

# AUSTRALASIAN RECORD

## AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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# They Also Remember

EUGENE LINCOLN

AN ELDERLY MAN, propped up in his deathbed, writes, but, because of the trembling of his hand, some of the words are almost illegible: "At my funeral be sure and have it stated that I had in my last days observed the Sabbath our Saviour observed, namely from sundown Friday night till sundown Saturday night according to the fourth commandment." Underneath this statement of faith his name: Hira D. Ring.

A Seventh-day Adventist? No, this Sabbath-keeper was a member of the Methodist Church at the time of his death in Florida in 1960. He had discovered the truth about the Sabbath through independent Bible study, and though he had not seen fit to sever his church connection, he began then to observe the Sabbath.

There are many like him, who, either independently or through membership in one of the more than forty non-Adventist seventh-day denominations, affirm their belief in the validity of the fourth commandment. Their stand on other points of doctrine is varied, but because of their concurrence with Adventists on this point, it is well for us to know more about them and their beliefs.

I cannot give a detailed statement of beliefs of all the groups, but I shall attempt to present the main points of doctrine taught by several. It is not my purpose to disprove any of these beliefs, but simply to stress two facts: that in these latter days many are rediscovering the "forgotten" commandment through personal Bible study, and that many who are no longer Seventh-day Adventists have remained Sabbath-keepers after their separation.

Recently, Pastor Harold S. Day, of the Baptist Gospel Tabernacle, Youngstown, Ohio, stated: "Our church has made some radical changes in the past few years. . . . I have had to go to church several times of late and confess that I was teaching lies. . . . We worship on Saturday now, and the conference has given me notice that we are going to be rejected within the conference because we don't believe the way they do. . . . Our church was causing embarrassment to their conference."

Most Adventists are familiar with the Seventh Day Baptists and the Church of God (Seventh Day); many of them are vaguely aware that Herbert W. Armstrong and the Radio Church of God are exponents of the Sabbath. Few, however, know of the many smaller groups, some consisting of only one congregation, who observe the Sabbath—the Aaronic Order, the United Seventh Day Brethren, and the Strangite off-shoot of Latter-day Saints, for example.

Few also are aware that a short-lived Sabbath-keeping church with vegetarianism as one of its tenets of faith was founded by Benjamin Franklin and a printing associate known as Keimer. Franklin relates in his "Autobiography" that Keimer "seriously proposed my being his colleague in a project he had of setting up a new sect. He was to preach the doctrines, and I was to confound all opponents. . . . Keimer wore his beard at full length. . . . He likewise kept the seventh-day Sabbath; and these two points were essentials with him. I disliked both, but agreed to them upon condition of his adopting the doctrine of using no animal food. I doubt, says he,

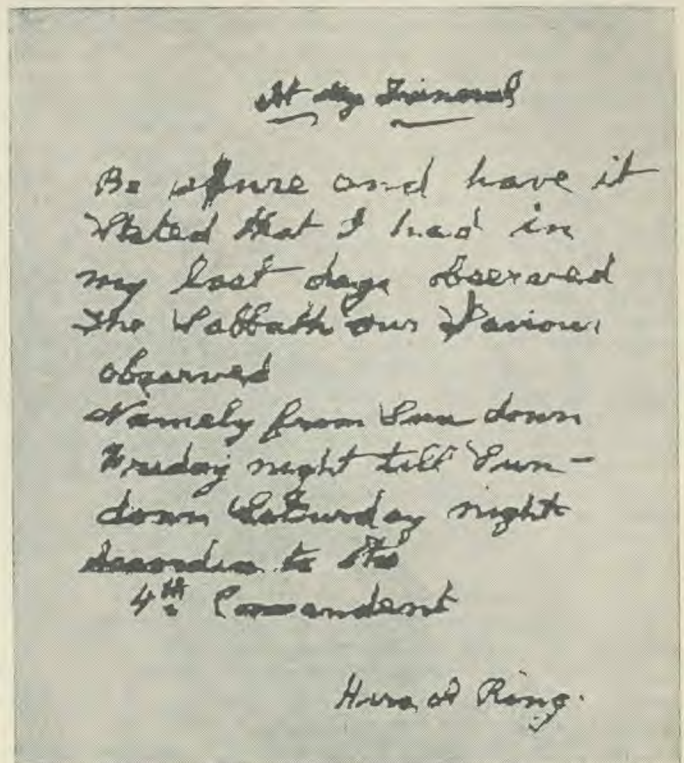
my constitution will not bear that." After three months, according to Franklin, Keimer "longed for the flesh pots of Egypt, and ordered a roast pig." Their church came to an end with its original membership of two!

It is probable that Keimer was a Seventh Day Baptist. This group was established in America by Stephen Mumford and his wife, who had been members of the Bell Lane Seventh Day Baptist church in London, England. At first attending the First Baptist church in Newport, Rhode Island, they, with others who had accepted the Sabbath because of them, withdrew in 1671, forming a Seventh Day Baptist Church.

### Two Groups in U.S.A.

At the present time there are two groups of Seventh Day Baptists in the United States. The larger group has its headquarters and publishing house (the American Sabbath Tract

(Continued next page)



Society at Plainfield, New Jersey. Their belief on most points is identical to that of other Baptists. They have contributed much to religious, cultural, and political life. Samuel Stennett wrote the well-known hymns, "Another Six Days' Work Is Done," "On Jordan's Stormy Banks I Stand," "Majestic Sweetness Sits Enthroned," and others. Alfred University, Alfred, New York; Milton College, Milton, Wisconsin; and Salem College, Salem, West Virginia, were founded by Seventh Day Baptists and are still affiliated with them. Two governors of Rhode Island were Seventh Day Baptists, and Jennings Randolph, senator from West Virginia, is a member of this denomination.<sup>2</sup>

The German Seventh Day Baptists, a much smaller group, was founded by John Conrad Beissel, a Palatinate German, in 1728. Four years later he set up a monastic communal religious centre at Ephrata, Pennsylvania. Headquarters are now in Pittsburgh, Pennsylvania.<sup>1</sup>

At the time of the organization of the Seventh-day Adventist Church under its present name in 1860, some individuals and local congregations who did not accept the testimonies of Ellen G. White and did not agree on the church name, did not join the new denomination but remained independent. In 1863 Enos Easton, editor, assisted by Gilbert Cranmer and John Reed, began publishing "The Hope of Israel" at Waverly, Michigan, for these Sabbath-keepers. The place of publication was moved to Marion, Iowa, in 1867, and to Stanberry, Missouri, in 1888, where it is still published, now as "The Bible Advocate."

The Church of God (Seventh Day), as it is now known, has a Bible School at Stanberry, Missouri, but its headquarters are now at Denver, Colorado.

Another denomination by the same name resulted from a split with the Denver group, partly over form of organization (the Denver group has a conference form). It was established at Salem, West Virginia, with an "apostolic organization" of twelve apostles, seventy elders. Their paper, "The Advocate of Truth," is published at Salem.

These two groups believe as do Adventists on many points, disagreeing on some points of prophetic interpretation (the condition of the earth and the abode of the saints during the millennium, for example) and on the days of crucifixion and resurrection. The Churches of God believe (as do most non-Adventist Sabbath-keepers) in a Wednesday crucifixion (before a movable Passover Sabbath) and a resurrection at the end of the weekly Sabbath, just three days later.<sup>3</sup> They observe the Lord's Supper and ordinance of humility annually—on the evening of the fourteenth day of the Jewish month Nisan.

#### Other Groups

In 1896, William S. Crowdy, a Negro cook on the Santa Fe Railroad, who claimed to have visions from God, founded the Church of God and the Saints of Christ and became its first bishop. Members observe not only the

Sabbath but also annual Jewish feast days. Twelve ordained elders form an executive council to administer the affairs of the church, with a prophet at its head. The church maintains an industrial school and a home for widows and orphans in Bellville, Pennsylvania.

The Strangites were organized in Wisconsin in 1844 by James J. Strang, who claimed to have visions and maintained that he was legal successor to the Mormon prophet Joseph Smith. Strang was murdered during a wave of anti-Mormonism in 1856. Though they are Sabbath-keepers, Strangites deny the virgin birth of Christ. There are now about six local congregations.

Another denomination formed by a man who claims to be a prophet is the Aaronic Order, guided and directed by Dr. Maurice L. Glendenning, the "chief high priest of the Order of Aaron." He claims to have received a vision on September 27, 1958, instructing that "it shall not be as it was with Israel of old whose Sabbath began with the darkness of the day

into which they entered. . . . Ye are the children of the light, and your Sabbaths shall be from the beginning of the light of a new day and they shall end in the light of that same day at the disappearing of the sun of that day."<sup>4</sup> They were also instructed in visions to use unbroken bread in their communion service. Headquarters are in the seclusion of the desert near Phoenix, Arizona.

#### REFERENCES:

<sup>1</sup> "From the Mailbag" in "The Sabbath Sentinel," Vol. 18, No. 4 (April, 1967), page 11.

<sup>2</sup> Frank Luther Mott and Chester E. Jorgenson, "Benjamin Franklin" (New York, American Book Co., 1936), page 35.

<sup>3</sup> Personal letter from Evalois St. John, librarian, Seventh Day Baptist Historical Society, July 11, 1967.

<sup>4</sup> Article "Spotlight on Sabbath-keepers," "The Sabbath Sentinel," Vol. 17, No. 11 (November, 1966), pages 12, 15.

<sup>5</sup> "What the Church of God Believes and Why," (Stanberry, Mo., Church of God Publishing House), page 8.

<sup>6</sup> Personal letter from Dr. and Mrs. M. L. Glendenning, February 19, 1966.

(Continued next week)

## LITERATURE MIRACLES

R. E. EAGER, Manager, Home Health Education Service

ANKARA, seventy miles from Adelaide beside the peaceful waters of the Murray River, was the site chosen for the Literature Evangelists' Institute held a couple of months ago. Literature evangelists travelled many hundreds of miles from all over Victoria, South Australia, Tasmania, and South New South Wales, to the place chosen for study and communion with God.

On the opening night it seemed very appropriate that the first hymn chosen was "Shall We Gather at the River?" In the quietness of the first evening hour, our minds were turned toward our Maker by the Publishing Department secretary of the Trans-Commonwealth Union Conference, Pastor P. H. G. Starr. During this address, we were reminded that as literature evangelists we have a special purpose—to meet people who would never be contacted in any other way.

