going to be sold—its dwindling membership having combined with the Presbyterian Church of Otago in December, 1966. This delightful old church had been sadly neglected over recent years, but Pastor Gilmore visualized what this building could mean to the denomination as an evangelistic centre, situated as it was in the heart of Dunedin and surrounded by its many cathedrals. This vision was passed on to the members of the church, the conference executive committee, and through to the officers of our union and division, and after prolonged negotiations, this property was providentially secured for the Adventist Church.

Soon after the work of modernization and restoration had begun, Pastor Gilmore was called to the Sydney Sanitarium, but the work continued steadily under the direction of the present minister, Pastor F. G. Pearce, and the church building supervisor, Brother A. N. Thomson, who gave many long weeks of dedicated service, ably assisted by other members of the church.

Pipe Organ Included

Included in the original purchase price of \$42,000 was the church with its gallery, attached rooms, and beautiful pipe organ, a large basement opening onto the street level (later to be set up as a welfare centre), and at the rear, with its own entrance on to View Street, a brick hall with attached anterooms. Since then, \$20,752 has been spent on the church and rear rooms. New padded pews, central heating and wall-to-wall carpet in rich red tonings, complete this very lovely building, restored and modernized to the glory of God and for the salvation of men and women.

The *Otago Daily Times*, in giving a full-page spread to the re-opening of this historic 105-year-old church, the first church to be built in Dunedin, said: "A remnant from Dunedin's past will be brought back into use when the Seventh-day Adventist church is officially opened tomorrow in the old Congregational church building in Moray Place. The building, which has been described by experts as a good example of mid-Victorian architecture, had its foundation stone laid by the first Dunedin Congregational minister, the Rev. R. Connebee on March 22, 1864, and it was ready for occupation a mere four months later.



The new Dunedin (New Zealand) church and Evangelistic Centre. Formerly a Congregational church, the building was originally built in 1864. The hall at the rear (dark brick) is also part of the complex.

(Photo: R. A. Evans.)

"The building has lain empty since members of the Congregational church combined with First Church of Otago in December, 1966. It was sold to the Seventh-day Adventist Church in August, 1967, and members of this church have since spent \$62,752 on purchase costs and renovations.

"All interior panelling in the church has been renewed, the old dark dado panels being replaced by natural-finish rimu to match the new rimu pews.

Modernized Interior

"The interior walls have been plastered and painted, and a false wall has been built at the rear of the church where glass inserts add light to the modernized interior. The baptismal font, used for total immersion, is constructed of concrete, and the water is electrically heated by elements set in the floor.

"The basement of the church occupies a large area, and it has been lined with hardboard for use as a welfare and health centre. The original organ of the church has been completely renovated, and new panelling added to the console and pipe surrounds."

We are deeply grateful for the interest and encouragement given by the division and union officers in this project, and it was fitting that Pastor W. J. Richards, president of the Trans-Tasman Union Conference, was in attendance at the official opening to deliver the opening address and prayer of dedication. Pastor Richards has taken a very personal interest in this project.

Others in the official party on the rostrum were Mr. J. G. Barnes, mayor of Dunedin; Mr. B. P. MacDonnell, M.P.; Pastor J. H. Wade, president, South New Zealand Conference; Mr. R. A. Evans, secretary-treasurer, South New Zealand; Pastor F. G. Pearce, church pastor; Mr. A. N. Thomson, building supervisor; and church elders Mr. E. J. Gallagher and Mr. R. Groom.

Day of Rejoicing

During the Sabbath morning services much inspiration was gained from the special Sabbath school programme, highlighted with the class study taken by Pastor C. G. Allen. Responding to the invitation extended by Pastor Richards during the divine service, the church membership dedicated their lives anew



The interior of the Dunedin Evangelistic Centre. On the rostrum, during the official opening, may be seen (from left): Pastor F. G. Pearce, E. J. Gallagher, Pastor J. H. Wade, Mr. MacDonnel, M.P., Mr. Barnes, Pastor W. J. Richards, A. N. Thompson, R. A. Evans, R. Groom. Brother Ross Mayhew, the soloist, stands on the lower rostrum.
(Photo, courtesy Otago "Daily Times.")

to the service of God. The day's activities culminated in an inspiring programme of sacred music. A feature enjoyed by all throughout the day was the glorious music from the pipe organ under the skilful hands of Mrs. Judy Stanton and associated artists.

This was a day of great rejoicing and happy re-unions as visitors from all parts of the conference, many of them former Dunedin church members, joined with the local congregation and packed into the church to share in the blessings of this day.

We are grateful to God for that which has been accomplished and the very real evidences of His leading. Over the years the work has progressed but slowly in this conservative area with its 109,000 inhabitants, but having seen the blessing and leading of God, and with a major evangelistic campaign beginning the following day under the leadership of Pastor A. D. C. Currie, we truly believe that a new day has dawned for the Advent message in this beautiful "Scottish" city.

Another Retirement Gathering

W. G. TURNER

TO MARK THE RETIREMENT of Sister Eileen Felsch, the inmates of the Charles Harrison Home and the occupants of the Kressville Units at Cooranbong gathered in the comfortable parlour of the Harrison Home on the evening of April 27.

A very appetising meal was prepared by the staff and enjoyed by all the guests. Following this repast, Brother O. Twist, North New South Wales Conference secretary, Matron Bartlett and the writer spoke appreciatively on behalf of both the patients of the Home and the residents of Kressville. Regret at the loss of Sister Felsch, whose kindly and efficient attention and close co-operation with the matron and staff have contributed much to the comfort and help of all, was expressed. Pictures of the Sydney Sanitarium in older days, as well as a film showing the work among the Auca Indians and the loss of early Christian missionaries at the hands of these people at first contact, were shown.

Graduating from the Sydney Sanitarium in the early 1930s, Sister Felsch has served the church in Wahroonga, Warburton, the Branson Hospital in Toronto, Canada, and the Resthaven Sanitarium in British Columbia, Canada.

After some years here at Cooranbong, she is now retiring to live with her sister and family, Mrs. G. Branster, at Nords Wharf on Lake Macquarie, and expects to be joined by her other sister, Doris, of the Wahroonga Sanitarium, later on.

