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AND ADVENT WORLD SURVEY

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TESTIMONY COUNTDOWN *in Australia*

★ D. A. DELAFIELD

WILL THE LAST be the best?

Australia is the last of the continents I shall visit as a representative of the Ellen G. White Estate Board. Ellen G. White, God's messenger to the remnant, was for nine years a resident of Australia.

I have never felt keener anticipation prior to any overseas trip, and I have the confidence that I shall find the realization even more satisfying.

I know that I am just as thrilled, even more so, perhaps, as any Australian ever felt about the prospects of a trip to the U.S.A. Why is this? The answer is that Australia has a good reputation in America. This is true in a general sense. More specifically, the Australian Adventist Church has a reputation for its solid Adventist viewpoint on matters of doctrine and church standards. The Spirit of Prophecy is highly regarded among our people here, and I think of myself as flying down to the Australasian Division, not to argue a viewpoint, but to share the blessings of a precious faith.

It will be a great joy to me to visit the fabulous mission fields of Australasia as well as the continental homeland, and I hope this will not be my last trip. One feature of the work of God I shall stress will be the successful Testimony Countdown programme—a study plan for acquainting our people with testimonies written by Sister White.

Most of you, I am sure, have read in the "Review" about the experimental Takoma Park programme—a sort of pilot run conducted in the headquarters church in Takoma Park, which, by the way, was filled every Wednesday night for ten consecutive meetings. Fifteen to sixteen hundred Adventists were in regular attendance. Over 450 sets of the "Testimonies" were sold. There were traffic jams—people trying to get to prayer meeting on time to obtain a seat—this was the actual situation! It was a miraculous encounter with Providence. God, we found, was trying to say something to us. He was trying to tell us that these "Testimonies for the Church" were written to meet the needs of our people in the 1970s as well as years ago.

At Andrews University, Berrien Springs, Michigan, 1,500 to 1,800 Adventists meet on Wednesday nights on a currently operating class including scores of university students. Dean Murdoch of the Seminary is the teacher, assisted by the members of the faculty.

At Keene, Texas, home of Southwestern College, 800 believers attend every Wednesday night, many of them students.

At Hinsdale, Illinois, an Adventist medical centre, 500 to 600 meet regularly for the mid-week meeting. There is a revival spirit in all of these services.

Hundreds of smaller churches are operating the programme. Prayer meeting attendances have shot up everywhere, 200 to 1,000 per cent. God is blessing, and there is an outpouring of the Holy Spirit.

It is hoped that the Testimony Countdown programme in Australia will now get off to a fine start—using the three-volume set, "Testimony Treasures," in most of our churches in the division.

I hope that while I am in the Australasian Division visiting camp meetings, workers' gatherings and local churches, that I shall be able to give help in organizing and promoting the Testimony Countdown emphasis everywhere.

In the Wahoonga church in February, 1970, a ten-day Testimony Countdown meeting is planned. All the churches in the Greater Sydney area will be involved. It is my hope that at least 2,000 will attend regularly. This will be an Australian first! No Seventh-day Adventist church on earth has ever run a Testimony Countdown programme ten consecutive nights. Usually it takes ten weeks!

So the best may come last. I believe it will. It will be a great experience to adventure together in the study of the inspired Spirit of Prophecy counsels while I am in the Australasian Division, December, 1969, to March 1, 1970. Let us pray for each other.



A Testimony Countdown class in session during an experimental programme conducted at the General Conference church in Takoma Park, U.S.A.

The Bible and the Writings of Ellen G. White

IN HIS BOOK, "The Fruitage of Spiritual Gifts," page 61, L. H. Christian, Adventist leader, wrote:

"It is quite generally understood among Christian people today that Seventh-day Adventists . . . regard the visions of Mrs. White as having been given by the Spirit of God. However, the reasons why we believe in . . . the visions of Mrs. White, are sometimes misunderstood. Some still seem to think that Adventists accept the 'Testimonies' as a new Bible or as an addition to the Bible, though nothing could be farther from the truth. We accept the Holy Scriptures in full as divinely inspired and containing all the truth of God that is needed to make us wise unto salvation."

The author of the statement above was a contemporary of Ellen G. White and a long-time church executive. His assertion that "we accept the Holy Scriptures in full as divinely inspired and containing all the truth of God that is needed to make us wise unto salvation" is set forth in substance by Mrs. White as follows in her "Testimonies for the Church," Vol. 5, pages 664, 665:

"I took the precious Bible and surrounded it with the several 'Testimonies for the Church,' given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, given for other cases situated similarly to themselves. God has been pleased to give you line upon line and precept upon precept. But there are not many of you that really know what is contained in the 'Testimonies.' **You are not familiar with the Scriptures. If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the 'Testimonies.'** It is because you have neglected to acquaint yourselves with God's inspired Book that **He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.**" (Emphasis supplied.)

The Seventh-day Adventist Church is founded on the Holy Scriptures. Indeed, there are many local congregations in foreign lands where Ellen G. White's writings are not available, as they have not been translated thus far because of a lack of funds. Yet these churches are full-fledged Seventh-day Adventist churches. Surely this is evidence that the denomination is built upon the platform of Bible teaching.

★ D. A. DELAFIELD



Pastor D. A. Delafield

"The Holy Scriptures," said Mrs. White, "are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."—"The Great Controversy," page vii.

The Bible the Rule of Faith

James White, Mrs. White's husband and one of the leading pioneers of the church, early stated the Adventist position on the Bible as the rule of faith and cited the gifts of the Spirit as God's corrective measure to bring God's sheep back to the fold.

"The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is 'thoroughly furnished unto all good works.' If every member of the church of Christ was holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think, they would be able to learn their whole duty in 'all good works.' Thus 'the man of God may be perfect.' But as the reverse exists, and ever has existed, God in much

mercy has pitied the weakness of His people, and has set the gifts in the gospel church to correct our errors, and to lead us to His Living Word. Paul says that they are for the 'perfecting of the saints,' 'till we all come in the unity of the faith.'—The extreme necessity of the church in its imperfect state is God's opportunity to manifest the gifts of the Spirit."

James White continued:

"The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the foundation of wisdom, from which to learn duty and 'all good works.' But if a portion of the church err from the truths of the Bible, and become weak, and sickly, and the flock become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive, and heal the erring, we should let Him work. Yea more, we should pray for Him to work and plead earnestly that He would work by the Spirit's power and bring the scattered sheep to His fold."—"Review and Herald," April 21, 1851.

Mrs. White and the Bible

Referring to her writings and to the gift that she exercised, Mrs. White declared that "the testimonies of the Spirit of God are given to **direct men to His Word.**"—"Selected Messages," Book 1, page 46. (Emphasis supplied.)

Again she wrote about the relationship of her books to the Bible, "The Word of God abounds in general principles for the formation of correct habits of living, and **the testimonies, general and personal, have been calculated to call their attention more especially to these principles.**"—"Testimonies," Vol. 5, pages 663, 664. (Emphasis supplied.)

Mrs. White championed the Scriptures as the final court of appeal in all doctrinal questions. She remonstrated with those who suggested that her writings were an addition to the Bible. She held the Bible to be the Word of God. She said: "I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible."—"Selected Messages," Book 1, page 17.

To a few who criticized the Word of God and questioned its validity she wrote:

"Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost. . . .

"We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes."—Id., page 18.

Mrs. White's writings are like a microscope focused upon the open Book of God. They are not intended to change the Word, but to magnify it and reveal new beauties which the mortal eye, unaided, could never see.

The Ellen G. White books have been likened also to a telescope which greatly enlarges the vision of God's plans as revealed in His Word. A telescope does not put more stars in the sky, but merely helps us see more clearly those that are already there.