Literature evangelists' institutes are designed to be a period of study in which instruction is given in the techniques of Christian salesmanship. As we reflect on the days spent together at Ankara, I am sure we could say that surely we have learned many things to help us present the message to the people. From 6.30 a.m. to 9.00 p.m., our days were packed with instruction, both in salesmanship and also with the need to walk hand in hand with the Master Salesman.

Time also was taken for relaxation from the mental feeding, and during those short breaks good use was made of the table tennis, deck tennis, and recreational facilities available on the grounds, and also a short quick trip up the river in the speed-boat with the water skiers in tow.

Friday evening service was devoted to a symposium, and it was encouraging to listen to the experiences of the literature evangelists. These men and women have

come from such a variety of previous employments. From being managers of supermarkets, insurance salesmen, appliance suppliers, engineers, farmers, and from numerous other occupations, God has called many to this wonderful work of selling our literature. Today more than \$20,000,000 worth of truth-filled books are being sold each year. Surely the Lord is blessing this work.

One literature evangelist told of his visit to one home where he had previously sold "Happiness for Husbands and Wives" and also "Modern Ways to Health." Now on calling again to present "The Bible Story," he found the wife opposed because of her religious affiliations. The husband had recently dedicated his heart to the Lord through the Billy Graham Crusade, and after a brief discussion, our good literature evangelist arose to leave. He went as far as the gate and the husband followed him, and at the gate asked, "Can I get the set of 'The Bible Story' and 'Your Bible and You'?"

"But what about your wife?" our literature evangelist asked. "She will be O.K.," the man replied. So with God's blessing and power these books also are going into this home. Result: both the husband and wife are having regular studies.

An experience from one of our lady literature evangelists shows how God works and performs His miracles even today. She reported:



The group that gathered at Ankara for the literature evangelists' seminar.  
(Photo: K. Davey.)

"One afternoon during my work, I knocked on a door, but as there was no immediate reply, I turned and made my way toward the gate, when a woman's voice called after me from out of a bedroom window. 'Do you want me?' she asked. When I told her that I did wish to speak with her, she asked me to go around to the back as the back door was open.

"I shall always remember my first meeting with this lady. She was robed in her dressing-gown, her hair was undone. She leaned heavily against the dining-room table. Her breathing was laboured and perspiration streamed from every pore. There was a pair of old crutches near by, and she spoke with difficulty.

"I persuaded her to buy a set of 'Bed-time Stories' for her granddaughter, and while I was writing out the order, she told me about her troubles, how she had been confined to her bedroom for the past two years as a result of a stroke. She told me about her heart ailment, and her sciatica and the kidney trouble that she was having. She mentioned that the specialist had told her that there was nothing more that he could do for her and so he was sending her home. When her doctor warned her that she was not to walk as far as her gate if she did not want to face the inevitable, she felt that she had nothing to live for, and now she was contemplating suicide as the only cure for relief from the pain that racked her body. I told her that although the doctor could not heal her, Jesus could, if it was His will, and asked her if she would like me to pray for her.

"I had proved the Lord's promises many times over in the course of my colporteur work, and pointed out the promise contained in Matt. 18: 19, where Jesus says that if any two 'agree on earth as touching anything that they shall ask, it shall be done for them of My Father

which is in heaven.' All this was new to her, although she and her husband (also a very sick man) had been to faith healers time and time again. So we prayed and I promised to look in again at the week-end.

"It was about 2.00 p.m. on Sunday when I called, and found they had had a late lunch and that the table was not as yet cleared. I could see at a glance several reasons for the ill health that existed in that home. The Lord Himself tells us that His people were dying for lack of knowledge on health, and this is so true.

## EXTERNAL REVENUE

I WORK FOR the Income Tax Department. Yes, I am the chap that everybody loathes. I go over your income tax returns.

The other day I checked a queer return. Some guy with an income of under \$5,000 claimed he gave \$924 to some church. Sure, he was within the limit—but it looked mighty suspicious to me. So I dropped in on the guy to ask him about his "contributions."

I thought he'd get nervous like most of them do, and say that he "might have made a mistake." But not this guy! He came back at me with that figure of \$924 without batting an eyelash.

"Do you have a receipt from the church?" I asked, figuring that would make him squirm.

"Sure," he said, "I always drop them in the drawer where I keep my envelopes." And off he went to fetch his receipts.

Well, he had me! One look at the receipts and I knew he was on the level. So I apologized for bothering him, explaining that I have to check up on deductions that seem unusually high. And as we shook hands at the door, he said, "I'd like to invite you to attend our church sometime."

"Thanks," I replied, "but I belong to a church myself."

"Excuse me," he said, "that possibility had not occurred to me." As I rode the bus home, I kept wondering what he meant by that last remark. It wasn't until Sunday morning when I dropped my usual ten cents into the collection plate, that it came to me.—From the "Northern Union Outlook."

"Bring ye all the tithes [and offerings] into the storehouse." Malachi 3: 10.

[N.B.—This article comes from North America; there tithe is, apparently, deductible. In this part of the world it is not.—Ed.]

So I had a little talk with her, explaining the Bible principles that had been such a blessing in my own life. She listened and decided that since she had tried everything else, she might as well give this method a try. I also lent her 'The Ministry of Healing.'

"Within a few weeks, the change in her health was remarkable. She had given up smoking, her pork, her tea and coffee. I was then encouraged to invite her to church. Although she was still very weak, after a while she actually began to smile, and her neighbours were curious when they saw her for the first time in two years hang out clothes on the line. Who was this foreign doctor, they asked, and what special treatment was she receiving every Saturday morning?

"I accompanied Sister Neale for a check-up a few months ago, and the specialist was surprised by the complete recovery she had made after the stroke. Her own doctor also was more than surprised when he took her blood pressure and found it normal.

"Sister Neale is now a baptized member and was the star ingatherer at her church last year. She has also done a little colporteur work, but because she is nursing a sick and dying husband, she is unable to do much more at the present, but has plans to do colporteur work when the opportunity presents itself."

Our union president, Pastor S. M. Uttley, climaxed our stay by bringing us a message during the divine service on Sabbath entitled "Space Age Faith." He again challenged the literature evangelists to press on as ambassadors for Heaven to finish the work.

## EDITORIAL

# The Friendly Hand

POPE PAUL THE TRAVELLER, they call him. He has earned that name justly. As we go to press, he is home again in Rome after an energetic tour of Africa, the first made to that Dark Continent by a pontiff. To say that his reception in Africa was enthusiastic would be something of an understatement; it was, in places, tumultuous.

As his eighth visit abroad comes to a close, and Paul is back safely in the Vatican, there must be good reason for a smile to light the papal eyes as he reflects upon a successful venture well planned and brilliantly executed.

Yet it is not the eighth journey that particularly calls for our comment; it is the seventh, that lightning visit the Pontiff made to Geneva—land of Calvin and the Reformers—to which he had been invited by the International Labour Organization to address their fiftieth anniversary meeting.

Now it would appear strange if this friendly and erudite man did not avail himself of the opportunity to call upon his friends while in Geneva, and this Paul did. Overshadowing his visit and his speech to the I. L. O. was Pope Paul's one-hour visit to the headquarters of the World Council of Churches. It was, he said, "a fraternal visit."

Paul VI was greeted by the officers of the World Council of Churches with due dignity and friendliness; the general secretary of the World Council, Eugene Carson Blake, a Presbyterian and a dedicated ecumenist, noted the historic moment of meeting, and saw in the meeting between Pope Paul and the officers of the World Council yet another link forged in the chain of ecumenism, saying that his visit "proclaims to the whole world that the ecumenical movement flows on ever wider, ever deeper toward the unity and renewal of Christ's church."

If the good Mr. Blake saw ecumenical prospects glittering up at him on every hand, his guest was not quite so optimistic about the matter. Pope Paul, in the words of one reporter, "seemed to indicate that such unity might have to wait a while." Paul was not there to hide his light under any bushel, even in the cause so dear to his heart: final and ultimate ecumenism. He openly drew the attention of his hosts to the one issue which would be the major bone of contention to the Roman Catholic Church's joining the World Council: his papal supremacy, his office and all that goes with it. He said, "Our name is Peter; Scripture tells us which meaning Christ willed to attribute to his name, what duties He lays upon us, the responsibilities of the apostle and his successors."

Now, to the casual hearer this may not mean all that much; but to his hosts—and to us—those words were—and are—of tremendous import, even if the timing might not seem, in the eyes of some, to have been the finest. The Pontiff was reminding his hosts, ever so gently, that Rome would never compromise over the greatest of all contentions, the primacy of the pope above every other authority. Ecumenism, he was saying, would have to wait until all the world would accept that the pope was the supreme authority on faith and morals in all the world. What a wealth of meaning this clever man had packed into that one apparently innocuous sentence! We wonder whether his ecumenical hosts at the World Council are still mulling it over and extracting the complete distillation of its meaning.

Lest some of his more obtuse hearers should not catch the import of his words, Paul VI made his meaning so much the plainer by spelling out some of his ideas. Thus: "In fraternal frankness we do not consider that the question is so mature that a positive answer could or should be given. The question [of ecumenism] remains a hypothesis. It contains serious theological and pastoral implications."

He was so right. Not all of Protestantism is falling for the pea-and-thimble trick of ecumenism. While Paul was visiting

the World Council headquarters and warmly commending the Council as a "marvellous movement of Christians, 'of children of God scattered abroad'" (whatever did he mean by THAT, exactly?), some Protestants were showing their displeasure at the visit by holding a prayer vigil at the supposed site of Calvin's grave. Moreover, Paul attracted (with one exception) small crowds in Geneva—disappointingly small, one paper reported. Nine Presbyterian ministers (to show that not all Presbyterians are as ecumenically minded as is Mr. Carson Blake) picketed the World Council headquarters with banners saying, "No Peace with Rome." (Things might have been even livelier if Swiss authorities had not prevented the Rev. Ian Paisley from proceeding further than the Geneva airport.)

No, not all the world is yet wandering after the power which is more and more dazzling the spiritual eyes of the leaders of the world's churches. Some are profoundly disturbed that their fellow-religionists are showing such a strong affinity for the Roman cause; some are stirred to the depths of their souls when they see the feet of their leaders already moving in the direction of Rome.

When one considers that ten short years ago a priest was carpeted by Rome for allowing his Catholic feet to take him into these same buildings to attend a World Council reception, one cannot but be amazed that things have taken the amazing turn they have. At least some may be amazed; those who have been students of the prophecies have been expecting these things to happen and now fearfully rejoice to see the fulfilment of those things which have been foretold by the Scriptures.

Commenting on the visit, "Time" (20/6/69) said: "Roman Catholic membership in the World Council may be for the moment out of the question; active co-operation, on the other hand, is not only possible, but seems to expand every single month."