We wish these faithful workers, as they relinquish the responsibilities of nursing, much peace and contentment in their quieter years. Brother Twist on behalf of the assembled guests presented a set of quality glassware to the guest of the evening.

It may not be hot news now, but it is an official account of

THE SONOMA PROJECT—1968-69

PASTOR DAVID WESLAKE (who was there)

TWENTY-TWO YOUNG MEN who were chosen to represent the Australian Division youth at the erection of the new college at Sonoma, gathered at Mascot Airport early Sunday morning, December 22, full of excitement, farewells and apprehension.

This was the day that we were to become missionaries! What would it be like? Could we work in the heat? Would we catch any of the tropical diseases? Was malaria as big a problem as we were told? These and many other questions occupied our minds as we winged our way high above the clouds across the beautiful blue Pacific.

Brief introductions at Port Moresby and Lae only stimulated our interest for the exciting arrival at Rabaul.

Pastor Mitchell, Pastor Lee, Mr. Jones, Ray Elliott, advance volunteer Norm Trood, and many others were at the airport and extended to us a warm and sincere welcome.

Soon after arrival in Rabaul we had our problems. Not only had one of the volunteers lost his wallet, and a volunteer been left behind at Lae, but we exhausted ourselves trying to see everything as we drove through Rabaul and twenty miles of magnificent scenery to the college site at Sonoma.

On arrival, we received another spontaneous welcome from the Sonoma building boys. The words of their newly composed song, "We are so glad to welcome you, so glad you came to bring us joy and blessing in the Saviour's name," made us feel that we were indeed in the company of friends.

"Bung" Tea

We were new, and everything was strange, but the "anguished" cry from the back of our truck, "Me want kai kai," brought resounding laughs and a happy atmosphere. The "bung" tea that evening certainly satisfied the inner man, as indeed did every other meal that capable Mrs. Hall and her daughters provided.

The introduction to our sleeping quarters was quite an event. The grass-roofed hut with a concrete floor and open sides made for quite comfortable living, except perhaps for the many toads attracted to the lights, the geckos racing around the thatched roof and the rats gnawing our things!

The first night, our hut was ringed with plantation natives as they watched the volunteers unpack and tried hard to catch the unending jokes in a foreign language.

Work began in earnest from the first day, and many sunburned backs and legs bore a glowing testimony of nine and a half hours in the tropical sun.

Our work accomplishments are reported elsewhere, but each member of the team



Away to a fine start. Ross Brunner (North N.S.W.) and Owen Holley (South N.Z.) lay the first of 15,000 concrete blocks. Dave Waters (North N.S.W.) and his team erect the first truss. (Photo: D. Weslake.)

would like to pay a hearty tribute to our volunteer foreman, Carl Stoneman, who set a tremendous example in leadership and industry.

Pastor Lee, the union MV secretary, and his committee, overwhelmed us with hospitality. On Christmas Day they took us by mission ship to visit Jones Missionary College. It is beautifully situated on the picturesque sea-shore. The Christmas dinner was a "bung" dinner (pronounced "boong").

The ladies brought their delicious tropical foods and everybody helped themselves, thoroughly enjoying the company of division leaders, ministers and missionaries from all the outlying districts, who were attending the ministerial institute. On New Year's Day, we climbed Matupit volcano and explored the Japanese tunnels still remaining in the hills around Rabaul.

Ah! Sabbath!

Sabbaths were a delight. Our visits to the five churches gave us, as we hope it gave them, spiritual refreshment. The stories and experiences have made indelible impressions upon our minds. We realize that Jesus is a personal friend of these people, and that their strong

faith enables them to do many Christian feats that perhaps we are afraid to attempt.

The story of how Pokorup left his home for twelve months, working in a new village to introduce the gospel; the conversion of Alec G., who was being trained as a devil priest; the story of the young men who began our work at Sonoma; these and many other stories show God's leading in a marked way, and that indeed His promise, "Lo, I am with you always, even unto the end of the world" is being kept in this area today.

We were blessed with excellent weather, much of it overcast and wet, but good for working in, and a minimum of sickness.

As the four weeks drew to a close, we were sorry to leave this place we loved so much, and the friendly people, but as this college is completed and many more spirit-filled ministers and teachers go out as lights into the surrounding darkness, the small part we were able to play in its establishment will bring lasting satisfaction and blessing.

It was indeed a privilege to be a member of the Sonoma Project 1968-1969.



Progress after only 2½ hours' work. Such advance was possible only because of the outstanding preparation by Ray Elliott and his building team. (Photo: D. Weslake.)



Progress at the end of the first week. Roof and walls are completed. (Photo: F. T. Maberly.)



Christmas Day, 1968. The builders had a respite, and some are shown here gathered for an aperitif before Christmas dinner. Coconut milk, it was. Photo: D. Weslake.



General Conference approval. Ray Elliott and Dick Martin show a sample of the quality concrete blocks produced by the mission, to Pastors W. L. Pascoe and W. R. Beach (General Conference) and Pastor A. R. Mitchell (president, B.S.U.M.) (Photo: F. T. Maberly.)

THE SONOMA PROJECT—IN A NUTSHELL

D. WESLAKE

The Sonoma College site is situated twenty miles from Rabaul on the island of New Britain, and twenty-two volunteers, all tradesmen or apprentices, coming from all states of Australia and from New Zealand, were privileged to have a part in the erection of Stage One in the building programme. The overall cost of this project is \$300,000 and the development will be spread over a number of years.

Stage One: Construction of nine classrooms, library, administration offices, assembly hall and one block of dormitories. To be operational for ministerial training students at the beginning of the school year, 1969.

Stage Two: Teacher training department to be introduced in 1970, requiring additional dormitories, teachers' homes, etc.

Stage Three: A boarding primary school establishment for over 200 students, possibly in 1971.

Beginning in April of last year, preliminary site preparations were begun, and from June, national building boys had been engaged in making cement blocks, turning out between 1,000 and 1,200 blocks each week.

The outstanding aspect of the project was the tremendous detailed preparation that had been made prior to our arrival by the union builder, Ray Elliott, his European assistants, Richard McKiernan and Stan Peate, and his hard-working team of nationals. This was the factor that enabled us to complete such a satisfactory amount of work in four weeks.