Bible Supreme Authority

Pastor G. I. Butler, president of the General Conference for twelve years while Mrs. White was living, correctly expressed the faith of Adventists:

"Instead of our setting up these visions above and outside the Scriptures as another rule of authority, . . . we claim that none can really take the Bible and fairly apply its teachings without accepting these visions as from God. The Bible is the supreme authority in deciding this as well as other questions. When it tells us to 'try the spirits,' to 'prove all things,' and 'hold fast that which is good,' it is our duty to do this. We find by so doing that these visions harmonize perfectly with the Scriptures." — "Review and Herald," June 9, 1874, page 202.

The argument has been made that "the Bible is enough for me; I don't need anything else." It is true that the Bible contains the truth of God. But ponder the Bible teaching concerning the prophetic gift in the church in the last days. (Revelation 12:17; 19:10.) Those who stand on the Bible and the Bible alone, are bound to receive the Bible teaching on spiritual gifts, including the gift of prophecy in the remnant church.

One does not discard the Bible when he endorses the visions of Ellen White. In accepting the visions he obeys the Bible. But to reject the Spirit of Prophecy is to refuse to accept the provisions that God has made for the comfort and correction of His people. See 1 Corinthians 1:4-9.

A Greater and a Lesser Light

Adventists hold that the Bible stands as the greater light; the Spirit of Prophecy writings as the lesser light. "Little heed is given to the Bible," wrote Ellen White, "and the Lord has given a lesser light to lead men and women to the greater light." ("Colporteur Ministry," page 125.) But how can a lesser light lead to a greater light?

Suppose that you are vacationing in the northern woods. You are stopping at a tourist lodge hidden away among the trees. One day at noon you decide to hike into the forest. For hours you walk through the lovely cathedral of green spires. Suddenly you recognize that the sun is setting, and you are abruptly brought out of your reverie with the terrifying thought that you are lost. You try to retrace your steps, but cannot. Darkness comes, and you are alone in the great forest.

You think of how good it would be to look upon the many lights shining from the rooms of that distant lodge. But how to get back? You pray for guidance and help. Soon you see a bobbing light in the distance. You are aware that a traveller is coming. You shout for help, and there is a welcoming response. You make your way toward the light. You find it comes from a trapper travelling in the direction of the lodge. He holds a lantern. You ask him if he will guide you back to the resort by the glow of that little light. "Of course," he says. So you make your way back to the light that shines in the lodge, led by the lesser light of the trapper's lantern.

The Spirit of Prophecy, the lesser light, always leads back to the greater light of the Bible, never away from it. Mrs. White, God's modern messenger, was one light. The Bible was written by some forty writers. In the Scriptures we have many prophets, many lights, certainly a greater light in all. But the Spirit that spoke through Mrs. White spoke in the Bible prophets. Does not God work in harmony with Himself? Does not each of His inspired messengers support the work of the other?

"In ancient times," said Mrs. White, "God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when

God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue."—"Testimonies," Vol. 5, page 661.

Let Pastor L. H. Christian summarize the Adventist position:

"The relation of the Spirit of Prophecy to the Holy Scriptures is not a theory but a long and blessed experience with Adventists. The 'Testimonies' never lead away from the Bible. We are known as a church of Bible students. It is a matter of record that our foreign missionaries sell and use more Bibles than do the missionaries of any other church. We do not understand that the gifts spoken of in the Scriptures were in any way to supersede the Bible. The work and the office of the Spirit of God in the church, that is, the manifestation of spiritual gifts, does not do away with the Word of God. The gifts lead to the Word and build on the Word. We believe, however, that the Scriptures teach that the gifts of the Spirit were not merely for the apostolic church but were to be found among God's people to the end of time, and especially in the remnant church at the close of time. These gifts are not given primarily for sinners. They are bestowed upon the church to build up, preserve, and guide the people of the Lord."—"The Fruitage of Spiritual Gifts," pages 62, 63.

GOOD NEWS from Chapel Records

FERNON D. RETZER

Associate Secretary, General Conference
Sabbath School Department

"CHAPEL RECORDS," according to a communication from the manager, C. S. Wallace, has now released forty records in a series titled, "The Bible in Living Sound." This series covers the Bible stories of the Old Testament. In this series the Bible acquires new appeal for children once they hear its stories dramatized in this unique way. Each record creates an on-the-scene atmosphere complete with music and sound effects. You hear all the stories from creation through the gradual rebuilding of ancient Israel. Each record of "The Bible in Living Sound" contains six complete episodes of approximately six minutes in length. These records can be used in the home and thus occupy some of the children's leisure with these character-building stories, and thus offset much of the violence they see on television, in newspapers and magazines. These are stories that build life. "The Bible in Living Sound" can also contribute many happy hours to family worship.

These records can also be used in the pre-session period of the Sabbath school,

Children will enjoy coming early and listening to these special stories from the Bible. They can be used in child evangelism for non-Adventists. Neighbourhood Bible clubs could find a real help in their pre-session activities, or make a Bible story more vivid when a particular Bible story is scheduled for that week. Children can also become evangelists as they invite friends home to hear their favourite records. Youngsters develop keen interest in such group participation and opportunities open for neighbourhood Bible studies. We feel that these records can make a tremendous contribution to our child evangelism programme.

Records on the Life of Christ

"Chapel Records" is also working on a set of twenty records on the life of Christ, and material for sixteen records on the life of Paul is being researched from the Bible and the Spirit of Prophecy.

At the present time, "Chapel Records" is preparing some workbooks on the primary-age level to go along with these

(Concluded on page 7)



A Word from the General Conference President

Messages from the Family

Dear Friends Around the World:

Early last spring Mrs. Pierson and I spent a week at the beautiful, quiet, and isolated Potomac Conference Youth Camp at Hidden Valley in southern Virginia. The camping season had not yet begun. It was refreshing to be away from the hustle and bustle and air pollution of the cities for a few days of relaxation.

One day I spent several hours enjoying a few hundred Christmas cards and scores of birthday cards I had not had opportunity to read before. Spring is rather late for year-end season's greetings and January birthday cards, but I was out of the country at Christmas time (as usual), so Mrs. Pierson kept them all, pending just such an opportunity as the day of quiet in Virginia afforded.

I thoroughly enjoyed these brief contacts with friends both old and new, these happy reminders of pleasant friendships through the years in many lands. There were, of course, cards that came from a host of contemporary workers in the General Conference, throughout North America, and many faraway lands. The personal notes from friends with whom we have worked in years past or from workers we have more recently met during visits to their fields were a treasured link with fellow labourers whom we have learned to love in Christ Jesus. I especially appreciated a card signed by "just an ordinary pastor" in North America. God bless these pastors—these men of God are the ones who keep God's church fresh, vibrant, and active for Him. Our "ordinary pastors" are the church's extraordinary blessings—every one is precious in His sight.

And then the church members—some we have known for years, some I have met perhaps only once, some I have never seen—their Christian love and support are deeply appreciated. What an inspiration they have been as we have visited in their churches, met them personally, worshipped with them, and rejoiced in their victories for God.

One card was signed "a little member, a brother-deacon." I do not believe we have any "little" members in God's church unless, of course, we remember we are all small when compared with our Great Exemplar. "A brother"—how much this great brotherhood means! What more endearing term in Christ than "brother" or "sister." It always makes me feel a little strange when a "brother" calls me "mister." Thank God for the "little" members, the brothers and the deacons in the church—each one is precious in His sight and we are all in His great cause together with a mutual love and common goal.

The fathers and mothers in Israel—silver-haired saints of God who have laboured and prayed for so long for a finished work—how much their friendship means! There is Mrs. A. E. Deyo, whose husband had a part in starting me out in the work in the Georgia-Cumberland Conference thirty-four years ago. There is Florence Tucky who, almost that many years ago, bore with the mistakes and zeal of a young couple starting work in their first mission field—Bombay, India.