We do not feel that the Catholic Church is all that concerned as to whether it gets into the World Council of Churches or not. As Protestant (so-called) leaders give such willing and whole-hearted co-operation on such things as mixed marriages, intercommunion, proselytization, and the authority of the Scriptures, we believe that, rather than being anxious to seek World Council membership, the Catholic Church is looking to the day when its "separated brethren" (the heretics of yesterday) will seek to return to the maternal bosom of the "mother church" (so-called). That will not catch some unawares, though the eyes of many will be blinded by the spirit of unity-at-any-cost.

One sentence that Paul VI uttered as he left Geneva deserves consideration. He said to the World Council officers: "The guiding principle of the Roman Catholic Church will always be the search for unity willed by Christ."

On the face of it, this is a noble star to steer by; this is a matter for rejoicing by ecumenists—and others—everywhere. But what is the "unity willed by Christ"? It is not hard to find; He said, "If you love Me, keep My commandments." In these words there is the basic teaching of the Scriptures: love and obedience, the twin requisites to unity that God, in His wisdom, has foreseen since the world began. Unless there is a spirit of love—even to the most microscopic of minority groups—and unless there is obedience to God's law, the words of the Master are an indictment against every voice that raises the cry of ecumenism: "In vain do they worship Me, teaching for doctrines the commandments of men." Matt. 15: 9.

Robert H. Parr

# News From All Over

Compiled by Orel Hosken



## RESULTS OF MV TARGET

Zurich, Switzerland: Adventist youth gathered at the World Youth Congress in Zurich, Switzerland, reported 111,333 baptisms since the last General Conference session. The world MV Target goal for 1966-1970 was 100,000.

These baptisms are the direct result of youth evangelism in providing converts for our pastors to baptize. Our youth have pledged to continue MV Target evangelism as originally scheduled during this quadrennium and to work for a great overflow in baptisms to be reported at the coming General Conference session in Atlantic City in the summer of 1970.

## UNUSUAL CIRCUMSTANCES LEAD TO CONVERSION

Bakersfield, U.S.A.: A fight, a shot, paralysis, Christian concern, and a baptism. Sergio Ramirez came upon a group of young fellows fighting—and his own brother was in the midst of it. He got involved in the fight, a shot rang out, and Sergio fell paralyzed, with a bullet in his spine. Doctors could not remove the bullet, and told him he would never walk again.

Not long after, Christino DeLeon, of the Bakersfield Spanish church, was visiting with patients in the hospital. He encouraged Sergio and finally won his friendship, and began studying "Go Tell" lessons with him. Sergio was first brought to church in a wheel-chair, and was later baptized. Now he is able to walk with a cane and is attending college, while his mother and brother are studying for baptism.



From left: Julio Ramirez, Christino DeLeon and Sergio Ramirez, who is now able to walk with a cane.

## BAPTISM IN NEWLY ENTERED REGION

India: One hundred and seventy-two people in the Gobi area, Tamil Section, were baptized on the two Sabbaths of April 19 and 26. Seventh-day Adventist work in the Gobi area is only one year old.

This year three villages in this area were selected for intensive preaching. The plan was made to send a layman and a youth worker to each of the three selected villages. Open-air meetings were conducted and the people were visited and given Bible studies. These were followed by reaping programmes by evangelists from the union and division.

## FUNERAL EVANGELISM

South Africa: From the Good Hope Conference, Brother S. J. Hunter reports that even funerals can prove to be occasions for evangelistic work. Recently he was asked to conduct the funeral of a ninety-nine-year-old

believer, who has many non-Adventist children. While in the town where the funeral was to be held, he comforted the relatives and enrolled several of the mourners in the V.O.P. Bible lessons. Also, as a result of a visit to our deceased brother's eldest son, the son's wife and daughter attended the next Sabbath service.

## RADIO REPORTS TRANSMITTED BY SATELLITE

Zurich, Switzerland: For the first time in history, Adventists have used satellite broadcasting.

The Adventist Collegiate Network in collaboration with the Radio-Television Department of the General Conference broadcast daily one-hour programmes direct from the World Youth Congress in Zurich to the Adventist Collegiate Network FM stations across the United States.

Adventist youth trained in communications worked under the direction of Dr. Don Dick and Gabe Romero.

When the cable lines crossing the Atlantic are bearing heavy traffic, messages are transmitted by satellite. This is just what happened to the first Adventist Collegiate Network broadcasts.

## SOLUSI UP-GRADED

Solusi, Trans-Africa Division: Solusi has a total enrolment of 450 students for the 1969 school year. Two hundred and thirty-two pupils are registered in the primary school, 177 in the secondary department and forty-one in the college division.

The General Conference Department of Education has up-graded Solusi. The new college programmes in education and commerce, together with theology, are recognized. The Bachelor's Degrees in Bible and education now have General Conference recognition.

## UNIQUE THIRTEENTH SABBATH OFFERING

Jamaica: The primary Sabbath school of the Jamaica church raised their Thirteenth Sabbath Offering of \$184 in dollar bills. They decorated the dress, hat and bag of one of their Sabbath school members to display this excellent offering.



Finishing touches to a \$184 dress.

"If I Had Only One More Sermon to Preach"—No. 12 in a series

# The Power of the Cross



By EDWARD E. WHITE

"IF I HAD only one more sermon to preach" is a title which suggests a man's best sermon, and reminds one of the story of the famous artist who was asked what was his best picture. His reply was short and full of meaning—"My next." A preacher's best sermon should be his next, too, but on the other hand, there is much to be said for one which has been pondered over, preached several times, polished again, re-prepared, and "fused in the fires of his own soul."

The textual basis is a heart-warming jewel from a hear-rending context, or the taste of triumph in the day of seeming disaster—"He shall see of the travail of His soul, and shall be satisfied." Isa. 53: 11. This chapter of the gospel prophet which describes the agony and woe of the suffering Servant also pierces the gloom that surrounded the cross when it told also of the first-fruits of that selfless sacrifice. For even though the disciples had forsaken Christ and fled, even though one of the chosen twelve had betrayed our Lord, even though the followers of the Saviour could be counted apparently only in the weeping women and the returning John at Calvary, yet at the moment when the mission of Jesus Christ to this earth seemed doomed to failure, there was laid the foundation of a spiritual structure, the church, against which the gates of hell would not, could not, and did not prevail. For, to quote the majestic commentary from Ellen G. White, "Upon the very day of His death, three men, differing widely from one another, declared their faith—he who commanded the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side."—"The Desire of Ages," page 770.

To these harbingers of the multitudes that should enter the kingdom of grace, we could also add those worthy and prominent members of the Sanhedrin, Joseph of Arimathea and Nicodemus, who reverently took the lacerated body of Jesus from the cross and bore it to an honourable burial, thus openly declaring their faith in Him as the promised Messiah.

But there is a very special significance in the three particular converts who acknowledged themselves as followers of Jesus on the day of His crucifixion, for they bear a very powerful lesson for us who also claim to be His followers. Let us consider them in the order of their appearance in the narrative.

### 1. Simon the Cyrenian.

Here was a comparative stranger to Jerusalem, a foreigner from North Africa, possibly of swarthier skin than the average Arab, one who, attracted by the shouts of the crowds along the Via Dolorosa, happened to be at the spot among the onlookers when Jesus fainted temporarily under the burden of the heavy cross. Assuming the sympathetic murmur to betoken an erstwhile disciple, the Roman soldiers "compelled [him] to bear His cross." Matt. 27:32. A moment of shame for him to bear the taunting, mocking crowds, but a day of glory for him and for his wife and sons (Mark 15:21, Romans 16:13) when they later realized the full extent of his helpful act.

### 2. The crucified thief.

If we were to rely only on the accounts given by the first two gospel writers we would remember the two thieves as stony-hearted, irredeemable criminals insusceptible to the tender approaches of the Christian way of life. For we read that "the thieves also, which were crucified with Him, cast the same in His teeth." Matt. 27:44. But Luke highlights the power of the cross and the crucified One when he gives the end of the story. (Luke 23:39-42.) This man who had been cursing the Roman guards and reviling the One who was in the place of Barabbas, now realizes that he is in the presence of a mightier than them all. Former memories of earlier teaching, stories of the great Physician and Teacher and the new kingdom, the realization that he was soon to pass into the valley of the shadow—these awakened responsive echoes in his own heart, and admitting his unworthiness and his guilt, he looks beyond the agonizing present to the time of the Messiah and His kingdom. Ignoring the mocking crowd he addressed the Saviour as Lord and identified himself as a subject of His kingdom, a convert from a most unlikely source.

### 3. The Roman centurion.

But from an even more unlikely source there came the third convert, a soldier hardened by tough campaigning, a man who had tasted the heady wine of authority, a foreigner whose task it was to suppress and keep in order these tempestuous Jews, whose religious sensitivities were so easily hurt, especially at such a time as this their greatest annual festival, the Passover. This man was detailed to carry out the governor's orders and he spent the longest day of his life at Calvary. The unprecedented calmness of the Victim, the unheard-of words of forgiveness for His persecutors, the supernatural darkness over the land, the divine resistance to the devilish taunts of the Pharisees, the mighty earthquake that shook the hillside, the final cry of victory—these made a tremendous impact on the stolid Italian and wrung from his heart the sincere testimony of a new-born faith, "Truly this was the Son of God" (Matt. 27:54); "he glorified God, saying, Certainly this was a righteous man." Luke 23:47.

What is their significance to a Christian today? It lies in what these three men did:

The Cyrenian carried the cross,  
the criminal was crucified on the cross,  
the centurion contemplated the cross.

The lesson is plain, for our Lord's condition of discipleship was "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. To carry the cross therefore means to deny oneself, to say No to the temptations and lusts of the flesh, and to choose the way of righteousness every day. Secondly, the purpose of cross-bearing is, as every criminal knew, to be crucified upon it. This is a repetition of the Lord's first condition and is amplified by the Apostle Paul's teaching, "I am crucified with Christ" (Gal. 2:20);

"they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. (See also Gal. 6:14, Rom. 6:6.) Thirdly, there must be meditation and thoughtful prayer concerning the significance of the cross until we understand its application to us as individuals. This converted the centurion and will still convert anyone who gives time and thought to the story of the crucifixion of the Son of God and its implications for mankind generally and for himself personally.

There is, however, a further thought that can be derived from these unlikely three being made brothers of the cross. The Cyrenian came from Africa, the criminal from Asia, and the centurion from Europe, the only three continents known in their time, and so fitly representing the world of mankind.