The main building is comprised of two sections, formed in the shape of a T. The classroom block of 375 feet is much longer than a football field and gives plenty of room for its nine classrooms and two storerooms. The administrative section is 120 feet long, and contains a spacious library, administration offices and assembly hall.

In only nineteen working days, the volunteers, with the help of fifty very willing and happy building boys and also the valuable help from the lay volunteers from the five surrounding churches, laid fifteen thousand concrete blocks, erected thirteen thousand super feet of roofing and ceiling purlins, laid seven tons of roofing iron and used forty-four tons of cement in pouring concrete floors and paths.

While we were able to complete only 80 per cent of Stage One, both the union president, Pastor A. R. Mitchell, and the building supervisor, Mr. Ray Elliott, said that they sincerely appreciated the good spirit of the team and the work accomplished, and the volunteers were welcome to stay on or come back at any time to give more help! The same amount of work would have taken eight months if it had been the responsibility of the present building team engaged at Sonoma.

Recent word from Mr. Elliott indicates that the ministerial classes have commenced, and the remaining 20 per cent of the work in Stage One is being attacked with vigour. We wish them much of God's continued blessing as they work toward its completion.



THE SONOMA VOLUNTEERS, 1968-69. From left (First row) I. Girvan (Vic.), Pastor D. Weslake (Sydney), N. Tinworth (Sydney), N. Trood (Sydney), R. Elliott (Sonoma), C. Stoneman (Vic.). (Second row) O. Holley (S.N.Z.), R. McKiernan (Sonoma), A. Brunner (N.S.W.), A. Chaffey (Sydney), K. Partridge (S.N.Z.), R. Martin (N.Z.), B. Berghoffer (Qld.), G. Gillis (Sydney), D. Waters (N.N.S.W.), T. Bottin (N.N.Z.). (Third row) K. Reid (Sydney), B. Watson (Sydney), J. Vosper (S.N.Z.), B. Gall (Tas.), J. James (W.A.), E. Goodwin (N.N.Z.), R. Brunner (N.N.S.W.), K. Sandy (S.A.), W. Siddle (Vic.), S. Peate (Sonoma). (Photo: D. Weslake.)

Ellen G. White and the HORSE-AND-BUGGY DAYS

A. J. CAMPBELL

ELLEN G. WHITE lived before the days of cars and planes, or, in her closing years, just as they were beginning to be used. Through her many years, lived on several continents, her horse and buggy were handy to her living quarters. Thus this faithful servant of the Lord travelled in England, Scandinavia, Switzerland, over large areas of America, in New Zealand, also in Tasmania, South Australia, Victoria, New South Wales and in Queensland as far north as Rockhampton.

Some who have visited "Sunnyside" will have noticed that "Sunnyside" and the house next door, on the southern side, face what was once a crescent-shaped carriage way, more extensive than the one now there. At the southern end of this crescent was the buggy house. A donated land plan from those early days, now on exhibit in "Sunnyside," shows the position of this crescent exactly. Frequently the buggy either went out or came in, mostly with Mrs. White and Miss McInterfer, a nurse, riding in it.

When they were crossing the original Dora Creek bridge at Cooranbong one day on their way home, they had Brother Pocock, Mrs. E. L. Minchin's father, with them. A tramp or swagman was seen under the bridge at one end. Brother Pocock had the buggy stopped, while he carried to the man in need some eggs and garden produce. On their way back, Brother Pocock was dropped off at the tent in which he and his family lived. Soon the buggy arrived again, for Sister White, knowing the Pococks were themselves in need, sent replacements for what he had already so generously given. The tent mentioned measured fifteen by twenty-nine feet. It was in this tent that Sister White lived at the back of "Sunnyside" while this building was being completed. Adjacent to this was a slab building in which her son, Pastor W. C. White, and his family lived. The tent was later given to the Pocock family.

Buggy Trips

The iron tyres of her buggy were kept shiny with constant wear on the "roads" of those pioneering days. During the four years she lived at Cooranbong there were innumerable short buggy trips and some long ones. The short ones were to Morisset, Dora Creek, Cooranbong, the college, Martinsville and other places; the long ones to Maitland and Newcastle, for example.

At Martinsville Sister White preached in the open air to the gathered people of the district. She also did this at Cooranbong and Dora Creek. Near Breach's Corner, not far from the bridge at Cooranbong, she stood on a low stump, on one occasion, while she talked to the many people. The population of this logging centre was 800 in those days, mostly Roman Catholics.

She also spoke to the Dora Creek people assembled in the sawmill yard. Not long since, I was speaking to an elderly man of that rail centre. He informed me that when a lad he and other members of his family attended this sawmill gathering, which created much interest. Sister White, upon arrival by train from Sydney, slept in his father's log cabin by the old Dora Creek railway bridge, which is now the vehicular bridge. These Methodist people cared for her there, on her way to investigate the proposed sites at Cooranbong.

Seventy-one years ago, in 1898, early one morning, Sister White, herself then about seventy years of age, with Sister McInterfer at the reins, set out from "Sunnyside" to drive to Maitland, travelling via the steep tracks over the Wattagan Range through heavily forested areas with their stately trees. On the west side of the range the travellers stayed a night with non-Adventist friends. A second long wearying day, yet among the scenes of nature that Sister White loved so much, brought them to Maitland—an hour's return journey by car these days. Here Australia's third camp meeting was held, from which, as usual in those days, a church developed.

Before Sister White moved to Cooranbong she lived for a time at Granville in Sydney. She attended the second camp meeting held on this continent, at Ashfield. Her buggy and two horses were there. At the close of the camp, as she was about to leave by rail for Dora Creek, the late Brother W. Chapman (he was one of the first four workers at the pioneer health food factory constructed on the north bank of Dora Creek) drove her along Parramatta Road and back to her Granville home. He then took the buggy to Darling Harbour, Pyrmont, to be placed aboard a small coastal steamer for the Macquarie Lakes, from which it was carried up Dora Creek and off-loaded on the north bank where the Sanitarium Health Food factory is now located. Brother Chapman rode the horse back to Granville, then to Cooranbong over Wiseman's Ferry, leading the other horse. Those were indeed raw pioneering days. The college, the hospital or Health Retreat, the village church and the Health Food buildings were in their very beginnings with the Sydney Sanitarium yet to come.