What a long list of names I could add—both national and overseas missionaries from Southern Asia, Inter-America, and Trans-Africa. I wish I could mention every friend and reply personally each year to every card we receive. If YOU read this message, please read into it YOUR name and accept this as a PERSONAL word from the Piersons.

Then there are the children. I wish I could write each one and thank them for their thoughtful cards. I must mention the Wytherville, Virginia, church school—a card signed by each one of the pupils, and then the Happy New Year card signed "Robbie," from a little friend out in Africa, with a postscript, "With love," in a child's well-formed handwriting.

What have I been doing—acknowledging Christmas and birthday cards with one full sweep, the easy way? Not a bit of it! I am saying what I always feel in my heart. What a wonderful family the Advent family is! I am so glad I belong to this worldwide family. God bless you, whoever you are and wherever you are just now!

Yours in family fellowship,

ROBERT H. PIERSON.



LETTERS to the EDITOR

PLEASE NOTE: Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be sub-edited to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original.

Pseudonyms may be used for publication, but the original must have the full name and address of the writer.

Letters published may not necessarily represent the ideals or the teachings of the denomination; such are found in our editorial, devotional and news columns.

The "Open Letter"

Brother,

On reading "An Open Letter," Australasian Record," 1/12/69, I found it difficult to believe that such a missive had actually been penned to you.

I have followed your series "The Writer's Craft" as it has appeared and have always considered the advice contained therein to be sound and practical, and interestingly presented; so much so, that if ever I write a manuscript, I shall use your counsel in its preparation. I shall also watch for articles written by authors such as he who wrote "An Open Letter"—and ignore them.

Thank you for your welcome help in getting our manuscripts up to par.

Yours for more thoughtful, considerate and consecrated writers,

Inyor De Fenss, Victoria.

Brother,

In answer to Brother W. Wilson's lengthy letter to Pastor Parr and "Record" readers (1/12/69) I would like to say how much I am appreciating and learning from the articles "The Writer's Craft."

I would like to point out, also, that I have submitted several manuscripts to Pastor Parr, written in long hand (as I have no typewriter), and only the other day I had the pleasure of receiving an acceptance slip and cheque for a feature which will be published in the "Signs of the Times" early in the new year. With our editor's interest and longsuffering patience with my longhand manuscripts—maybe one day I'll have enough saved up for a typewriter—then we'll do things the right way for all concerned!

Mrs. Jean Bakker, Victoria.

Potatoes and Investment

Brother,

In answer to Investment Ideas of 28/7/69 I enclose the following, though it does sound rather far-fetched to me. But having culled it from a "Handy Woman" section of "New Idea" magazine, I enclose a copy of same:

"Potatoes: A surprisingly large quantity of potatoes can be grown from one seed potato if you use a large container (such as a barrel or drum). Put some drainage stones in, cover with about six inches of soil, then plant the potato. When shoots appear, cover with a little soil, then when the leaves thrust through this layer, add another shallow soil layer. Continue in this manner until the shoots reach the top of the container. When it is turned out, you will find you have anything up to a hundredweight of potatoes ready for you."

Even though this should be very much exaggerated, perhaps it is worth trying by some big-time "tata" farmers.

A. Clarke, Victoria.

"Now You Have Slipped"

Brother,

The Health edition of the "Record" (13/10/69) contains some timely articles. We also had an experience similar to that spoken of by Pastors H. W. Nolan and W. J. Richards.

A society which teaches and practises natural health principles eagerly accepted a copy of "Ministry of Healing" for their library, and also purchased a second copy for private use. The remarks that Ellen White wrote some wonderful books was followed by the statement, "You Adventists used to take the lead in health principles and diet, but now you have slipped, and we have taken the leading position." This person's study of Adventist doctrines was hindered by our lax attitude to natural health principles.

Perhaps a few of the simpler quotations from the Spirit of Prophecy could be repeated here.

"Far too much sugar is ordinarily used in food." ("The Ministry of Healing," page 302.) "From the light given me, sugar, when largely used, is more injurious than meat."—"Testimonies," Vol. 2, page 370.

We sometimes see Adventists partaking of soft drinks which contain artificial colouring and flavouring (probably cancer producing), and also either sugar or a synthetic sweetener, neither of which is healthful. Note what the servant of the Lord says, "In health and in sickness, pure water is one of Heaven's choicest blessings. . . . It is the beverage which God provided to quench the thirst of animals and man."—"The Ministry of Healing," page 237.

Ice-cream is purchased by the half gallon in spite of the advice given in "The Ministry of Healing," page 302: "Especially harmful are the custards and puddings in which milk, eggs and sugar are the chief ingredients. The free use of milk and sugar taken together should be

avoided." Again, "Grains, fruits, nuts and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing." ("The Ministry of Healing," page 296.) What more delicious sweet could we desire than a bowl of nuts and dried fruits such as dates or raisins?

Dried fruits as a staple article of diet are recommended in "The Ministry of

Healing," page 299. A short fast or a fruit diet in preference to "poisonous medicines" are recommended cures in some cases of sickness. ("The Ministry of Healing," page 235.)

How easy it is to follow the habits of the world and swap recipes of cakes, jams, etc., when we should be upholding good health with the more natural foods provided by the Creator.

(Mrs.) L. D. Warren, N.S.W.

Broadcast Pioneer Receives Pastor's Manual

W. R. L. SCRAGG, Radio-TV Department, General Conference

FORTY YEARS AGO, H. M. S. Richards began his work as a radio broadcaster. Within a few years this local pastor became the inspiration for broadcasters not only in North America but around the world. His kindly encouragement led overseas countries to commence their own programmes.

For the pastor, too, he had words of help. Though the Voice of Prophecy now has a coverage of more than 1,700 programmes each week, Pastor Richards has always sought to have the local pastor involve himself in broadcasting.

When the General Conference Radio-Television Department asked J. Orville Iversen to write a manual on broadcasting for the local pastor, it was only natural that it should be dedicated to H. M. S. Richards. As Pastor Iversen said so succinctly, "Who else?"

The manual, "So You're Going on the Air," printed by the Review and Herald, seeks to take the pastor step by step from the first nervous beginnings to successful broadcasting. Included are the actual scripts of a number of our most successful programmes.

Pastor Richards commented on the book as follows: "This book was needed. It is the first up-to-date full coverage of radio and television procedure in the proclamation of the Word by Seventh-day Adventists. The author has had years of practical experience in this field, sustained by an interest and dedication that has never flagged. He was the one to write it."

Pastor Iversen has served the church as a broadcaster for many years, and has worked as a departmental leader in the General Conference. At present he co-ordinates the production of radio and television releases and audio-visual presentations by the departments of the General Conference. His experience is revealed in "So You're Going on the Air." Every pastor will benefit from the practical nature of the book.



Pastor J. O. Iversen presents H. M. S. Richards with a copy of his book at the dedication ceremony.



The fifteen baptismal candidates being baptized by a native pastor.
(Photos: K. J. Bullock)

HARVEST TIME IN WEST NEW BRITAIN

K. J. BULLOCK, Principal, Jones Missionary College

THE MISSION SHIP *Ka Seli* left the steaming pools and the sulphur fumes of Talasea behind and headed for Silovuti, West New Britain, carrying the new mission president, Pastor S. A. Stocken, and session delegates Brother A. E. Jones and Pastors L. N. Hawkes and K. J. Bullock.

As we approached the Silovuti wharf with its floral decorations and large welcome sign, the radiant enthusiasm of the central school students and many villagers with their special song of welcome

was a far cry from the opposition and bigotry that dogged the steps of earlier workers in this area. What was heavy jungle a few years ago has now been transformed into a very beautiful mission



One of the small islands in the Kombi area. We have some wonderful young people in college from these islands.

station. The heavily tattooed faces of the students provided a strange contrast to the neat school uniforms. These young people are intelligent and earnest. This was demonstrated constantly during our stay with them.