But even more, Simon was most probably a descendant of Ham, the Jewish malefactor certainly a descendant of Shem, and the Roman very possibly a descendant of Japheth, the oldest son of Noah. (Gen. 10:21.) Here then at the cross is a reunion of the divisions that beset the nations of mankind. What was separated at Babel or Babylon was re-united at Calvary. Differences of ancestry, of speech, of colour, of religion, of custom, of intelligence—all these disappear in the one integrating factor of brotherhood in Christ. The welding into fellowship of African, Jew and European at the very inception of the Christian church remains one of the miracles of time, and demonstrates the tremendous power of the Spirit of God in erecting such a living edifice.

But this unity can come only as we, as individuals, practise the example given by these three diverse converts; we must daily carry the cross of Christ and deny self, we must crucify our old man and have selfishness eradicated from our characters; we must daily contemplate the infinite price that God gave for our redemption. Then, as a band of men differing in no matter how many other respects but united in Christ, we can qualify to be counted among those in whom the Lord saw the travail of His soul and was satisfied.

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon this great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His Spirit."—"The Desire of Ages," page 83.

Dr. E. E. White is an Englishman who came to Australia in 1948 and is now very much "one of us." He has held the portfolios of Education and Religious Liberty in the Australasian Division for many years, before which he was principal of Avondale College. Dr. White was formerly connected with Newbold College in England.



# MALEKULA -- Home of the Big Nambus (part 1)

W. J. PAYNTER, Secretary-Treasurer, New Hebrides Mission

THE ISLAND OF MALEKULA in the New Hebrides group has a reputation as a dark island—a stronghold of heathenism. Cannibalism was practised here not so many years ago. Here the warlike Big Nambus tribes held their areas in fear, and lived constantly in fear of retaliatory attacks from other nearby peoples.

Malekula was the first challenge to the early Adventist missionaries as they made their first permanent homes on the little island of Atchin, just a safe distance off the coast of Malekula. The dark mountains of Malekula were like a gauntlet thrown down before their faces, for they knew that they concealed unknown numbers of men who had never heard the good news of the gospel of peace and salvation for all men. Norman Wiles, an early Adventist missionary, suffered privations which brought about his tragic death, in order that he might bring these people to a realization that Christ died for them. Yet, as the years went on, they seemed to have a definite resistance to any advances by Christianity.

But today, it is thrilling to see a change taking place. We have tried our best for years to make friends with the chief of Amok in the centre of the Big Nambus area. We have visited him, talked with him, given clothing to his people, given medical services, offered to put a teacher in his village if he wished it, but for years the negative response was like a stone

wall. He has always been friendly—but distant. In recent years the pace has quickened as the government officer has tried various means to be allowed to send a teacher and put a school among these people. Other mission bodies have also made special appeals in order to get a worker into this, one of the last strongholds of heathenism. But the chief's reaction was firmly negative. This has gone on for years and years, and everybody realized it was not just lack of action on the chief's part, but positive resistance to the pressures of our civilization.

Late last year the chief weakened, and half-promised to allow the government to put a teacher in the area. When our pastor visited him shortly thereafter, he mentioned what he had told the district officer, but looked at our pastor and told him he would let him know more later. Sure enough, at the time of our next contact several months later, the chief told us that he had not allowed the government to put in a teacher—but he said no more than that.

## The Breakthrough

It was some months after that (and just recently) that a deputation from Amok journeyed down from the mountains to our school on the coast, bringing a request from the chief that two of his boys be allowed to come to our school this year. Could they? Why, of course they could—"Bring them down as soon as you like."

These two boys are pupils in our church school at Tanmaru right now. Despite their heathen background and their complete lack of schooling so far, they have fitted in quite well, and are very happy. It is a wonderful breakthrough to have them in our school for it means more than just two boys in our school. The fact that they were put there by the chief means that this is the beginning of a different attitude on the part of these people in the Amok area towards civilization and education. It is a good indication that we have gained their confidence more than others, and that associations with them in the future should grow closer and closer, and we should be able to help them spiritually. And it means that this centre of dark heathenism for the Big Nambus people is weakening under the sweet influence of the Holy Spirit. We are praying that this is the opening of the door for which we have been waiting for so many years. The infamous Big Nambus people may yet prove to be stalwart soldiers for Christ.

Tanmaru, the school which the boys attend, is in itself an answer to prayer. The school building was made possible largely by funds raised by the local people, and donations. It was planned as a two-teacher school of four elementary grades, though there were many doubts as to whether there would be sufficient pupils for it. But the new concrete building became a reality, and in its first year of operation it was bulging with pupils. If God adds the heathen of Amok area to our interests, it will swell the numbers of students considerably. But we like that kind of headache, and I would like you to join us in praying that this will happen, so that we may give these people a chance to know our great God.

## A Trip Around the Island

Let us take a little journey around Malekula now, and visit each village as we go. From Tanmaru we walk past Lekhan village (their children go to the Tanmaru school) and along the coast further to Espeigles Bay. There we have



Pastor Dean Giles, Alan White and the author take a picnic meal among the ancient devil-drums of the Big Nambus. (Photo: Eric Were.)



two villages (or one village divided over two places, whichever way you look at it). About thirty minutes' walk inland from here there is a little village which derives its name (Clear River) from a clear river running nearby.

This area was constantly visited many years ago by Pastor Takau, and because of this they decided to join God's people in looking for His advent. They set to with a will and built a little church for themselves. When it was finished they had a church, but no members! None of them had yet learned enough to be baptized. They were dependent upon help from outside themselves, for they were mostly illiterate, and absorbed the great truths of God slowly. Some laymen from Espeigles Bay lived with them for periods, conducting worship and studying with the people, and eventually seven were baptized and became the charter members of the Clear River company.

#### Botovro

At Botovro the members have just built a new church. It is a small building, but quite big enough for them. It is neatly built, not ostentatious but functional, and every cent of its cost was made with sweat and toil. Now it is almost finished. The building stands, and the folk are determined to fill it with well-made pews before it is dedicated. The pews are almost finished, and the Botovro church will be dedicated soon; another inspiring chapter in the life of this active village

will have been written. The Botovro members are the kind that translate things into action. It was here that the very first Adventist church school in the New Hebrides was born and flourished. Now most of the village schools here follow this pattern of finance, and they find, of course, that it works.

#### Atchin

Taking a canoe across a small stretch of water to a small off-shore island, we find ourselves on Atchin. This is where the Adventist message was first planted in the New Hebrides. Now there is a large village and a flourishing community. Early visitors chose to live on this tiny sandy atoll first, because they were afraid of the warriors from the "big island" of Malekula. Being on an island at least gave them warning of the approach of enemies across the smooth expanse of water. Not long ago Pastor Millsom conducted a School of Lay Evangelism here at Atchin, and commissioned the laymen to go, teach and preach. Several evangelistic projects by laymen have resulted from the inspiration gained at the school.

Back on Malekula proper we find the village of Lavalsal. Here a young man was sent to work in a co-operative store, and as he became friendly with the Adventists he noticed a difference. Someone invited him along to Sabbath school, and he became interested enough to study the

(Continued on page 13)

## A PROPHET AND HIS OWN COUNTRY

G. R. PULEPANDA, National Evangelist

Early this year I had the privilege of conducting two public efforts in two centres of the Bismarck-Solomons Union Mission. It was a real joy to me to see hundreds of people who have not yet heard the message come to hear for the first time.

My first evangelistic effort for this year was held on Russell Island, one of the many islands in the Solomon Islands. It was in the little town of Yandina. The average attendance was about three hundred. At the end of the mission we had 210 enrolled in the Voice of Prophecy, sixty-five graduated from the Bible marking class, and twenty-three joined the baptismal class. A real victory came when at the end of six weeks I was able to bring eight people to the Lord through the waters of baptism.

At the time of writing this, a letter from one of our evangelists who is caring for the work there told me that three others were baptized into God's remnant church last week. This makes up the total baptisms for that little campaign to eleven. We have many more interested people from the Voice of Prophecy students and from the Bible marking class students who will be brought into the baptismal class soon. Last week, according to the letter received, eighty-five were given their diplomas during the graduation service at Yandina. We have three young evangelists doing the follow up work there at the present.

#### Second Mission Effort for 1969

The second campaign was in the town of Auki on Malaita, Solomon Islands. Auki is the second largest town in the Solomons. For the opening meeting 1,200 came along. The next night the attendance dropped to 900. The average attendance was 900 until the end of three weeks. God blessed and answered our prayers during this campaign. There were 106 graduated from the Bible marking class. Two hundred and sixty enrolled in the Voice of Prophecy correspondence course. From these numbers we hope to reap a big harvest for baptism in the near future. After the mission there were three calls from the bush people. We have not yet been able to answer their calls.

There are now many outer islands of the Solomons who are calling for us today. They are waiting for the light that we can give. The following stories are about three boys from those outer islands.

#### Robert, Matthew and Ben

First, a story of a boy named Robert. Robert came from the little island of Sikaiana. This island is about 100 miles

out from Malaita. We do not yet have a single member on this island. Robert is now in the baptismal class and is soon to be baptized. He will be the first member from that lonely island. He is only fifteen, and very bright in school. He keeps the Sabbath and is now ready for baptism. He wants to attend our college in the future. His big aim in life is to open up the work of God in his own island among his own people. When he first kept the Sabbath certain church leaders were very angry. They found him one day and took him up to their office. The leader asked him many questions. He was asked, "Why did you leave our church?" Robert's answer was, "Because I have found the truth."

"What wrong teaching have you found in our church?"

"Many," Robert answered.

Robert proved to these church leaders that their teachings are not in line with the Bible. In a recent letter he told me that he is now having a difficult time. But he said, "I shall never give up." Thank the Lord for young men like Robert who never give up the truth.

Matthew came from the Reef Islands.

This is also a long way out from the main Solomon Islands group. He had a very high position in the police force in the Solomons. He left this work when he found the truth. He is now ready to be baptized. His supreme desire is to be an evangelist and open up the work on his own island. There are many people from the various island groups in both the Solomons and New Guinea who are now ready to accept God's last message.

Ben is a boy from New Britain. New Britain is one of the big islands of New Guinea. He joined the baptismal class two months ago. He is not yet baptized. He is helping us in our home Bible studies here in Rabaul. He is visiting all his relatives and giving them the truth. His main aim in life is to go back to his own people next year and start the work there. He came from Pomio in the south-west of New Britain. There are thousands of people from that area. They have yet to hear the gospel of salvation. Today, Ben is gaining the friendship of his people and many of them are waiting for the gospel. God's work is progressing very rapidly in the islands today.