A letter to the Fagals

How Do I Look?

Dear Pastor and Mrs. Fagal:

I have many times received God's richest blessing from watching "Faith for Today" on Channel 7. I am not always placed in the position where I have time to linger to watch, because I am a Sunday-school teacher myself, and by 9.45 a.m. I am usually looking after my class of five- and six-year-old boys at the Salvation Army primary. But sad to say, three weeks ago, I was carefully driving along the street and a fast-moving car turned the corner, cutting it sharply, and he ran into me, hitting me head on, and I got jammed behind the broken steering wheel. I was rushed by ambulance to Box Hill Hospital where four X-rays revealed a ruptured spleen, ruptured small intestine and ruptured bowel. I was bleeding dangerously internally, which required an immediate operation. I was there only half an hour, when they had me prepared and on my way to the operating theatre by 9 a.m.

Well, I have scored a ten-inch wound in my tummy, and I am still at home taking things quietly, hence my chance to listen to your beautiful TV show this morning. I only wish TV felt more need for such good help and advice; too much rubbish gets viewed on its screens. Please would you send me a copy of your book, "Building a Happy Home." Thank you sincerely and God bless you both in your wonderful ministry for Him.

May I also add, Mrs. Fagal, I have always admired your "unmade up" appearance on TV which one expects in a true Christian; any sign of "make up" or appearance for worldly pleasures, sure turns me right off believing in a person's sincerity. It has been lovely to view you looking so natural and sweet, not even beads decorating your neck. My parents brought me up to believe the truth of God's Word which says, "Love not the world neither the things of the world, for they that love the things of the world have not the love of the Father in them." It is really wonderful to view Christians who present themselves in such a way that viewers feel they can have FAITH in their attitude as Christians.

Your in God's service,

Mrs. E. T. (Victoria).

(Reprinted from the Victorian MV Bulletin.)

LETTERS to the EDITOR

Outmoded? Never!

Sir,

Will you allow me to comment on the letter appearing in the "Record" dated 7/4/69 under the heading, "Outmoded"?

If the gentleman who wrote this letter would just take his "Index to the Testimonies" and read the list of the counsel given from the Lord's servant on this matter of our camp meetings, and if he were to read even some of the counsel

given by our Lord, he would hesitate to question our reason for still running this holy convocation each year.

I have attended many camp meetings in my forty-two years' experience as a member of the church of God. We have obeyed the admonition to go to camp each of those many years and we have always been greatly blessed. Each year, we have turned our faces homeward with the determination to go home and live for God. Result—we have remained in the message, and our children, and their children, too, thirty-two of us in all and not one apostasy. Truly, God has said, "I will pour you out a blessing that there shall not be room enough to receive it."

In one place, Vol. 6, pages 70, 71, it says: "All over the world, men and women are looking wistfully to heaven. . . . Many are on the verge of the kingdom, waiting only to be gathered in. . . . Many come [to camp] who are slaves of sin, the helpless victims of evil habits. Many are convicted and converted. . . . For-saking their sinful indulgences, they become free men . . . of God. This is the work to be done in all our camp meetings. Through this means thousands will be won to Christ."

Shall we count the cost in money?

T. G. Crabtree (North N.S.W.).

Now We Know

Sir:

Under the picture of the defunct Monama Mission School in issue number fifteen of the "Record" page three, you ask for help to identify the teachers. Well, that's easy for me to do.



The picture which we couldn't identify.

The young lady on the left is Miss Pearl Branford, later Mrs. Owen Broad, but now deceased; the one on the right is myself, Mrs. L. A. Borgas, nee Ruth Giblett from Western Australia. The date would be around 1920 or 21, I think.

Thanks for calling us "beautiful." Many of those "kids" between us did grow up to be beautiful Christians.

(Mrs.) Ruth K. Borgas.

Money Well Spent

Sir:

Today is Friday, May 2, in Christchurch, New Zealand, and the fortnightly duet of "Records" has just arrived in the mail—one dated for last Monday, and one for next Monday.*

This prompt service has been enjoyed now for a couple of months, but one still cannot get over the thrill of getting the "Record" "fresh," after almost five years in this Dominion of having the "Record" arrive irregularly—up to six weeks after publication, and out of sequence, due to

the erratic Trans-Tasman shipping services.

This delightful updating of the "Record" in New Zealand, from "history" to "news" (and may one say "prophecy"—when it arrives three days in advance?) is well worth the few extra dollars a year to have it airmailed across. New Zealanders—it is worth more than thinking about.

E. B. Price

(South New Zealand).

* In order to minimize postage costs we despatch air-mail copies in twos in one wrapper, fortnightly. This is what the writer refers to when he speaks of a "fortnightly duet of 'Records.'"—Ed.

ENOUGH'S ENOUGH

Sir:

Permit me to raise my voice once more—this time to plead for mercy. I would like to say that I can bear no more. Having raised the issue of camp meetings and having dared to suggest that they were outmoded, I expected to be surrounded by hearty supporters, each applauding me for my courage in being the first to voice what they, individually, had been secretly thinking for years. I expected to be lionized as a hero among my brethren, as the man of the hour.

Unfortunately, my brethren are not living, apparently, in the same century as I am. Almost to a man they are so steeped in the delights of camp meetings that I feel that I must be on the verge of apostasy. Their almost unanimous denunciations have so convinced me that I have looked into my soul to see whether the fault lay in myself.

Mr. Editor, if you will call off the literary hounds which snap at my heels every week through your pages, I shall promise to give camp meetings one more try. I shall promise to go with the right spirit; I promise that I shall help my wife with the children (which will show I am in earnest) and I will even stand in the lunch-line (like the gentleman in New Zealand), and I will attend the meetings. You will recognize me around the Victorian campground as the man with the determined smile. I'll enjoy the next camp even if it takes years off my life.

All this, I promise, dear Mr. Editor, if you will close the correspondence. I can't stand it any longer. I feel as if I haven't a friend in the world. I am an outcast. Please, no more,

I. VADENOUGH.

(In view of our correspondent's heart-rending plea, this correspondence is now closed.—Editor.)