On the Sabbath afternoon fifteen candidates followed their Lord in baptism. After the baptism a large group lined up and asked to be included in the next baptismal class. After four days of meetings we said good-bye to Silovuti, feeling that the future of this station is certainly bright.

Six hours of rough seas brought us to Bali Island. That night, as we made our way along a narrow path towards a proposed meeting, the silence was suddenly broken by the sound of the King's Heralds. Here we discovered a group of natives crowded around a small transistor radio listening to the Voice of Prophecy. Another half hour of hard climbing brought us to our meeting place. Once again we were overwhelmed by an enthusiastic welcome. One of our European workers had been savagely attacked in this village a few years before.

Moving on to Nihilani village, we spent Friday and Sabbath there, and found the church school making a real impact on the surrounding area. The nearby plantation personnel hold our work and our people in this area in high regard. About two hundred people crowded the church for Sabbath meetings. This is a real break-through in an area previously closed to us.

A Welcome at the Kombi Islands

From Bali we sailed to the Kombi Islands. Here is found a curious mixture of the very primitive and the not so primitive. Many of these islands have been built on the coral reefs by the natives. They are great seamen, and use large outrigger canoes up to forty feet long which also carry sails. Many of the islands are so small that there is room for only about a dozen small native houses crowded together on them.

As we travelled from island to island we were welcomed in every place. We now have several national teachers and missionaries located there. Some islanders had forcibly ejected teachers from another mission who showed intolerance to our work. They assured us they wanted the "Seven Day" mission to stay.

We were more than a little surprised to find a young American woman on one of these small islands, studying anthropology. She assured us that while the superstitions and taboos of these people were very deep-rooted, they completely abandoned them when they became Seventh-day Adventists.

This year we have about sixty students from this area at Jones Missionary College and Sonoma College. We met scores of young people looking expectantly towards our mission for enlightenment. Parents shared the enthusiasm of their children. One very old man who re-

membered the German occupation of New Guinea, said he had been waiting many years for the light to come to his people.

We left West New Britain feeling that the future of our work here was indeed bright, that "the fields . . . are white already to harvest."

It appears that we must keep on telling the old, old story. Not enough teachers, not enough missionaries, not enough finance. Let us keep on praying that the Lord of the harvest will supply these needs, and at the same time do our part towards answering this prayer.

ple were baptized in one year and plans were made and work began on the present church building. In 1968 the writer became associated with this church, and with the help of the church members the building was completed.

The congregation listened when the Woorayl shire president, Councillor Tilson, welcomed them into the shire and into the Christian community, and hearts beat faster when he declared the building open.

Pastor H. C. Barritt, our union conference Lay Activities secretary, outlined the work and aims of our Health and Welfare Organization. Then Mr. Witherow, Health Surveyor of the Woorayl shire, spoke, using the text: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." He welcomed the Health and Welfare Centre as a great asset to the district, and commented on the fact that this church is reaching out to help those in need.

Pastor S. M. Uttley, Trans-Commonwealth Union Conference president, stirred us with his message of dedication. The church, he said, is made up of "people"—living stones. We are to be the salt of the earth, the light of the world, and we are to take up the challenge to influence our society, our world, with moral integrity, singleness of purpose and the love of our Lord, which is practical Christianity.

The building was designed by a young Sydney architect and work began on October 14, 1965. Apart from the steel, concrete and brick portions of the building, most of the work was done by working bees. Money was the big problem, so much so that at times the building was at a standstill. By implementing the talent scheme of fund raising over a period of twelve months, \$2,200 was paid into the building fund from an amount of \$300 given out as talents. So the building progressed and we could see the end in view. November 1, 1969, crystallized the hopes of all who worked and gave.

The members of the Leongatha church praise God for what has been accomplished and pray for God's guidance to live lives worthy of our calling so that others may be attracted to God's church.

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Good News from Chapel Records

(Concluded from page 3)

records. At the time of this writing, material for the first ten records is about ready to print.

Interesting comments have come in about "The Bible in Living Sound" records, and many persons have told "Chapel Records" how wonderful they think it is that such good material is available for our children. One parent of teenagers said her children would rather listen to these records than watch television. We feel this is an opportunity that many of our people have been looking for. Any "Chapel Records" may be ordered through the Book and Bible House.



The newly constructed and now dedicated Leongatha Seventh-day Adventist church.

(Photo: H. E. Vysma)

OPENING OF LEONGATHA CHURCH

H. E. VYSMA, Leongatha Church Minister

LEONGATHA SEVENTH-DAY ADVENTIST CHURCH and Health and Welfare Centre was officially dedicated on Saturday, November 1, 1969, in the presence of more than 350 of our members and friends. Situated as it is in the south Gippsland area of Victoria, the modern A-shape structure reaches forty feet into the sky and will be a landmark in the community. The main auditorium seats 150 comfortably.

Included in the congregation at the opening ceremony were several local clergymen and our newspaper editor who reported the story of the church and the opening ceremony in more than sixty column inches in the next issue of his paper. Many professional people were there to pay a tribute to the amazing fact that the few members were able to erect a building, valued between fifty and sixty thousand dollars, almost completely by voluntary labour.

The whole day was a special day. Pastor C. F. Hollingsworth, our Victorian Conference president, challenged us in the divine service to make this day a double dedication day. He said that dedicating the building was right and proper, but our personal dedication would make the church building dedication of more significance. His sermon theme was, "Never limit the Holy One of Israel." He reminded us that the children of Israel, as well as many others, did this many

times. "Never let us make the mistake of limiting God's power," was his inspiring and challenging message for us all.

Dedication Service

The official opening and dedication service began with Brother Vysma giving the historical sketch of the Leongatha church. Some of the highlights were as follows. Pastor J. B. Conley entered Gippsland as a colporteur in 1920, and his work culminated in an evangelistic programme being run in Bena, Victoria, in 1923, where Brother J. Ireland was brought into the church. Pastor W. J. Hawken ran some meetings in Leongatha and Wonthaggi (1945-1947). He also grouped the believers into a company, which met once a month in the old Rechabite Hall, now a store-room. Later they transferred to the Council Chambers. In 1947 the present site was purchased for £125, of which £50 was donated by Brother J. Ireland. Pastor E. Parow was the first resident minister in Leongatha. Through his efforts, twenty peo-

The Eastern Shores of Our Division



The new church at Avarua on the island of Rarotonga in the Cook Islands.
(Photos: G. Porter)

THE COOK ISLANDS

F. T. MABERLY, Secretary, Australasian Division

RAROTONGA ISLAND presents a pretty picture behind its white leis of offshore foaming surf breaking on coral reef. This island is entirely isolated, being 120 miles from the nearest of eleven other widely scattered inhabited islands of the Cook Islands group.

It is only twenty-three miles in circumference, with mountain walls towering up to 2,500 feet. Eleven thousand people live comfortably and happily on the fertile lowlands amid coconut palms, orange groves, pineapple plantations and other tropical growth.

A group of young men and women in colourful costumes gaily boarded the "Monterey," the ship on which we were travelling, to perform their folk dances with melody and rhythm. Pastors G. A. Lee, K. J. Gray and F. T. Maberly, delegates to the Session, disembarked onto a lighter tossing in the open sea. Crowded with us were the Polynesian people strumming guitars and placing their floral leis around our necks as they laughed and sang on the rolling craft.

On the wharf were our missionaries and our neatly attired national workers and members, including a group in Missionary Volunteer uniforms. The excitement was mutual when we stepped ashore. It was wonderful to meet the president of the Cook Islands Mission, Pastor E. C. Lemke, and Sister Lemke, and our missionary evangelist Brother G. C. Porter, and Sister Porter, and the friendly national staff and members. Pastor G. A. Lee was especially welcomed because he served as president in the Cook Islands from 1962-1966, and it was obvious that he was greatly respected here. Pastor Gray had visited on

several occasions so was an established friend. It was five years since a division delegate had visited them.