The voice of evangelism is given in various ways out here, and thousands are warned and being warned. Many have taken their stand for the Lord. Today we are confronted with problems of supplying enough ministers, evangelists and teachers to care for the growing work. Slow transport and expense seems to put on brakes and slow down our onward march of progress.

Truly, "The harvest is great but the labourers are few." Pray that the Lord will send us the help that we need for the finishing of His work out here on our islands; help that will enable the few to reach out further and more quickly.

We do need your help!



## LETTERS to the EDITOR

### A Time to Capitalize

Sir,

Brother Morrison's views on the need for increased activity against drink ("Record," 23/6/69) are timely. The young people of the church as well as of the world are the targets for so many subtle inducements to drink—we may well ask, are we doing our full duty? We have good films on drink as well as on smoking and drugs and we have "Alert," but we need to reach the masses. Could not we also have up-to-date attractive leaflets on drink that could be distributed "as the leaves of autumn"—something on the lines of "Smoke Signals," available at regular intervals and cheap enough to be used freely? As Brother Morrison says, now is the time to act, now while the mounting road toll and other tragic results of drink are assuming such alarming proportions and affecting so many more people.

F. T. Tate, Whakatane, N.Z.

### Behind the Lines

Sir,

In the July 21 issue of the "Australasian Record" I notice in the section "Flash Point" on the back page, a picture which includes Pastor H. White. Beneath the photo these words appear: "Study this photo carefully."

I am glad these words were inserted because it made me do just that, and as a result I saw that right in the heart of Valencia, Spain, an English (Inglesia) speaking group of believers will be permitted to worship the "Ruler of all nations" whose kingdom knows no end and WHO truly has made this historic moment possible.

The name being erected on the building implies this and although the picture is not that clear it looks as if the second word could be CRISTIANO (Christian) when finished.

If you could get the full story on this picture I feel sure it would make very interesting reading for the receivers of the "Record."

W. P. Cook, New Zealand.

### The Middle of the Road

Sir,

I have read with interest the "Letters to the Editor" section of the "Record," and feel it is well worth reading at all

times. The article entitled "Hot Fashions" in the "Record" dated 21/7/69 was topical, and I agree with A. Heckendorf that men should revise their dress for church during the hot summer months.

For some years now the gentlemen of our congregation have not worn coats in summer. Last year, however, the youth of the church came dressed in white shirts and tie, shorts (not necessarily dark) and long socks. They all looked cool and well dressed, and my husband, being very susceptible to the heat of Australian summers (he is from Northern Ireland) and only just past the days of his youth, said he was going to wear shorts, too. I personally did not think it was out of place and told him to go ahead.

In addition to all this, the elder of the church always asks the visiting minister if he would like to remove his coat; some ministers will not do so, but most of them do, and if the minister does not wish to do so, then the elder keeps his on, too, if he is on the rostrum.

Some men do not have the legs or the figures to look well dressed in shorts, and I am sure these people know whether they want to wear them or not, but I feel certain that all men would welcome a "no coat necessary" announcement.

With regard to "dress reform," this does not mean that we should be out-dated. The ideal is to stay just that much behind the modern dress that we are not noticed. If you are too far behind, people

begin to notice you just as much as they do if you are right with it. So men with suits a decade or more old and women with frocks way below the knee are positively dowdy and to my way of thinking do not care what God or people think about them and they are certainly not going to win friends and influence people. I believe a "middle of the road" attitude is to be desired.

L. McCluskey, S.N.S.W.

### Burying the Dead on Sabbath

Sir,

I have been an Adventist now for almost twenty years but there is one thing quite commonly done in the church which puzzles me quite a lot.

I can never understand why Adventists bury their dead on the Sabbath day. Now, I know a burial service is a religious service, but the commandment does say neither "thou, . . . thy manservant, nor thy maidservant, . . . nor thy stranger that is within thy gates," is to work for you on the Sabbath.

How then can Adventists feel that they can employ funeral directors, grave diggers, and florists to work for them on God's holy day, and still keep the commandment?

I would appreciate it if you can explain this to me, as I know a lot of our people are interested in this matter, too.

(Mrs.) E. M. Harrington, N.Z.

## TEMPERANCE ALLIANCE APPEAL

### FACING THE PROBLEM OF ALCOHOL

THESE ARE DAYS of extreme tension. More delicate adjustments are necessary. Quicker reflexes are required. Higher degrees of ability are called for. Better mental and physical health is demanded. Responsibilities are heavier. Greater powers, for instance, in the atomic realm, are exercised, calling for better judgment. Yet we find more people today influencing their actions by alcohol. Even if they do not drink to excess, it is necessary to realize that the action of alcohol in small quantities is still irritant and narcotic.

The tragic fact is that alcohol begins its spoiling action on the higher centres of the brain—the same as any other anaesthetic. It always affects the judgment on the sensory side, and the reflexes on the motor side. So a man, even after a small dose of alcohol, is not his best and most efficient self. His inhibitions do not function and his reflex actions are slowed. Hence if any accidental difference of routine occurs, he is inadequate to manage it. And today, the unusual and the accidental are constantly recurring.

Hence, if you regard the cells of the body as an army, the result is that they are left without leadership or direction. The generals and officers in command are put out of action first. Some disorganization—greater or less—is bound to occur. Because of the complexity of

modern life the disorganization may be so great as to be disastrous. Our daily papers indicate to us that this **does** happen.

The Victorian Temperance Alliance has plans to face this problem. Unless people realize the extent and nature of the alcoholic problem and unless they are ready to co-operate, the problem will remain or even grow worse. A great deal can be done by united effort in warning people—especially young people—of the dangers, thus alleviating the situation. We need also to stand together and show that total abstinence is a healthy, reasonable, and scientific attitude. We need more people to loyally support the Victorian Temperance Alliance as it seeks to spread this necessary information.

—Dr. E. R. Killmier, M.B., B.S., President, Churches of Christ in Victoria and Tasmania.

### TEMPERANCE SUNDAY

There is no new argument in favour of temperance!

This may be true from an academic point of view, and yet every new child born into the world provides the Christian—and the church—with a reason for "caring."

We may be appalled at the road toll, the incidence of broken family relationships, the growing number of suicides.

We may have it on good authority that in all of these cases the use, or abuse, of alcohol plays a significant part. But if we don't really care about **people**, then we are just a lot of hypocritical gossipers.

The Victorian Temperance Alliance is primarily concerned with people—not with merely knocking the liquor interests. If we really believe in the need to bring facts out into the open; if we really want people to have every opportunity of developing their own personalities; if we really **care** for people, then we will want to assist the Victorian Temperance Alliance.

We might ask "How?" First by facing up to the challenges of "temperate living" in an often "intemperate" society, then by contributing financially to the educational programme of the Alliance.

May I encourage you to do both?

Rev. R. W. Allardice,  
President, Methodist Conference of  
Victoria and Tasmania.

## DORCAS ALWAYS PREPARED

[THE FOLLOWING ARTICLE was published in the "Daily Mercury," (July 30, 1969), Wollongong's only daily newspaper. The reporter and photographer came unsolicited to the Welfare work room, and were happy to give of their time, and space in the paper for this report.]

For ninety-nine years, Dorcas societies around the world have been working to help people in need.

The society, a group within the Seventh-day Adventist Church, is part of the larger Health and Welfare Committee.

The church was founded in 1860 at Battle Creek, America.

The Dorcas Society was formed nine years later by women of the church.

Mrs. H. Maldon, a member of the Wollongong society, said the women who started the group realized the church had to involve itself in community affairs.

Dorcas was established with the purpose of providing temporary help in any emergency. Permanent assistance was available from other sources, but immediate temporary assistance was given by Dorcas Societies.

The name Dorcas is the English equivalent of "Tabitha," who lived during the days of the apostles and spent her time working among the poor.

Societies are to be found all over the world. The Australasian Division, which includes Australia, New Zealand and islands in the Solomon Islands Protectorate and Gilbert and Ellice groups, etc., has 548 societies with 2,408 members.

Last year, freight charges of more than \$7,900 were paid on food and clothing sent to New Guinea and the islands.

A total of 69,157 people were helped last year throughout the division, and \$37,407 was spent on food and clothing.

The Wollongong society is headed by Mrs. Eve Morgan, of Woonona.

The society works in a similar way to the Smith Family and members may be called upon at any time to give assistance.

During bushfires early this year in the Wollongong area, mobile canteens were set up to provide meals for the fire fighters.

At present there are seventeen members in the Wollongong society, which was formed in 1944.

Last year they spent more than 300 hours making and packing goods to be sent to missions overseas and for relief in the Wollongong area.

Members also spent some time each month sewing and in preparing boxes of food and clothing for distribution.

A special room has been set aside at the church in Victoria Street to store the goods.

## HISTORIC PICTURE GALLERY



European workers in the Fiji Mission around Christmas, 1944. The front row (from left to right): Roy Stratford, L. V. Wilkinson (president), A. P. Dyason (principal, Fulton Missionary School), K. J. Gray; (back row) Stan Pennington, Frank Gifford, Hugh A. Dickins, A. G. Jacobson, W. G. Ferris, John Rowe (drowned in a shipping accident in Fiji). It is thought that the photo was taken by Grandpa Beard, father of Mrs. A. P. Dyason. (Photo: H. Dickins.)



A photo taken at Fulton Missionary School, Fiji, at the time of the annual committee meetings in December, 1944. From left to right (back row): H. A. Dickins, F. W. Gifford, K. J. Gray, I. R. Stratford, A. P. Dyason, S. Pennington, A. G. Jacobson, W. G. Ferris; (middle row, standing) Sister A. P. Dyason, Sister L. Wilkinson, Sister W. Ferris, Sister A. Jacobson, J. Rowe and Yvonne; (middle row, seated) Sister H. A. Dickins, Sister F. Gifford and Genia, Sister K. Gray and Jo, Sister Roy Stratford and son, Pastor L. V. Wilkinson, Sister S. Pennington, Sister (Miss) E. E. Edwards, Sister J. Rowe and Jennifer; (children seated on ground) Elwyn Ferris, Betty Joy Pennington, — Pennington, Glen and Merlyne Dyason. (Photo: H. Dickins.)

## THEY GAVE THEIR BLOOD FOR NEW GUINEA

BARBARA HERLAN

Public Relations Secretary, Carson City, Nevada

SPONSORED BY the Carson City Adventist church, U.S.A., Blood Services of Reno brought its mobile unit to Carson City for a community blood drive. Its purpose was two-fold: to help meet the continuing demand of Carson City's blood supply and to raise funds for a project being carried on by the thirty children enrolled in the Carson City church school. Mr. and Mrs. Floyd White, teachers, were project chairmen.