SALES OF TODAY'S ENGLISH VERSION NOW 13 MILLION

The outstanding New Testament published by the Bible Society towards the end of 1966 under the title "Good News for Modern Man," has reached a world sales figure of thirteen million—in Australia over a quarter of a million.

Africa was one of the main areas of intended distribution for this New Testament, originally designed to meet the need of those people around the world who use English as a second language.

Soon after publication it became apparent that this new and authoritative translation would gain world-wide acclaim at all levels. The proof of its acceptance came quickly and figures provide the evidence. It was anticipated that sales for the first year would be 100,000 and printing was organized accordingly, but with reprint after reprint, sales mounted to reach the fantastic figure of seven million copies. During one period in the first year supplies were being distributed at the rate of 50,000 per day.

A need arose for more substantial and elaborate bindings to go along with the paper-back, and the Bible Society responded by producing a quality cloth-bound edition selling at \$1.35 and subsequently a luxury rexine, gilt edged volume which is due to go on sale in a few weeks.

To satisfy Sunday school and study groups, all books of the New Testament have been produced individually (sized 4½x3) in modern covers with appropriate titles. Additionally, the four Gospels have been published separately in a larger size (7x4), and sales of this series are now around 100,000, although copies have only been available for a few weeks.

For some years the Administration of the Territory of Papua and New Guinea has distributed to school children a simple English New Testament. This year the Administration gladly agreed to use the "Today's English Version," and 25,000 copies have just been delivered to various areas for distribution in the 1969 school year. It is expected that an annual distribution will be made year by year and on a widening scale. In Canberra another special avenue was found for T.E.V. when one of the large Roman Catholic colleges requested a substantial supply for distribution to all pupils. This has been repeated in other areas.

So this universally accepted translation goes on—read by students in remote areas of New Guinea as well as in sophisticated colleges, and used extensively by leading academics and theologians. The attractiveness of the production in its paper-back form has made it very popular with troops, and many thousands have been distributed in Vietnam.

T.E.V. has been widely used in radio, on TV programmes, and excerpts published in leading newspapers around the world.

(Concluded on page 12)

Progress and Plans in the Coral Sea Union Mission

E. R. PIEZ, Secretary-Treasurer, C.S.U.M.

THE YEAR 1968 is history. However, it has been a good year for the workers in the Coral Sea Union Mission, and, having just completed the financial and statistical reports, also our union and local mission annual meetings, I would like to share with you some of the reports and details that were presented at our various meetings.

At the end of 1968, the union baptized membership was numbered at 22,177. Of these, 2,105 were baptized in 1968. The Western Highlands Mission baptized 595, while the Central Papuan Mission and the Eastern Highlands Mission had 442 and 432 baptisms respectively.

Two of our local missions, Central Papuan Mission and Eastern Highlands Mission, passed the 6,000 mark for membership during 1968. The Central Papuan Mission reached 6,108 and the Eastern Highlands Mission reached 6,231. It has been encouraging to our workers in Papua to see the rapid growth in Papua over the past few years, for in this area our work went so slowly in the early stages. The Central Papuan Mission has five European workers—two central school teachers, one district director, one pastor-evangelist in Port Moresby, and Pastor Lock, the president. There are ninety-six national workers.

In the Eastern Highlands Mission there are six European workers, one school teacher, four district directors and one president and 145 national workers.

In the North Papuan Mission, two national pastors care for the work. Pastor Paul Jama, the president, and Pastor Kila Kai gave a report which showed that 114 persons were baptized during 1968. The total staff of this mission amounts to only thirty-five national workers. This is a splendid effort for our national leaders and their staff.

Sabbath School Grows

While our baptized membership amounts to 22,177 our Sabbath School membership stands at 45,470 members. This alone gives a potential of 23,293 yet to be baptized in future years. With the aid of new branch Sabbath schools and evangelistic efforts in new areas, however, our potential is much greater.

During 1968, the Western Highlands Mission made even greater progress than in previous years. Pastor Len Barnard using the Cessna aircraft VH-SDA was able to open up new work in two primitive areas where few white men have been. Kiunga, on the Fly River, near the West Irian border, and Nomad River, a tributary of the Fly River where cannibalism is still practised, have both seen the inroads of the three angels messages. Land has been obtained at Nomad River and a Bible class is operating there this year and a school will be opened in 1970.

Already in the Kiunga area calls have been made from other villages and an outboard motor has been purchased to enable these calls to be answered by canoe

visitation. Pastor Paul Piari is caring for the work in this area under the direction of Pastor Barnard and a good harvest is expected in both areas.

Upper Ramu Area

Pastor Harold Harker reports that in the Aiome or Upper Ramu River area there are good interests which he and his national workers are following up. An airstrip is being built by the village people, and this will speed up the visitation work. Another airstrip is being built in the May River area which is a tributary of the Sepik River, and this area is also among primitive people where Brother David Lundstrom has developed the work.

While visiting Kikori, the headquarters of the Papuan Gulf Mission, we were approached by a government officer to allow our plane to do an emergency flight next day to Port Moresby. This proved to be a greater emergency than at first thought, and a night flight was approved by D.C.A. to take a man, shot at close range with a double-barrel shotgun, to hospital. Our mission plane no doubt saved a life, and good public relations were established. (See "Record" 28/4/69 for full details.)

Pastor Lew Parker stands alone in the Papuan Gulf Mission as the newly appointed president. His former president, Pastor J. R. Richardson, has transferred to Samarai, and his only remaining district director, Pastor S. A. Stocken, has been appointed to the B.S.U.M. as president of West New Britain Mission.

Infant Welfare

During 1968, the "M.V. Pathfinder," used by the Infant Welfare sisters on the Sepik River, had to be taken out of the river for repairs and modifications. Some materials have now been purchased for this work and a new engine and drive system are to be installed. The Public Health Department has also approved the locating of a married couple in this area instead of the two single nursing sisters, and Brother and Sister Gordon Taylor, recent arrivals to our hospital at Togoba, have transferred to Ambunti to care for this work. This change, we expect, will allow the new couple to travel further afield and stay away for longer periods while visiting up more tributaries of the river than could be expected of the single girls.