The main business centre of Rarotonga is the town of Avarua, and our first privilege was to open a splendid new church in this capital.

It is solidly and neatly constructed with cement brick walls and aluminium roofing to accommodate 260 people. Attached is a hall about the same size, also constructed of cement bricks. This centre was built by thousands of hours of voluntary toil and at great monetary sacrifice.

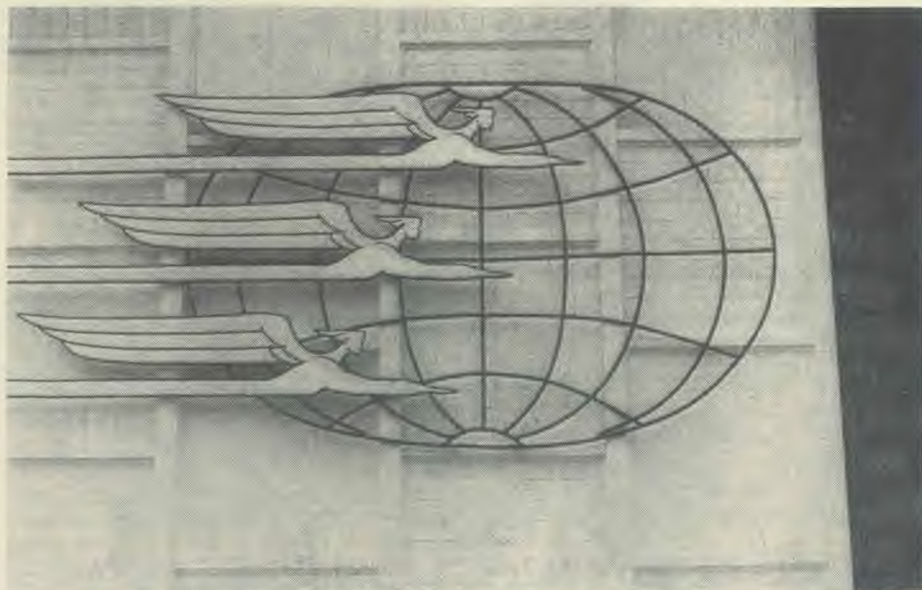
On Sunday, August 31, 1969, 400 attended the opening, many standing outside the packed church.

His excellency the High Commissioner, Mr. L. J. Davis, and Mrs. Davis; the premier, Mr. A. R. Henry, and Mrs. Henry, and some cabinet members and leaders of the non-Adventist churches honoured the occasion with their presence. The Adventist band played fine music, and the whole dedication programme resounded to the glory of God.

The Cook Islands Mission session opened the following day and delegates had come from eleven of the twelve islands. A meeting tent was used for the session, and 500 braved heavy rain and wind to attend the commencement. Good attendances prevailed throughout the days of session, and the Spirit of God brought great blessing to the people.

There are twelve churches and one company in the Cook Islands Mission, with a membership of 545 and a Sabbath school membership of 920. Last year, forty-seven were baptized. After the session, Pastor Lee conducted a two-week evangelistic series in the new church and many indicated their desire to prepare for baptism.

We have a wonderful group of faithful members in the Cook Islands and the workers are deeply dedicated. It was a pleasure and blessing to associate with them.



The motif of the three angels of Revelation 14 done in metal on the front of the church.



The president of the French Polynesian Mission, Pastor R. V. Esposito, extends a welcome to the newly ordained minister, Pastor Eugene Doom.
(Photos: F. Maberly)

FRENCH POLYNESIA

F. T. MABERLY

FAR OUT ON the eastern rim of the Australasian Division is the lively French Polynesian Mission, encompassing the large group of the scattered Society Islands. Pitcairn Island, an independent mission, is on the eastern extremity of the group.

Papeete, the capital of French Polynesia and where our headquarters is located, is a flourishing French colonial city of 18,000 people, magnificently placed on Tahiti Island behind sandy shores fringed with coconut palms. At the back of the city rise sheer, craggy angular mountains densely green with tropical foliage.

There is a modern airport built in Polynesian architecture, and an extensive breakwater provides a harbour for French naval ships and trading and tourist vessels and scores of luxurious sailing ships from many nations. There is an air of busy prosperity, the streets teeming with traffic including hundreds of colourful motor-scooters ridden mainly by young Polynesian women with long black hair streaming from beneath bright hibiscus flowers.

Pastor G. A. Lee, the president of the Central Pacific Union Mission, Pastor K. J. Gray, a departmental secretary of the union mission, and F. T. Maberly, secretary of the Australasian Division, were overseas delegates to the session. We arrived on August 21 on a delayed plane an hour after midnight. On the balcony was a waving throng of happy Tahitian people, and of the sixty passengers disembarking, only we waved to the balcony, confident that no group other than Adventists would be waiting so late in the night to welcome brothers from a distant land! The French missionaries, Pastor

R. V. Esposito, the smiling president of the mission, Brother S. P. Jerome, a departmental secretary, Brother Christian Sanchez, a school teacher, and the national workers and members gave us a royal welcome.

What a wonderful week of meetings we spent with them, and how we were

thrilled to hear the reports of good progress on several islands in the mission! Three years ago, some thirty-five souls were baptized annually, but during the past year, 314 have been baptized and the membership has moved up to over 1,000. Another evangelist has been called from France, Pastor Adolphe Quirici.

The Sabbath was an unforgettable day, with the large modern brick church overflowing with neatly dressed, cultured people. The choirs from various centres and the electric organ provided beautiful music throughout the session.

The ordination of Brother Eugene Doom was a moving occasion as his father Pastor Charles Doom and his brother Pastor Lazare Doom welcomed him to the ministry.

In response to an appeal made for young men to train for the ministry, twenty-two earnest stalwart young men came forward, and the whole church stood in renewed consecration and commitment to share their faith with others.

In the afternoon, twenty-seven were baptized by Pastor Esposito, and a number of these were business men of the city. A call after the baptism brought forty people forward indicating their desire to prepare for baptism.

The Spirit of God was evident throughout the meeting, and everyone was praising God for His wonderful blessings.

☆ ☆ ☆

I'm glad You thought of redbirds, God.
I'm glad You thought of snow,
And fluffy little floating clouds,
And fields where daisies grow,
And shining lawns of morning grass
All silver-bright with dew;
I'm glad You thought of lovely things
That make us think of You.

—JANE MERCHANT,
Canadian Union Messenger.



The twenty-two young men who responded to a call to prepare for the ministry.



The two Catholic nuns at the Greater Sydney Conference camp on the platform of the big tent with Pastor N. H. J. Smith (left) and Brother C. B. O'Neill.

Photo: C. T. Potter

Two Catholic Nuns Come to Camp

N. H. J. SMITH, Publishing Secretary, Greater Sydney Conference

ON SATURDAY NIGHT, November 8, 1969, another page was turned at the Greater Sydney camp when two nuns, clad in their usual habit, stood on the platform in the big tent and told the audience that they believed "God must have sent Mr. O'Neill to our school!"

Only in this ecumenical age would such fraternity be possible. The sisters have invited our Publishing Department men to visit their school with films on drug addiction and lung cancer. They have bought our books and believe that the books are of great value to the teenagers in their school.

The sisters viewed the new film "Trees that Talk" with genuine pleasure. It was a call for more literature workers for Christ; they felt the powerful appeal and were deeply impressed. Each sister was duly presented with a gift and publicly expressed her delight at being invited to the camp meeting by the assistant Publishing secretary, Brother C. B. O'Neill. When he invited them to our camp, he informed them that we are a Seventh-day Adventist organization and that we would like them to visit us for an interview in the big tent.

One sister, the Superior of her school, filled with great concern for the children under her care, said, "If your films and books can help my children, I want them, for I don't want my children to burn."