During worship periods the children had read "Kukukuku" by Walter Scragg, telling of our work in New Guinea. The children were particularly interested in the story of Puringa, the native missionary who has accepted Christ and who rows his boat up the Ramu River of New Guinea to reach the tribes with education and with the story of Jesus. Puringa's greatest desire is for an outboard motor, so our children decided to earn the money to purchase and send the motor to Puringa. Each child has a self-denial box, into which he places money he intended to use on himself, and each has his own way of earning additional funds. Some do ironing, cleaning, shoe-polishing, or selling useful items such as greeting cards. The 50-horsepower motor will be from Mercury Motors in Santa Ana, California, and freighted to New Guinea by the General Conference transportation division.

To be able to buy the motor by the close of school, something special was needed. It was suggested that the church sponsor a community blood bank. Arrangements were made with the director of Blood Services of Reno, W. G. Hancock, whom we happily discovered was a member of the Reno church. Arrangements were made by Mr. Hancock with a specific amount to be donated to the "missionary motor" project.

Newspapers, posters, letters, service club announcements, the local radio station (KRWL played a 15-minute tape of Mr. Hancock and Mrs. White discussing the project), and KOLO, TV station in Reno, advertised the programme and took movies of the event.

A cheque of \$322 (U.S.) was received on May 7 from Mr. Hancock, and the prisoners at the Nevada State Prison who donate blood on a regular basis have scheduled their next drawing for the motor project. We are sure the Lord will provide all the funds necessary for the purchase of the motor.

Our thanks to all who had a part in the project, and especially to Mr. Hancock and Floyd and Margie White for their part in the success of this project.

# AUSTRALASIAN DIVISION DIRECTORY CHANGES

These changes are printed to correlate with the present pattern of layout in the directory. Only churches, etc., where there are changes are listed here.

## SOUTH AUSTRALIAN CONFERENCE ADDRESSES OF CHURCHES AND TIMES OF MEETINGS

<b>COLLEGE PARK (Polish), Baliol Street, College Park.</b>	<b>DARWIN, Cavanagh Street, Darwin.</b>
Sabbath School 9.30 a.m.	Sabbath School 9.45 a.m.
Divine Service 11.00 a.m.	Divine Service 11.00 a.m.
MV Meeting 4.00 p.m.	Prayer Meeting 7.00 p.m. Wednesday
Friday evening 8.00 p.m.	

## SOUTH NEW SOUTH WALES CONFERENCE ADDRESSES OF CHURCHES AND TIMES OF MEETINGS

**OAK FLATS, Fisher Street, Oak Flats.**

Sabbath School 9.30 a.m.
Divine Service 11.00 a.m.

## TASMANIAN CONFERENCE ADDRESSES OF CHURCHES AND TIMES OF MEETINGS

<b>GLENORCHY, Main Road, Montrose, Tasmania.</b>	<b>HOBART, Cnr. Warwick Street and Watkins Avenue, Hobart.</b>
Sabbath School 9.30 a.m.	Sabbath School 9.35 a.m.
Divine Service 11.00 a.m.	Divine Service 11.00 a.m.
MV Meeting 3.00 p.m.	MV Meeting 3.00 p.m.
Prayer Meeting 7.45 p.m.	Prayer Meeting 8.00 p.m.

## VICTORIAN CONFERENCE ADDRESSES OF CHURCHES AND TIMES OF MEETINGS

<b>BURWOOD, 4 Renown Street, Bennettswood.</b>	<b>OAKLEIGH (Polish), Willgilson Court, Oakleigh.</b>
Sabbath School 9.30 a.m.	Sabbath School 9.30 a.m.
Divine Service 11.00 a.m.	Divine Service 11.00 a.m.
	MV Meeting 4.30 p.m. At Hughesdale church
<b>CITY, A.A.C. Society Hall, 2 Napier Street, Fitzroy.</b>	
Sabbath School 9.45 a.m.	
Divine Service 11.00 a.m.	
MV Meeting 2.30 p.m.	

## WEST AUSTRALIAN CONFERENCE ADDRESSES OF CHURCHES AND TIMES OF MEETINGS

<b>BELMONT, Cnr. Paterson and Fulham Streets, Kewdale.</b>	<b>ESPERANCE COMPANY, C.W.A. Hall.</b>
Sabbath School 9.30 a.m.	Sabbath School 9.30 a.m.
Divine Service 11.00 a.m.	Divine Service 11.00 a.m.
Prayer Meeting 7.30 p.m. Wednesday	
<b>BOYUP BROOK COMPANY, C.W.A. Hall, Boyup Brook.</b>	<b>FREMANTLE, Cleopatra Street, Palmyra.</b>
Sabbath School 2.30 p.m.	Sabbath School 9.30 a.m.
Divine Service 4.00 p.m.	Divine Service 11.00 a.m.
	MV Meeting 3.00 p.m.
<b>W.A. MISSIONARY COLLEGE, College Chapel, Carmel.</b>	<b>GRASS PATCH COMPANY.</b>
Sabbath School 9.30 a.m.	Sabbath School 10.00 a.m.
Divine Service 11.00 a.m.	Divine Service 11.00 a.m.
MV Meeting 2.30 p.m.	
<b>DENMARK, Mitchell Street, Denmark.</b>	<b>KATANNING, C/- Mr. N. A. Beeck, "Summerfield."</b>
Sabbath School 9.30 a.m.	Sabbath School First and Third Sabbaths. 10.30 a.m.
Divine Service 11.00 a.m.	
MV Meeting Fortnightly after church.	
Prayer Meeting 7.45 p.m. Tuesday	
<b>DONNYBROOK, Masonic Hall, Donnybrook.</b>	<b>MANJIMUP, 24 Bath Street, Manjimup.</b>
Sabbath School 10.30 a.m.	Sabbath School 9.30 a.m.
Divine Service 11.45 a.m.	Divine Service 11.00 a.m.
	MV Meeting 2.30 p.m.

**GREATER SYDNEY CONFERENCE**  
**ADDRESSES OF CHURCHES AND TIMES OF MEETINGS**

**ASHFIELD, Carlisle Street, Ashfield.**  
 Sabbath School 9.40 a.m.  
 Divine Service 11.00 a.m.  
 JMV Meeting 1.30 p.m.  
 MV Meeting 2.30 p.m.  
 Prayer Meeting 7.30 p.m. Wednesday

**CHINESE CHURCH, 14a Jersey Road, Strathfield.**  
 Sabbath School 9.45 a.m.  
 Divine Service 11.00 a.m.  
 MV Meeting 2.00 p.m.  
 Prayer Meeting 8.00 p.m. Friday

**DRUMMOYNE, Cnr. Lyons Road and Lithgow Street, Fivedock.**  
 Sabbath School 9.30 a.m.  
 Divine Service 11.00 a.m.  
 Prayer Meeting 7.30 p.m. Wednesday

**KELLYVILLE, President Road, Kellyville.**  
 Sabbath School 9.30 a.m.  
 Divine Service 11.15 a.m.  
 Prayer Meeting 7.45 p.m. Wednesday

**RYDE, William Street, Ryde.**  
 Sabbath School 9.40 a.m.  
 Divine Service 11.00 a.m.  
 MV Meeting 2.30 p.m.  
 Prayer Meeting 7.30 p.m. Wednesday

**WARRIMOO, Terrymont Street, Warrimoo.**  
 Sabbath School 9.40 a.m.  
 Divine Service 11.00 a.m.  
 JMV Meeting 2.30 p.m.  
 Prayer Meeting 7.30 p.m. Tuesday

**YUGOSLAV, 115 Blaxcell Street, Granville.**  
 Sabbath School 9.45 a.m.  
 Divine Service 11.00 a.m.  
 MV Meeting 4.30 p.m. (Or one hour before sunset)

**NORTH NEW SOUTH WALES CONFERENCE**  
**ADDRESSES OF CHURCHES AND TIMES OF MEETINGS**

**ARMIDALE, Cnr. Douglas and Erskine Streets, ARMIDALE.**  
 Sabbath School 10.00 a.m.  
 Divine Service 11.15 a.m.  
 JMV Meeting 2.45 p.m.  
 MV Meeting 2.45 p.m.  
 Prayer Meeting 7.45 p.m.

**BINGARA COMPANY, Home of R. J. Morris, Hill Street, Bingara.**  
 Sabbath School 10.00 a.m.  
 Divine Service 2.30 p.m. (2nd Sabbath in month)

**CASINO, 140 Centre Street, Casino.**  
 Sabbath School 9.45 a.m.  
 Divine Service 11.15 a.m.

**COLLEGE, Avondale College, Cooranbong.**  
 Sabbath School 9.30 a.m.  
 Divine Service 11.00 a.m.  
 JMV Meeting 2.30 p.m.  
 MV Meeting 4.00 p.m.  
 Prayer Meeting (In private homes)

**COONABARABRAN COMPANY, C/- Mr. Alan Curnuck, "Willow Springs," River Road, Coonabarabran.**  
 Sabbath School 2.30 p.m.  
 Divine Service 3.30 p.m.

**INVERELL, 50 Glen Innes Road, Inverell.**  
 Sabbath School 10.00 a.m.  
 Divine Service 11.30 a.m.  
 MV Meeting 3.00 p.m.  
 JMV Meeting 3.00 p.m.  
 Prayer Meeting 7.30 p.m. Wednesday

**LISMORE, 44 Uralba Street, Lismore**  
 Sabbath School 9.30 a.m.  
 Divine Service 11.00 a.m.  
 MV Meeting 1.30 p.m.  
 JMV Meeting 1.30 p.m.  
 Prayer Meeting 7.30 p.m. Wednesday

**LIGHTNING RIDGE COMPANY, S.D.A. Church, Lightning Ridge, N.S.W.**  
 Sabbath School 9.30 a.m.  
 Divine Service 11.00 a.m.

**MIRRIWINNI GARDENS COMPANY, "Mirriwinni Gardens," Five Day Creek, via Kempsey.**  
 Sabbath School 9.30 a.m.  
 Divine Service 11.00 a.m.  
 MV Meeting 3.00 p.m.

**MOREE, Cnr. Baló and Anne Streets, Moree.**  
 Sabbath School 10.00 a.m.  
 Divine Service 11.30 a.m.  
 JMV Meeting 2.00 p.m.

**NELSONS BAY COMPANY, C/- Mr. P. Marshall, Government Road, Shoal Bay.**  
 Sabbath School 10.00 a.m.  
 Divine Service 11.15 a.m.