At the end of 1968, the working force in the Coral Sea Union Mission amounted to 731 workers, and of these, eighty were European and the balance nationals. During 1969, however, several families were

added to the staff as follows: Mr. and Mrs. Gilchrist, both teaching at Kabiufa, Brother Galwey, and family, who is leading the Public Health work at Sopas, and and Brother C. R. Thompson at Madana.

We have also been fortunate to have Brother and Sister John Ombiga from the Philippines join our Kabiufa staff. Brother Ombiga, a high school teacher, has his B.Sc., and his wife also has a degree, and it is anticipated she will be doing some part-time work at least, at Kabiufa this year.

Veterans Retire

At the end of 1968, Pastor and Mrs. Howell retired from active service in the mission field and were granted permanent return to Australia. Pastor Howell has served a total of thirty-eight years in the mission field, and the members of the Coral Sea Union Mission committee voted to record their appreciation for the long and faithful years of service given by these good folk.

During the year, \$96,642 was paid to the treasury for tithe. Of this, \$28,706 was paid in by European lay members living throughout this union. Our world missions offerings amounted to \$30,551.

In 1968 we ran an office course for six students at our union office in Lae. This month they will be taking their places in our local mission offices, and our class for 1969 will take their place in our union office. This year we have six boys and three girls doing a similar practical course and they are already progressing well.

As the local mission committees have planned their budgets and their evangelistic programme for 1969 we have seen the prospects of a very good year. Budgets have been cared for satisfactorily and it is hoped that our tithe will reach the \$100,000 mark for the union. A total baptismal goal of 2,500 has been set for the union, and our leaders are confident of reaching this aim. Pastor Burnside will be running an evangelistic campaign at Madang and additional campaigns will be run at Port Moresby and in the adjacent areas, and each of our other local missions is planning some special campaign.

As we speed our way with you through 1969, we look to you to remember the work in the mission field in your prayers and to continue to support us with your offerings each week, and may the Lord's blessing be on us each one as we do faithfully the work that is ours to hasten the day of His return.

★ ★ ★

Sales of Today's English Version

(Concluded from page 11)

The mass media have recognized its importance and acceptability and have introduced its message to readers, listeners and viewers as: "Plain Jane Bible," "The Bible in Street Clothes" and "The Swingers' Bible." These gimmicky titles served a communication purpose but were simply passing phases. "Good News for Modern Man" is now known simply as T.E.V.

Tragedy Strikes Tumbarumba Family



All that was left of the Melbourne family's house after the fire, which lasted only twenty minutes. (Photos, courtesy Wagga Wagga "Daily Advertiser.")



Their house is gone, their clothes, their food, their toys—even their hopes. You're on your own when trouble strikes, unless . . .

Adventist Church Conducts

Appeal for Burnt-out Family at Tumbarumba (N.S.W.)

MARGARET L. KERBY, Public Relations Secretary, Wagga Wagga Church

The Melbourne family's life savings were completely destroyed in only twenty minutes when their home and possessions "went up in smoke."

Mr. and Mrs. Melbourne, with their five children, stood by and watched helplessly as flames ravaged their cottage near the Murragundrie State Forest, and left them with only what they were wearing.

Mrs. Melbourne said later, "I was doing some washing and put more wood on the fire before going in to make a phone call. About three minutes later I heard a loud bang and when I went out to the laundry it was engulfed in smoke. I rushed in, rang the Forest Commission, grabbed the baby and the children and ran outside. Even then flames were leaping high. I tried to control the flames with a hose but it was hopeless."

It will take the family some time before they finish paying off the uninsured furniture lost in the fire.

The news had scarcely come off the press when Lay Activities secretary Ross Corney contacted the shocked and dazed family and learned that no other organization had attempted to assist them.

Welfare to the Rescue

The Welfare department of the Wagga Wagga church was able to supply clothes, bedding and other necessities from well stocked cupboards, and Mr. Ross Corney organized a local appeal for the family. The local press, radio and TV gave all needed support, and as the appeal flashed over air and TV, two phones were engaged almost constantly with proffered help of furniture, floor coverings, crockery, cutlery and every needed home commodity.

Within eight hours, Mr. Corney said that two utility loads of clothes, cooking utensils and furniture had been collected. Since then their every need has been supplied.

The Melbourne family attended the church service in Wagga and expressed their appreciation for all that the Adventists had done for them. After the service, Mr. Corney presented a cheque of \$439 to the Melbourne family. This family is happy to study Bible Guides and to know more of the Seventh-day Adventists who so promptly assisted them when they needed it most.



. . . unless there is someone who cares. Wagga Wagga Adventist Ross Corney cared enough to organize an appeal. The Adventist Welfare cared enough to supply the family with clothes and bedding. The picture shows Mr. Corney presenting a cheque to Mr. Melbourne, and the little Melbournes look a good deal happier than they did on the day of the fire. The parents are now studying the beliefs of the church whose members care.

The Bible is all about Jesus Christ. It cannot be truly understood except through Jesus Christ. . . . The importance of the Book is that it leads man to Jesus Christ.

Don't think your Bible is dry inside because it is dusty outside!

A Statement Setting Out

● A reprint of a small pamphlet which is available from the Religious Liberty secretary, Australasian Division.

THE OFFICIAL ATTITUDE OF SEVENTH-DAY ADVENTISTS AS A CHURCH TOWARDS MEMBERSHIP IN TRADE UNIONS

(As approved by the Executive Committee of the Australasian Division of Seventh-day Adventists, Wahroonga, N.S.W., February 21, 1966.)

THE FOLLOWING statement sets forth the attitude of the Seventh-day Adventist Church with reference to membership in trade unions.

Seventh-day Adventists are in sympathy with such basic objectives of organized labour as proper wages, proper hours, and proper working conditions.

Seventh-day Adventists base their belief on the Bible. They cherish as God's gift the principle of liberty of conscience, as set forth in the Holy Scriptures, and recognized and acknowledged as inalienable by all democratic governments. They not only treasure these liberties, but concede them to all others.

On the basis of these principles they accord to every man the right to join a labour union. They believe, however, that no opposition should be raised against, and no penalties or disabilities should be applied to, those who choose not to belong to industrial organizations. This they believe to be fundamental in the application of the principles of civil and religious liberty.