Our hearts go out in love to all Catholic people. Pastor H. A. L. Freeman has laid the foundation for good relationship with the new generation in providing them with a clear knowledge of the Bible story of salvation.

Again our literature evangelists have pioneered and sown the good seed.

requires an intelligent selection of food, a skilful approach to food preparation and a well-disciplined programme of eating. To impart such vital knowledge and skills is the objective of the School of Nutrition.

"The twelve printed lesson-sheets, though simple in their approach, are prepared by specialists in the field; and the whole course is approved by headquarters of our world-wide Medical Department.

"To guard against any possible shortcomings in the instruction at local level, it is required that the local instructor be a person recommended by the local conference Medical Department and approved by the Medical Department of the division. These safeguards give assurance that every school of Nutrition is well-balanced and fully authenticated.

"We congratulate the thirty who have successfully completed the course."

Pastor R. H. Abbott, president of the North Queensland Conference, paused, and the large group of husbands, children and friends enthusiastically clapped their approval. This was the moment—the time for the presentation of certificates to the thirty ladies of the Ayr and Townsville churches, signifying completion of the School of Nutrition (six others have just one more lesson to complete.)

Special Occasion

For nine consecutive Monday evenings, between forty and fifty ladies met regularly for instruction. But this was an extra special occasion, giving opportu-



The Townsville School of Nutrition instructor, Mrs. Judy Fua (centre), with her demonstrators (left to right) Mrs. I. Pate, Mrs. R. H. Abbott, Mrs. A. Dawson, Mrs. N. K. Peatey (demonstration organizer).

Thirty Graduate from TOWNSVILLE-AYR SCHOOL (of Nutrition)

W. G. DOWLING

Secretary, Medical Department, North Queensland Conference

"RIGHT EATING has a direct bearing upon our health, our usefulness, our attitudes, our feelings and our spiritual life. Attainment of the goal of right eating

ity for families and friends to share in the "fruits" of the school, in a basket tea and social evening. After all, the "proof of the pudding. . . ." The attendance was excellent, a count of heads revealing almost 120 assorted sizes. It was good indeed to see several friends and neighbours of church members there with their families.

Planning for the School of Nutrition started months earlier, involving co-operation between the two Townsville

churches and the conference Medical Department. We are fortunate indeed to have as local church Medical secretaries two well qualified nursing sisters, Mrs. Stern of Townsville church (a senior nursing sister at Townsville General Hospital) and Mrs. Judy Fua of Aitkenvale church (Sanitarium trained).

Together with the minister of the two churches (Pastor N. K. Peatey) we formed the inevitable organizing committee. It was decided to follow the pattern of tested and tried southern schools and make the programme full and varied, including cooking demonstrations and a film strip each night as well as the all-important nutrition instruction. Planning the programme in the evening enabled our church ladies from Ayr (fifty miles away) to attend. They did this (ten of them), and agreed it was well worth the effort.

Well-Nourished Husbands

After the presentation of certificates, some "post-graduate" study was sugges-

ted to the group in the form of our new Health International Course. This was very readily received and should reinforce the excellent instruction in nutrition given by Mrs. Fua and the very capable cooking demonstrators. It is naturally expected that Townsville as well as Bowen will now have an increased number of happy, healthy husbands and well-nourished children.

The first North Queensland School of Nutrition was held in Bowen a little earlier this year under the direction of the local minister, Brother D. Gray. The programme proved very successful, and concluded with the presentation of thirteen certificates. Naturally interested in the fruits of the soil, living as they do in the district which is the home of the renowned Bowen Special Mango, our members there are even more interested now in healthful living, and in sharing their benefits with their neighbours as a result of this School of Nutrition.

extended their hands to the one who years before baptized them or maybe united them in the ties of matrimony.

The joy of renewing friendship, the warmth of Christian fellowship, the ties that bound heart and life together in Christ brought a satisfaction that could not be found other than in the service of God.

On the eve of his returning east, former friends and members gathered at the Victoria Park church to hear Pastor Scragg's final message.

Expressing his confidence in Christ's message and the final triumph at the Lord's returning, Pastor Scragg urged all present to be ready and watching for Christ to come.

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A MEMORABLE RETREAT

M. M. STEWART

Public Relations Secretary, North Queensland Conference

ONE OF SHAKESPEARE'S characters is reported as saying: "I'll lay me down and bleed awhile, and then I'll rise and fight again." Once in a while, Christian soldiers, too, need to lie down and bleed awhile figuratively, then, rise with energies renewed, hearts remoulded, and spiritual muscles toned, to march forth to fight again.

Divine counsel endorses this, for we read in "Christian Service," page 249: "All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' This is the effectual preparation for all labour for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts."

This quotation was the key thought in the official programme for the "Worker's Council" for 1969 in North Queensland. That memorable retreat was convened on October 13-15 in the Aitkenvale church, Townsville.

Guest of Honour

Guest of honour was Pastor W. J. Richards, our Trans-Tasman Union Conference president, who out of his breadth of experience freely imparted a wealth of wonderful warm-hearted words of instruction, not only to the men-folk but also to the special gatherings of workers' wives.

The emphasis throughout this retreat was on the workers' personal life and habits, evidenced by such scheduled

After Many Days

G. I. WILSON, Minister, West Australian Conference

AS ONE WHOSE ministry was richly blessed of God during his evangelistic years in Perth, Pastor W. M. R. Scragg, after an absence of thirty years, with his wife, visited Perth.

Amazed at the phenomenal development as he explored the city and surrounding suburbs, Pastor Scragg frankly admitted that Perth's new look left him bewildered and much in need of a guide to highlight the developments evidenced wherever he visited.

Cramming his two-week stay in Perth with daily visitations to former acquaint-

ances, and taking time to see the wild-flowers in their colourful profusion, it was soon evidenced, however, that Pastor Scragg's principal yearning was to preach to many of God's people in combined gatherings during his stay.

Whether at the college chapel or the Perth City church, wherever Pastor Scragg preached, scores of souls happily



Pastor W. M. R. Scragg looks over the city of Perth, amazed at the physical development of the city since he was there thirty years ago.

(Photo: R. Brown)



Pastor Ross Parker makes use of a visual aid during his lecture at the recent North Queensland two-day council for the staff of the conference. (Photos: M. M. Stewart)

topics as "The Minister—A Man of Prayer" (W. J. Richards), and "A Common-sense Programme for the Conference Worker," presented by our president, Pastor R. H. Abbott. Other very profitable subjects included "The Minister as Administrator, Chairman and Counsellor" and "Church Organization and Pastoral Care."

One of the most touching and soul-stirring meetings of the programme was that of the final evening, when Pastors W. G. Dowling and N. K. Peatey led the entire conference staff—workers and wives—in the celebration of the Ordinances of Humility and the Lord's Supper. That the Spirit of God had drawn preciously near was evident in the praise service conducted by Pastor Abbott, which

followed, and which brought this very memorable retreat to a strong conclusion. Wisdom, foresight and good planning were evident throughout the gathering, and it was with wonderful new courage that all returned to their God-given tasks, much better fitted to perform them.

"Sometimes I shut the door on all the world
 And go alone to that most secret place
 Where there is only God—just God and me!
 Then together we go over subtle acts,
 Mistakes, and small hypocrisies of mine.
 I strip myself from shams, from shackles free,
 And stand aghast at my duplicity.
 We look, just God and I, into my heart,

And though I shrink, we gaze there to the depths;
 And though I tremble, shamed with what we find,
 I suffer, too, a kind of painful joy . . .
 And though I often find it hard to bear
 The burning of God's knowing eyes on me,
 I feel me stronger grow, just for their gaze.
 My nakedness, it seems to me, is clothed
 In raiment new that is most wondrous fair,
 When next I venture forth, I wear
 Sincerity, the gift that God in secret gave me."

—Author Unknown ("Review and Herald," 19/9/46).