**PORT MACQUARIE, Horton Street, Port Macquarie.**  
 Sabbath School 9.30 a.m.  
 Divine Service 11.00 a.m.  
 JMV Meeting 2.45 p.m.  
 Prayer Meeting 7.30 p.m. Wednesday

**QUIRINDI, Henry Street, Quirindi.**  
 Sabbath School 10.00 a.m.  
 Divine Service 11.15 a.m.  
 Prayer Meeting 7.15 p.m. Wednesday

**TAMWORTH, Diane Street, South Tamworth.**  
 Sabbath School 9.30 a.m.  
 Divine Service 11.00 a.m.  
 MV Meeting 2.30 p.m.  
 Prayer Meeting 7.30 p.m.

**TWEED HEADS, 21 Florence Street, Tweed Heads.**  
 Sabbath School 9.45 a.m.  
 Divine Service 11.00 a.m.

**WAUCHOPE, 75 Cameron Street, Wauchope.**  
 Divine Service 9.30 a.m.  
 Sabbath School 11.00 a.m.

**WOY WOY, Blackwall Road, Woy Woy.**  
 Sabbath School 9.45 a.m.  
 Divine Service 11.15 a.m.  
 JMV Meeting 2.30 p.m.  
 Prayer Meeting 7.00 p.m. Wednesday (Private homes)

**A HELPING HAND**

C. L. MAGEE

There's joy and satisfaction  
 As we travel down life's road  
 In feeling we have helped someone  
 To lift a heavy load.

Just to know that as we've journeyed,  
 We have lent a helping hand  
 To one who found the going hard,  
 Or was too weak to stand.

Perhaps 'twas only just a word  
 That brightened up the day  
 And brought new hope to one downcast,  
 And cheered him on his way.

Or maybe it was but a smile  
 As we were passing by,  
 That rent the dark'ning clouds and  
 showed  
 The rainbow in their sky.

We cannot all be born to fame,  
 Nor riches have to give,  
 But each can play his little part  
 And help another live.

And when we reach the long trail's end,  
 And lay our trophies down,  
 What joy 'twill be if we have helped  
 Another win a crown.

**MALEKULA—Home of the Big Nambus**

(Continued from page 9)

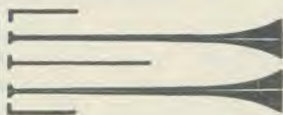
things that Adventists believe. The more he learned, the more he liked, and he is now a baptized member.

**Port Stanley**

Down the coast a little there is a fine big harbour called Port Stanley. Here we have the Adventist district school for the island of Malekula. This school takes students when they have finished with the village church schools. There are seventy-four students there now, well housed in comparatively new dormitories, but going to classes in a building which was built about twenty-four years ago out of what were then old, used materials from the wartime occupation forces. It has been painted to preserve its appearance, but we know what is underneath the paint.

Our little mission ship "Kasi" was anchored here earlier this year when a hurricane blew up in all its fury. The quiet bay was lashed into a furious storm, and waves heaved and rolled savagely. Eventually they heaved with such might that the ship was picked up and the anchor dragged until the ship was dumped bodily on top of some mangrove roots. Because it landed on such a soft bed, the damage to the ship was relatively light, and we believe that Providence saved the ship from a much worse fate on a jagged shelf of coral. The shore in this place is littered with such jagged rocks that if the ship were "dumped" onto one heavily, it would hole the hull. God is so good to us, in so many practical ways.

**TILL HE COMES**



**GRIFFIN.** Sister I. Griffin closed her eyes for her last earthly sleep in the West Gippsland Hospital on July 11, 1969, at the age of sixty-nine. Baptized about twenty-eight years ago, she loved the message, and witnessed to all. The last few months of her life were spent in Warragul, Victoria, where she was loved by many. Following services at the funeral parlour and the graveside conducted by the writer, she was laid to rest in the Footscray cemetery to await the call of her Saviour. **W. J. Cole.**

**HANN.** Sadness overshadowed the home of Brother and Sister John Hann of the Mount Gambier church, South Australia, on May 15, 1969, at the unexpected loss of their newly born and only daughter, Andrea Margaret, aged only two days. The little one was laid to rest in the Mount Gambier garden cemetery to await the call of the Life-giver. The parents take comfort in the blessed hope of the soon return of our great God and Saviour Jesus Christ, who will abolish for ever that which spells death and uncertainty. **L. J. Laws.**

**JONES.** June Jones was born at Quirindi in April, 1943, and passed quietly to her rest at the early age of twenty-six years. At the time of her decease she was ministering to the sick as a nursing sister at the Edith Carrill Hospital, Summer Hill, Sydney. June was the youngest daughter of Brother Samuel Jones of Toronto, New South Wales, and the sister of Norma (Mrs. Nelson), Enid (Mrs. McCaig), Kerin (of Orange) and Jim (of Goroka, New Guinea). When she was seventeen, June surrendered her heart to Jesus and dedicated her life to the noble calling of nursing. She completed her training at Cessnock and Paddington. She served for a time as a missionary nurse in New Guinea. She now rests in Jesus. Her life's work here has ended, but we all look forward to the grand and blessed reunion when Jesus comes. We laid her to rest by the side of her mother in the Toronto cemetery on Friday morning, July 25. "Behold, I come quickly." Rev. 22: 7. **R. Thrift.**

**WALKER.** There was not much life vouchsafed to Ian Henry Walker, but what was given him, he lived richly and profitably. He had lived only twenty years when death called suddenly on June 10, 1969, at the Avondale College, New South Wales. Sorrow was tempered by gratitude for his Christian witness as we laid him to rest in the presence of his parents and his brother. "He being dead yet speaketh" till the Master he served so faithfully calls him from the grave. **A. L. Hefren.**

★ ★ ★

The treasurer of the South Australian Conference wishes to acknowledge the receipt of \$80 paid in as anonymous tithe.

**REMINDER: COMMONWEALTH SCHOLARSHIPS AT AVONDALE COLLEGE**

● **COMMONWEALTH TECHNICAL SCHOLARSHIPS APPLY TO THE QUALITY CONTROL TECHNICIAN COURSE AND THE LABORATORY TECHNICIAN COURSE.**

Applications close in most states on September 30. Four years or more of high school are required for entry to these courses.

● **COMMONWEALTH ADVANCED EDUCATION SCHOLARSHIPS FOR THE SCIENCE DIPLOMA COURSE (leading to the London B.Sc.), THE APPLIED SCIENCE DIPLOMA COURSE AND THE DIPLOMA IN THE COMMERCE COURSE.**

Applications close on September 30. It is now necessary to nominate the courses of your choice in the application.

● **COMMONWEALTH UNIVERSITY SCHOLARSHIPS** are available for the first year of the course in medicine of the University of New South Wales conducted at Avondale.

Closing date: September 30.

**FOR FURTHER INFORMATION** about courses or scholarships, please write to The Registrar, Avondale College, Cooranbong, N.S.W. 2265

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**FOR SALE.** One bedroom cottage, electric stove, h.w.s., outside study; handy bus, shops and church, 1 mile from college. Nice block for garden. Furnished or unfurnished. Reasonable price. Reply R. Tickle, Morisset Road, Cooranbong, N.S.W. 2265

**FOR SALE.** Quality fruit and vegetables. Cheapest in Sydney. Largest "family market" in Australia. No rubbish sold. Closed Saturday, but open week days and Sundays, wholesale to public and shops. Dundas Markets P/L, Adeline Street, Rydalmere. 2116. Phone 638 1112.

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**DR. AND MRS. K. J. DUFF AND CHILD**

Australians may remember Kenneth J. Duff and his wife, Molly (nee Loane), who were part of our Australian community a few years ago. Ken is the son of Brother and Sister I. F. Duff, formerly of Brisbane, Queensland, but now of Las Vegas, Nevada, and Molly is the daughter of Sister Enid Loane of Nundah, Brisbane, and the late Brother G. Loane. Their little daughter's name is Amanda (or Mandy to friends).

Dr. Duff gained his bachelor's and master's degrees at Queensland University and taught for two years at Avondale College. They decided on further studies and went to America five years ago and entered the University of California. Ken graduated with his Doctor of Philosophy degree in solid state physics in April this year and is at present working for the Ford Motor Company at their scientific laboratories in Dearborn, Michigan.

They recently, we are told, made contact with another Australian family that have just gone to America (to Columbus, Ohio), Drs. Dennis and Val Mee Lee.



**SCOTT-KING.** Kenneth Scott and Carolyn King were a radiantly happy couple as they stood together to exchange their marriage vows in the Launceston, Tasmania, Seventh-day Adventist church on Monday, June 23, 1969. Many relatives and friends were gathered to wish them well as they linked their lives in a partnership sanctioned and blessed by a loving heavenly Father. Ken and Carolyn will set up home in the city of Melbourne, and our prayers and good wishes go with them, believing that having led them so far, God will continually bless them in days to come. **A. D. Pietz.**

## NORTH QUEENSLAND CONFERENCE ADDRESSES OF CHURCHES AND TIMES OF MEETINGS

<b>MOUNT ISA, no fixed place of meeting. Minister's home, 1 Aster Street, Mount Isa.</b>		<b>SEAFORTH, Springcliff, via Mackay.</b>	
Sabbath School	9.30 a.m.	Sabbath School	9.30 a.m.
Divine Service	11.00 a.m.	Divine Service	11.00 a.m.
MV Meeting	2.00 p.m.	MV Meeting	2.30 p.m.
Prayer Meeting	7.30 p.m.	Prayer Meeting	7.30 p.m.