Seventh-day Adventists who do not join labour unions are led to take this course because of religious conviction. They feel themselves barred by conscience from membership in any industrial organization or trade union which involves men of varying convictions being yoked together in one organization, and mutually required to adhere to policies, comply with decisions, and abide by restrictions which may be contrary to the individual conscience. No person can enjoy or exercise freedom of conscience or religion when bound to a course he believes to be wrong, to be against conscience, or to be unscriptural.

While they are in accord with the worthy objectives of labour unions, it is well known that occasions arise when, failing to obtain these objectives through the peaceful process of negotiation, mediation, and arbitration, measures of coercion are resorted to, which may take the form of boycotts, strikes, picketings, and other methods of enforcing their demands. Being under Scriptural injunction as Christians that "the servant of the Lord must not strive" (2 Tim. 2:24) and is to "do violence to no man" (Luke 3:14), Seventh-day Adventists believe sincerely that they should avoid a relationship which requires participation in such procedures.

Non-membership in trade unions, however, even on grounds of conscience, often results in harsh economic and employment discrimination against those taking such a position, which, though it may be unintentional, nevertheless subjects Seventh-day Adventists to disabilities which ought

not to be imposed on any individual in this land of freedom. It is their conviction that whether a man does or does not belong to a union, he should not be discriminated against, and that some way of removing the disabilities resulting from conscientious conviction should be provided.

Not being able, because of religious conviction, to share in measures of coercion, either of labour or of capital, and believing that participation in industrial strife would be contrary to their conscientious convictions, the Seventh-day Adventist Church asks that its members be left free to obey what they believe to be the will of God.

As employers, Seventh-day Adventists consider themselves bound by the Bible rule to "give unto your servants that which is just and equal." Col. 4:1. Under this Scriptural injunction they are under obligation to God to provide an industrial way of life which includes proper wages and working conditions. They also hold themselves bound to observe such conditions of labour as may be from time to time determined by law.

As employees whose conscientious convictions require them to refrain from trade union membership, they are counselled in those areas where governments make such provision to apply for exemption and to contribute consequently the dues required by government; and in areas where no government provision is made, to decline membership but to contribute willingly the equivalent of union dues to be applied to benevolent or charitable projects of the appropriate labour organization.

The principles thus set forth by the foregoing statement of the Seventh-day Adventist Church may be summarized as follows:

1. It does not believe in trade union membership.
2. It advises its members to accept the wages, hours, and working conditions defined by law.
3. It advises its members in cases where a conflict may rise between union and employer to maintain an attitude of strict neutrality.
4. Where the government makes provision for conscientious objection to membership in trade unions, the church advises its members to apply for exemption under this provision; where no such legislation exists the church counsels its members to decline membership but to contribute the equivalent of union dues to benevolent or charitable funds of the union.
5. The church believes that liberty of conscience is one of the most precious gifts given by God to mankind, and therefore all men should be free as conscience may direct to "render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

Cookery Nook

Hilda Marshman

MOCK FISH CAKES

Let gluten flour enable you to increase the servings in a tin of Nutolene, as well as doubling the protein value of each serving, and at the same time provide a quickly made and pleasantly flavoured dinner entree.

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

8 oz. tin Nutolene	1 oz. (¼ cup) fine chopped onion
¼ cup water	2½ oz. (½ cup spooned into) gluten flour
1½ tablespoons powdered milk	Margarine for cooking
¼ teaspoon salt	

Mash Nutolene with a fork, and turn into mixing bowl. Add water, mix to make a smooth even texture. Sprinkle with powdered milk and salt, mix to blend. Stir in chopped onion. Mix the gluten flour in thoroughly to form a firm consistency.

Turn onto sheet of waxed paper, and mould into a ball. Cut into six to eight equal portions. With wet fingers form into flat cakes. Lightly brown both sides in hot margarine in frying pan. Serve hot or cold. Serves four to six.

NUTOLENE AND ORANGE APPETIZER

4 ozs. (1 cup) diced Nutolene	French dressing
4 ozs. (1 cup) diced seedless orange	Chopped parsley

Put diced Nutolene into bottom of sherbet glasses, top with diced orange; chill well. Sprinkle with French dressing and chopped parsley. Serves two.



RUPE—FARRANT. The Perth City church was favoured by the late afternoon sun, on April 24, 1969, as David Rupe and his chosen bride, Christine Farrant, met to unite their lives in holy wedlock. David is the son of Brother and Sister Harold Rupe of Gosnells church, Western Australia, and Christine the eldest daughter of Brother and Sister Bill Farrant of the City church. These young people have given faithful service in church responsibilities as well as in our health food work here in Perth. We join their many friends and relatives in wishing them every happiness and pray that our heavenly Father will bless their lives together as they establish their home in Gosnells.
K. E. Martin.

WISHART—SHARPE. A delightful autumn day and the lovely Dundas church, New South Wales, provided a perfect setting for the marriage of Neville Wishart and Jennifer Sharpe on April 20, 1969. Neville is the son of Mr. and Mrs. James Wishart of Invercargill, New Zealand, while Jennifer is the daughter of Mr. and Mrs. Edward Sharpe of Seven Hills, New South Wales. A large number of relatives and friends gathered on this happy occasion to witness the sacred ceremony and to extend congratulations. That God's richest blessing shall attend the happy couple as they journey along life's pathway, is the prayer of the celebrant.
W. Morris.

TILL HE COMES

FITZCLARENCE. Brother Edmond Fitzclarence passed away on April 23, 1969, at the Pambula hospital, New South Wales. We laid him to rest in the Bega cemetery in the presence of many relatives and friends. As he passed away both he and his family were assured of meeting again in the better land. Brother Fitzclarence was born at Lakes Entrance, Victoria, in 1900, and married Gladys Shepherd. Three girls and three boys were born in this happy home and taught to love the Lord. He faithfully supported the Bega church where he was a member for many years.
R. D. Trim.