If I Had Only One More Sermon to Preach—No. 17

IF CHRIST SHOULD VISIT YOUR CHURCH

J. A. MITCHELL

A WAVE OF ADMIRATION swept over the congregation. The speaker at this divine service, recently ordained, was making a visit to His home church. His quiet dignity, obvious integrity and heart-warming message deeply appealed to the hearts of these men and women who had watched Him grow up. But as the young preacher developed His theme, incredulity and then resentment, followed by anger, showed in the faces of a number.

As the service ended, and the congregation began to break up, the Pastor felt strong hands grip Him, and men with hostility on their faces and murder in their hearts hustled Him away. It's an old, old story, graphically recorded in the fourth chapter of Luke's Gospel. A strange reaction? Strange indeed! and yet, could it be that under the same circumstances some of us would respond similarly?

Let us transpose the setting. Picture in your minds not Nazareth, but your church and mine, in this year, 1969. To us, as on that Sabbath morning in the syna-

gogue, the message of Christ comes. The scripture particularly relevant to us is Revelation 14: 7-12. Note some of the phrases from the first message: "Hold God in awe and praise Him" (free translation), "the hour of His judgment has come," "worship Him who made heaven and earth." The second message reminds us that "Babylon is fallen." The climax comes in the third proclamation, warning against the worship of "the beast and its image." The result of these three heaven-sent announcements and warnings is the final group of saints who "keep the com-



PASTOR J. A. MITCHELL is a pastor-evangelist at present located in the Victorian Conference.

mandments of God, and the faith of Jesus."

Christ's words from the long ago echo in our ears, "Today, this scripture is fulfilled in your hearing." These three messages are being proclaimed in this their appointed period. Today in almost every corner of the globe are to be found men and women who hold "the faith of Jesus" and keep His commandments. What a

sense of accomplishment, and even pride, stirs in our hearts as we think of the tremendous advances made by our denomination in the proclamation of these messages since that tiny handful of Adventist preachers began their work after the Great Disappointment of 1844. What an achievement it is that God's final message of salvation is being spread in more than 1,000 languages! Do we not as enthusiastic church members, like the Nazareth audience of so long ago, respond to such facts with a surge of satisfaction?

But we become conscious of other words from the lips of this the greatest of all preachers. As "the faithful and true Witness" speaks, what is our reaction to His startling words, uttered so clearly, so sadly and yet so lovingly? "Are you referring to us, Lord?" we ask, as He continues, "I know you well—you are neither hot nor cold! I wish you were one or the other!"¹ What would be our response if we should hear this from someone who had grown up among us, even though he were inspired of God. Especially, if he went on to say, "But since you are merely lukewarm, I will spit you out of my mouth!"² Would we not be either deeply hurt, or angry? And as we ask uncomprehendingly, "Why, Lord?" He restates the problem in different language, as if to say, "Let me explain."

"You say, 'I am rich, with everything I want; I don't need a thing!' And you don't realize that spiritually you are wretched and miserable and poor and blind and naked."³

The Gold of Faith and Love

Then our Saviour, sad at the necessity for giving such advice, and loving us in spite of our weaknesses, gives positive advice which will, if accepted, completely remedy the appalling situation. "My advice to you is to buy pure gold from Me, gold purified by fire—only then will you be truly rich."⁴ "It is the gold of faith and love," wrote Ellen G. White, commenting on this passage, while Paul states it thus, "What matters is faith that works through love."⁵ How strong is our faith? Do we have absolute and living faith in the Divine Speaker as the Lamb of God who took the punishment for our sins on the cross, and who stands before God at the mercy seat, interceding for other sinners and for us, as forgiveness and cleansing from sin are sought? As the inevitable mountains of difficulty loom up before us in life's way, do we have faith enough to remove them? And do our daily lives indicate an overwhelming love for God and for our fellow men?

Richard Wurmbbrand tells the story of a pastor who was confined in an overcrowded Asian prison, where the guards did not know the prisoners by name. On occasions they would call out for those who had been sentenced to get twenty-five lashes with a whip for having broken some prison rule. Innumerable times, the pastor went out to get the beating in the place of somebody else. Surely this Christian demonstrated a faith that worked through love. God has His people to

proclaim to the world the messages of Revelation 14. Do we possess the fervour of the love of God in our hearts, the undying burden for souls that will, under the Holy Spirit, make us indeed the light of the world to this earth's final generation, standing as it does on the very brink of eternal ruin?

The Changed Life

Ponder a moment Christ's further statement, "And . . . purchase from Me white garments clean and pure, so you won't be naked and ashamed."⁶ These "white garments" involve a twofold experience. Firstly, we are to be forgiven by God for sins committed, and declared righteous, which is justification by faith. The second aspect is sanctification, in which the Holy Spirit, in co-operation with the efforts of the individual, leads the person to become an overcomer in the battle with evil.

A foreman in a ship-building yard, a strong, tall man, began attending some evangelistic meetings conducted by Pastor J. R. Spangler, editor of "The Ministry." This shipbuilder had a reputation for hardness, meanness and even hatred. One night the Spirit of God touched his life. What a change resulted! In the place of hardness came tenderness. Meanness turned to kindness, and hate was replaced with love. A total revolution started in his life. A few weeks later a rather small man attended the meetings for the first time. After the service he came to the preacher and requested immediate baptism. The preacher was startled, and attempted to find out just who this man was. It turned out that he worked in the same shipyard under the foreman who recently had been converted. He stated plainly that this foreman was the meanest man in the world. He went so far as to say that all the men who worked under him were afraid of him, but now a change had come. He said, "I understand that you baptized him into your church." Then he added, "If your church can do for that man what it did, I want to join right now." When true faith works through love, and we are clothed with the white garments of Christ's righteousness, we shall indeed be changed men and women.

Christ also advised, "and . . . get medicine from Me to heal your eyes and give you back your sight."⁷ This is "that true spiritual discernment that is so wanting among us," and which is provided by the Holy Spirit. Experiencing a daily baptism by the Holy Spirit and submitting to His leadership would have inspired in us an ardour, and thus we would have avoided lukewarmness. Manifesting the fruits of the Spirit, we would not have been so bankrupt in matters of genuine faith and love. Daily we should pray for the ministry of the Holy Spirit in our lives, which, if experienced, will make us genuine acceptable followers of Christ.

Our Divine Speaker makes one more offer, which, if accepted, will make us perfect in the sight of God. "Listen! I stand at the door and knock; if anyone hears My voice and opens the door, I

will come into his house and eat with him, and he will eat with Me."⁸ In these closing moments of time, when we are about to face the almost over-mastering delusions of the evil one, when the remnant is to experience the wrath of the Dragon, the believer who has Christ dwelling within will be as safe as were the disciples on the storm-tossed Galilee when Jesus was aboard. During a Welsh revival a man who had been a notorious drunkard was converted. His conversion made him a sober and respectable man. The hotel proprietor was angry at having lost such a good customer, and called out to him one day as he passed, "What's gone wrong, Charlie? Why do you keep going past instead of coming in?" Charlie halted for a moment, then with a skyward glance and a grateful tear glistening in his eye, replied: "Sir, it is not just that I keep going past; We go past! Ah, yes that is the secret! We go past—Jesus and I." Living faith is to unite us with an indwelling Saviour, and then, facing every experience of life, we can sing:

"Moment by moment, I'm kept in
His love:

Moment by moment, I've life
from above."

Have we, perchance, received the words of Christ given through the three angels in such a way that we have taken His name and believe that we are candidates for the kingdom, and yet have become so affected with the spirit of the professed Christian world in this age, that we also "hold to the outward form of our religion, but reject its real power"? Will Christ, consequently, because of this lukewarmness and lack of genuine Christian experience, be obliged to say to us, "I will spit you out of My mouth"?⁹ If Christ should come to your church as He did to that Nazareth synagogue, would our reaction be like the hostile worshippers back there? Or will we accept the remedy given by One who punishes because He loves, and, having Him live in our hearts by faith, become ardent followers, rich in faith and love, adorned with His righteousness?