## SOUTH QUEENSLAND CONFERENCE ADDRESSES OF CHURCHES AND TIMES OF MEETINGS

<b>ALBION, 57 McLennan Street, Albion.</b>		<b>HARRISVILLE (Cross Railway Line).</b>	
Sabbath School	9.30 a.m.	Sabbath School	10.00 a.m.
Divine Service	11.00 a.m.	Divine Service	11.30 a.m.
MV Meeting	2.00 p.m.		
Prayer Meeting	7.30 p.m.	Wednesday	
<b>ASPLEY, 1422 Gympie Road, Aspley.</b>		<b>HERVEY BAY, Church Hall, 42 Torquay Road, Scarness.</b>	
Sabbath School	9.30 a.m.	Sabbath School	9.30 a.m.
Divine Service	11.00 a.m.	Divine Service	11.00 a.m.
MV Meeting	2.30 p.m.		
Prayer Meeting	7.30 p.m.	Wednesday	
<b>BILOELA, Cnr. Bell and Prarie Streets, Biloeila.</b>		<b>MONTO, Main Road, Mulgildie.</b>	
Sabbath School	9.45 a.m.	Sabbath School	10.00 a.m.
Divine Service	11.00 a.m.	Divine Service	11.30 a.m.
MV Meeting	1.30 p.m.		
<b>BURLEIGH HEADS, R.S.L. Hall, Palm Beach.</b>		<b>MOUNT GRAVATT, Gordon Parade, Mount Gravatt.</b>	
Sabbath School	9.30 a.m.	Sabbath School	9.30 a.m.
Divine Service	11.00 a.m.	Divine Service	11.00 a.m.
		MV Meeting	2.45 p.m.
		Prayer Meeting	7.30 p.m.
		Wednesday	
<b>CENTRAL, Cnr. Eagle Terrace and Quay Street, Brisbane.</b>		<b>MURGON, Murgon.</b>	
Sabbath School	9.30 a.m.	Sabbath School	9.45 a.m.
Divine Service	11.00 a.m.	Divine Service	11.00 a.m.
MV Meeting	2.15 p.m.	MV Meeting	1.45 p.m.
Prayer Meeting	7.30 p.m.		
		Wednesday	
<b>CHINCHILLA, Glasson Street, Chinchilla.</b>		<b>PETRIE, Kallangur Hall, Kallangur.</b>	
Sabbath School	1.00 p.m.	Sabbath School	9.30 a.m.
Divine Service	2.00 p.m.	Divine Service	11.00 a.m.
Prayer Meeting	7.30 p.m. (1st Wed. each month.)		
<b>DALBY, Cnr. Wood and Jimbour Streets, Dalby.</b>		<b>REDCLIFFE, Cnr. Sydney and John Streets, Redcliffe.</b>	
Sabbath School	9.30 a.m.	Sabbath School	9.30 a.m.
Divine Service	11.00 a.m.	Divine Service	11.00 a.m.
JMV Meeting	2.15 p.m.	MV Meeting	3.00 p.m.
Prayer Meeting	7.30 p.m.	Prayer Meeting	7.30 p.m.
		Wednesday	
<b>GATTON, Cnr. Peters and Feldham Streets, Gatton.</b>		<b>ROCKHAMPTON, Musgrave Street, North Rockhampton.</b>	
Sabbath School	9.45 a.m.	Sabbath School	9.30 a.m.
Divine Service	11.15 a.m.	Divine Service	11.00 a.m.
		MV Meeting	2.15 p.m.
		Prayer Meeting	7.30 p.m.
		Wednesday	
<b>GLADSTONE, C.S.W. Hall.</b>		<b>SOUTHPORT, Nerang Street, Southport.</b>	
Sabbath School	9.00 a.m.	Sabbath School	9.25 a.m.
Divine Service	10.30 a.m.	Divine Service	11.00 a.m.
JMV Meeting (56 Scenery St.)	2.15 p.m.	MV Meeting	2.00 p.m.
Prayer Meeting (56 Scenery St.)	7.30 p.m.	Prayer Meeting	7.30 p.m.
		Wednesday	
<b>GYMPIE, 14 Lady Mary Terrace, Gympie.</b>		<b>YANDINA, Stevens Street, Yandina.</b>	
Sabbath School	9.30 a.m.	Sabbath School	9.30 a.m.
Divine Service	11.00 a.m.	Divine Service	11.00 a.m.
MV Meeting	2.15 p.m.	MV Meeting	1.00 p.m.
Prayer Meeting	7.30 p.m.		
		Wednesday	
<b>OAMARU, 278 Thames Street, Oamaru.</b>		<b>YEPPON, Braithwaite Street, Yeppon.</b>	
Sabbath School	9.45 a.m.	Sabbath School	9.30 a.m.
Divine Service	11.00 a.m.	Divine Service	11.00 a.m.
		Wednesday	
<b>SOUTH NEW ZEALAND CONFERENCE ADDRESSES OF CHURCHES AND TIMES OF MEETINGS</b>		<b>YUGOSLAV, Conference Office, 19 Eagle Terrace, Brisbane.</b>	
Sabbath School	9.45 a.m.	Sabbath School	9.30 a.m.
Divine Service	11.00 a.m.	Divine Service	11.00 a.m.
		Wednesday	

LET US ATTEND TO YOUR TYRE PROBLEMS. "City Rubber Co. Pty. Ltd.," Cr. Merivale and Russell Streets, South Brisbane. For NEW TYRES, RETREADS, BATTERIES, phone 41 1191.

**MATRON WANTED.** Matron and Sister for modern thirty-two-bed Convalescent Home, beach area, Sydney. Please apply stating experience to "ABC," C/- 148 Fox Valley Road, Wahroonga, N.S.W. 2076

**SPECIAL OFFER.** Copies of the August "Space-Age" "Signs of the Times" available for missionary or evangelistic work. Six cents each. Boxes of 250 at five cents each, freight free to Book and Bible Houses. Other recent issues also available.

## AUSTRALASIAN RECORD

and Advent World Survey

*Official Organ of the*  
**AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS**

Editor - - - - - R. H. PARR  
Associate Editor - - - F. T. MABERLY  
Office Secretary - - - OREL HOSKEN  
Wahroonga Representative  
WENDY BLANK

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148 Fox Valley Road, Wahroonga, N.S.W. 2076

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Advertisements approved by the editor will be inserted at the following rates:

First 25 words .... \$2  
Each additional 5 words .... 10 cents

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

**FLASH POINT . . .**

- ✧ Pastor and Mrs. W. L. Pascoe of the General Conference will be visiting Australia on their three months' leave of absence early in 1970.
- ✧ Brother and Sister D. Lundstrom and their two children left Sydney on July 23 to return to Ambunti in the Sepik District of the Coral Sea Union Mission following their furlough. Brother Lundstrom gathered much information and technical knowledge on ship building while on furlough and will construct a special shallow-draft houseboat for our medical work along the Sepik River.
- ✧ Pastor and Mrs. N. W. Palmer have accepted a call to Sonoma College near Rabaul, New Guinea, where he will serve as Bible teacher.
- ✧ A new thirty-minute film to be screened at the forthcoming General Conference Session is being produced for the Australasian Division by Brother E. W. Were. The film is to be entitled "Southern Aurora—Beams of Advent Splendour in the South Pacific." A few months ago Brother Were completed a film covering the Southern Asia Division, and prior to the session will make a film for the South American Division.
- ✧ Brother F. W. Butler has been appointed to serve as Building Supervisor and carpenter at the Australasian Division headquarters in Wahroonga.
- ✧ Miss Barbara Charlton of Launceston, Tasmania, has accepted an appointment to serve as office secretary at the headquarters office of the Bismarck-Solomons Union Mission in Rabaul, New Guinea.
- ✧ Doctor S. A. Farag and family are returning to the United States in September for a well earned furlough. Dr. Farag served for several years in the mission field and for the last two years has been Medical secretary of the Australasian Division.
- ✧ Third year students at the Sydney Kindergarten Teachers' Training College include in their course a subject known as "The Teacher in Society." This course deals with the history, beliefs, and activities of various religious bodies, in order to prepare the teachers now in their last year of training for better and more sympathetic contact with mothers of the young children they will teach in the future. Dr. E. E. White, the division Education secretary, spoke to the thirty members of this class and had a lively discussion period on the History, Teachings and Outreach of the Seventh-day Adventist Church. An invitation was extended to repeat the programme next year for the students now in their second year.
- ✧ Dr. L. P. Strange, whose period of service at the Sydney Sanitarium and Hospital as a gynæcologist and obstetrician has been greatly appreciated, left for the United States of America with his wife and family in August.
- ✧ Brother W. J. Booker, a trained nurse at present living in Melbourne, has been invited to connect with the staff of the Togoba Hansenide Colony in the Coral Sea Union Mission, commencing 1970. Sister Booker was formerly Miss Margaret Gorry.
- ✧ Pastor and Mrs. A. G. Stewart of Wahroonga left Sydney by air on July 29 for three weeks in Fiji, where they attended the twentieth anniversary of the opening of Fulton Missionary College.
- ✧ Pastor Rex Tindall, at present assistant Bible teacher at Sonoma College, Rabaul, has been appointed a departmental secretary for the Bismarck-Solomons Union Mission and will serve as the Lay Activities, Sabbath School, Radio-Television, Medical and Publishing departments secretary in the headquarters office in Rabaul. Pastor Tindall will replace Pastor L. N. Hawkes who is returning permanently to the homeland at the end of this year.
- ✧ "Avondale News," a neat little publication of the Public Relations Department of Avondale College, has come up with a few interesting statistics which you may not have known. Without so much as a "by your leave" we are passing these on, hoping the editor of the splendid little journal won't mind. Avondale's enrolment was 566 at March 31, of whom 246 young men lived in Watson Hall, 186 ladies lived in the various young ladies' halls, and 107 students were outdoor, of whom forty-seven were single and sixty were married. There were nine students' wives and eight faculty members also enrolled in classes.
- ✧ Still in Avondale, we find that the greatest number of students (90) come from North New South Wales Conference, with Victoria second with sixty-nine students. (North New South Wales has the advantage, probably, because of the number of outdoor students?) However, the conference with the best ratio of students to church members was North Queensland with one student enrolled for every sixty church members. North New South Wales follows with one student for every sixty-one church members, then, in order, West Australia (1: 69), South Australia (1: 74), South New South Wales (1: 76), South New Zealand (1: 77), South Queensland (1: 83), Victoria (1: 85), Greater Sydney (1: 88), North New Zealand (1: 127) and Tasmania (1: 160).
- ✧ There are thirty students from outside of this division. They come from the Far Eastern Division (13 students), Northern European Division (10), North American Division (6), and Southern Asia Division (1). The best represented country is Malaysia, with ten students.
- ✧ The average age of the students is 22.8 years for men and 19.7 years for women. Outdoor men tend to be the oldest age group (26.8 years average), while the youngest average age is found among the outdoor women (19.1 years). The average age for first year men is 21.1 years; that of the first year women is 19.0 years.
- ✧ Perhaps the upgrading of the college is best seen in the qualifications of its staff. In 1949 there were the following: one Ph.D., one M.A., eight with Bachelor's degrees. In 1969 there were eight Ph.Ds., ten M.As., ten Bachelor's degrees.
- ✧ "Father of the Faculty" is surely Brother George Currow who graduated from the college in 1922. He has served continuously in the teaching service of the organized work since that time, thirty-one years having been spent at Avondale as a member of the college staff and/or faculty.
- ✧ "Finally, brethren, . . ." (from Mrs. E. Culley): The best way to preserve your face value is to put your NOES in the right place.