PACKHAM. Brother Sam Packham passed away at the advanced age of eighty-eight years in the Collarenebri hospital, New South Wales, on April 7, 1969. As a young man he became acquainted with Sister White at Cooranbong and accepted the message which was dear to his heart all through the intervening years. His latter life was spent at Lightning Ridge where he was affectionately known to all as Sam. With words of confidence spoken to us from the Holy Scriptures, we laid our dear brother to rest believing that he shall answer the call of the Life-giver on the resurrection morning.
H. Dodd.

ROGERS. A link with the early history of the Adventist Church in South Australia was broken on April 22, 1969, with the death of Archibald Harold Rogers, of Richmond, South Australia. Brother Rogers had reached his eighty-third year and was the last surviving member of the family of the late Pastor and Mrs. A. H. Rogers, so well remembered by Adventists of the older generation of South Australia. Brother Rogers had been in ill health for several months and realized that the days of his sojourning were soon to end. His faith remained strong and his hope was anchored firmly in the Rock of Ages. Words of comfort and hope were spoken by the writer as the sorrowing loved ones, four sons, Alden, Burton, Jeff and Gordon and families gathered to mourn the loss of a devoted father. We feel assured that on the resurrection morn this fallen soldier of Jesus will come forth to join the immortal throng who will sing His praises for all eternity.
C. C. Winter.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
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First 25 words \$2
Each additional 5 words 10 cents

Remittance and recommendations from local pastor or conference officer must accompany copy.

FLASH POINT . . .

- ✧ To fill the vacancy of president in the North Queensland Conference created by Pastor W. A. Townend's call to South Australia, Pastor R. H. Abbott, Lay Activities and Sabbath School secretary for the Victorian Conference, has been appointed.
- ✧ Pastor L. C. Coombe, formerly of the South Australian Conference, has been invited to connect with the West Australian Conference for pastoral work.
- ✧ Brother and Sister D. W. Strahan, Linda and Russell, flew into Brisbane from New Guinea on April 29 to commence their furlough. Brother Strahan has been engineer and maintenance man at the Hatzfeldhaven Hansenide Colony near Madang for the past three years.
- ✧ Brother and Sister Fred Skeers arrived in Sydney from the Bismarck-Solomons Union Mission on April 15 on permanent return. Brother Skeers has been connected with the building programme at Sonoma and Kambubu, while his wife, Elaine, has very capably served in the headquarters office in Rabaul.
- ✧ Brother and Sister John Kosmeier and their three children arrived in Townsville on May 2 from New Guinea for furlough. The Kosmeiers have been resident at Nubia in the Madang district where Brother Kosmeier is district director and also overseer of the Nubia school.
- ✧ Pastor R. J. King, Lay Activities, Sabbath School and Medical secretary of the South Queensland Conference, has responded to a call to serve in the Victorian Conference as Lay Activities and Sabbath School secretary.
- ✧ Pastor E. A. Robinson of North Queensland Conference has been called to the South Queensland Conference as Lay Activities and Sabbath School secretary.
- ✧ A telegram received from Darwin reads: **MISSION PACKED EVERYBODY REJOICING.** Pastor W. Otto commenced his evangelistic series on May 4 in that northern city.
- ✧ The Sydney Sanitarium and Hospital will be conducting a 5-Day Plan to Stop Smoking, commencing June 1, 1969. Prominent Sydney doctors will be participating and anyone with friends in the area who wish to give up smoking are asked to invite them to contact the sanitarium for further details.
- ✧ Congratulations to Peter L. Walker, elder son of Brother and Sister L. Walker who emigrated to Coorabong from the Holloway church in England. Peter recently successfully completed the Bachelor of Commerce degree. He has been invited to lecture in accountancy at the Sydney Institute of Technology. He is at present employed in the management consultant division of a firm of chartered accountants and is engaged in writing programmes for the computer accountants. Peter and his wife, formerly Rhonda Dobson of Sydney, have a year-old daughter named Nicole.
- ✧ On April 13, Pastor David Currie and his team commenced an evangelistic campaign in the city of Dunedin, South New Zealand. The two Sunday sessions, one in the afternoon and the other in the evening, are being held in the Concert Chamber. Pastor F. G. Pearce, church pastor, has reported that after six meetings the evangelistic team has a fine group of interested people and the team are very encouraged by the people's attitude.
- ✧ The Educational secretaries of the three union missions are coming into Wahroonga with the mission presidents to discuss and plan a programme for secondary training for nationals.
- ✧ A letter from Pastor G. A. Lee, president of the Central Pacific Union Mission, tells of evangelistic fervour among the ministers and laymen throughout the union. In the Gilbert and Ellice group, new islands are opening to the preaching of God's message. A layman, our first representative on the island of Abaiang, has twelve attending Sabbath services. On the newly entered island of Nomauti there are fifteen attending Sabbath services, so the wedges are in! Twelve evangelistic programmes are operating in Tonga, and every able minister is publicly heralding God's truth in Samoa.
- ✧ Pastor Stanley of Avondale College, and thirty ministerial students, assisted by several local pastors from the Greater Sydney Conference, will commence a fourteen successive nights' evangelistic campaign in Ashfield, Sydney, commencing June 22.
- ✧ Be the first to know that a new mission has been commenced in Apia, Western Samoa, with Pastor Kevin Moore at the helm and eleven Fulton College ministerial students holding the ropes and gaining valuable experience. A crowd of 3,500 was along to hear the opening meeting. Like to hear more about this bold venture? Then read on.
- ✧ Pastor Moore for his official opening went right to the top. The official welcome on that memorable night was given by Mrs. Mata'afa, the wife of the Prime Minister of Western Samoa. In her speech, Mrs. Mata'afa said, "One of the points of the Seventh-day Adventists that we all admire is your knowledge of the Bible." At the close of the meeting, she responded to the appeal and expressed a desire to return the next night. Nor is that all; keep reading.
- ✧ Among other dignitaries present were the brother and sister of the Head of State. The princess expressed great interest in the programme at the close of the sermon. Pastor Moore writes that the massed choir is lead by Brother Sauni Kuresa (the man who plays two trumpets at once)—a talent and a sacrifice much appreciated as the mission will run for four weeks and for six nights a week. Please pray for this evangelistic thrust.
- ✧ "Finally, brethren . . ." (From Pastor Eric Hare): Work as if everything depended on you; pray as if everything depended on God.