May we heed these words of the Faithful and True Witness and consecrate ourselves to Christ under the power of the Holy Spirit, that we shall indeed be "hot." Then indeed will we play our Heaven-ordained part in taking the three angels' messages "to every nation, tribe, language and people." Then also will the final promise of this address by Christ be fulfilled to us: "To those who win the victory I will give the right to sit by Me on My throne, just as I have been victorious, and now sit by My Father on His throne."¹⁰

¹Luke 4: 21, Moffat.

²Revelation 3: 15, Taylor.

³Revelation 3: 16, Taylor.

⁴Revelation 3: 17, Taylor.

⁵Revelation 3: 18, Taylor.

⁶Galatians 5: 6, T.E.V.

⁷Revelation 3: 18, Taylor.

⁸Revelation 3: 20, T.E.V.

⁹Revelation 3: 16, Taylor.

¹⁰Revelation 3: 21, T.E.V.



Pastor R. E. Cobbin presents certificates to successful graduates of the God's Way correspondence course. Saula Ratu is assisting at right.

GRADUATION SERVICE Laymen in Action

R. E. COBBIN, President, Fiji Mission

THE SUVA VOU HALL was filled to overflowing on Sunday night, October 12, to witness the Graduation service of 143 people who had completed the new God's Way correspondence course.

Printed by our Rarama Press, and designed especially for our Fijian people, this course is most attractive. The Fiji Mission has channelled all available resources to produce such a practical method of study and the results are most encouraging.

It is thrilling to see the inspiration and enthusiasm attending the programme of "Visitor Evangelism." Workers and laymen are working together, and a pastor in one area is being kept very busy marking two hundred lessons weekly. The church members are visiting every village, enrolling all who are interested and returning weekly with a new set of lessons. Graduation services and reaping campaigns are planned to bring all this good work to fruition. Thirty-eight people of those who graduated from the course are the results of one church member. How happy he was to witness their graduation after all the efforts he had expended on their behalf.

On World Baptism Day of September 27, over one hundred people were added to God's church here in Fiji, and many of these were the result of the "Visitor Evangelism" programme. At Lautoka, the church members were responsible for all of the thirty-eight people baptized on that day.

Brother Saula Ratu, our Lay Activities leader, is responsible for launching and sustaining this work throughout the field, and this graduation service also marked the opening of a two-week reaping programme to establish the graduates in God's truth.* The church members of all the local churches are contributing to the success of this campaign. We trust that many people, and especially those who receive their graduation certificates, will make their decision and join the ranks of the remnant church.

We solicit your prayers as the Holy Spirit moves in a wonderful way here in Fiji.

(*Since this was written, Brother Saula Ratu has completed his programme, and seventy-nine of the graduates who attended have joined the baptismal class.—Ed.)

CHRISTMAS SPECIAL

"Three-week Vegetarian Menus," a cook-book-with-a-difference compiled by Hazel Hon. Sent with a gift card and gift-wrapped to any address designated. Price \$1.85 plus 20 cents postage and packing in Australia. Send them to your friends, instead of Christmas cards. Write to 54 Castle Howard Road, Cheltenham, N.S.W. 2119



WEDDINGS

KERSHAW—BENTLEY. In the beautiful Seventh-day Adventist Memorial Church of Rockhampton, Queensland, October 26, 1969, the golden pealing of the carillon bells joyously announced the wedding of Ronald Stanley Kershaw and Helen Gail Bentley. Ron has recently joined the remnant church and Helen comes from a well-known Adventist family. Parents and relatives of the young people, and a host of friends, gathered at the church and afterwards at a wonderful reception to honour the happy couple. We wish them God's richest blessings as they set up another Adventist home in the community. R. N. Heggie.

SMITH—HALLAM. Gwenda Muriel Hallam was a most attractive bride as she walked down the aisle of the South Brisbane church to meet Robert Malcolm Smith on Sunday afternoon, September 21, 1969. Gwenda is the daughter of Brother and Sister Hallam of the Aspley church and Bob is the eldest son of Brother and Sister Smith of the Mount Gravatt church. The two young people exchanged vows to set up a Christian home in Sunnybank, Queensland, where Christ might reign and His love be the controlling influence. May the Lord abundantly bless this young couple with joy and happiness as together they live for Him. I. Johnston.

MOORE—HANDS. On November 25, 1969, Irene Hands of Waihi, and Barry Moore of Otorohanga, New Zealand, came to the lovely Waihi church to exchange their promises for a life-long partnership under the blessings of God, and in fellowship of God's people. The esteem in which Irene and Barry are held was evidenced in the beautiful decorations and the many friends on the happy occasion. We will miss Irene from the Waihi church for she has been ever ready to accept office when invited, and was one of our accomplished organists. May God keep these dear young people under His mantle of love, and may they ever be an honour to the cause they represent. W. J. Hawken.

ROBINSON—WRIGHT. It was in the beautifully decorated Lower Hutt church, on Monday, November 24, 1969, as the golden rays of the evening sunshine streamed through the church windows adding special joy to the occasion, that Wendy Marilyn Wright of Lower Hutt, New Zealand, and Thomas William Robinson of Morwell, Victoria, met at the altar to pledge to each other their marriage vows. Both are recent graduates of the Sydney Sanitarium and have been working on post-graduate studies in the Lower Hutt and Wellington hospitals. They plan to further their nursing studies in Melbourne, in preparation for the Lord's service. We wish this happy couple God's richest blessing and pray that the sunshine of love will ever shine in their homes as they live to bless those in need. R. J. Trood.

TILL
HE
COMES



ANDREWS. Eva Jane Andrews of Mount Gravatt, Queensland, passed to her rest in the Princess Alexandra Hospital, Brisbane, on November 20, 1969, having reached the ripe old age of ninety-three years. She was the eldest of twelve and outlived them all. In 1952 she attended a mission conducted in Brisbane by Pastor George Burnside, and gladly embraced the Adventist faith. Since that time she has remained an ardent and loyal member of the church and until three months ago regularly attended the house of God. She was a woman of high principles and was highly respected and loved by the church members. A service was conducted by the writer at the Mount Gravatt crematorium, where words of hope and comfort were expressed. We look forward with hope to the coming of the Prince of life when we expect to meet this dear one again. M. S. Ball.

DEWAR. Brother Luis Dewar passed to his rest in his seventy-ninth year, on November 9, 1969, after quite a period of illness, in the Royal Melbourne Hospital. He leaves his wife and three children. In 1938 Brother Dewar became interested and a little later accepted the third angel's message. Pastor J. Skrzypaszek and the writer sought to uphold to those assembled the hope of the resurrection as we laid our brother to rest in the Springvale cemetery, Victoria. E. L. Martin.

FELSMAN. On November 16, 1969, our dear Sister Melba Felsman of Mount Gravatt, Queensland, fell asleep in Jesus. Our late Sister possessed a sweet and loving disposition and was greatly loved by the members of the Mount Gravatt church where she regularly attended. In the closing stages of her sickness she was cared for by Sisters Harch and Collett, whose ministry of love was greatly appreciated by the family. At the Mount Gravatt church Pastor W. Taylor presented a biographical sketch of her life and spoke of her firm hope and trust in God. The writer conducted the service at the graveside in the Mount Gravatt cemetery, where we tenderly committed her to the care of the One whom she had fervently loved and served throughout her earthly pilgrimage. May the Lord truly comfort her husband and family and all who mourn the passing of this dear saint. M. S. Ball.

EDWARDS. Sister Verlie Parker Edwards of Lower Hutt, New Zealand, passed peacefully to her rest on November 3, 1969, after a severe stroke which she had suffered the day before. She was the beloved wife of Cecil Herbert Edwards and the devoted mother of Verlie (Mrs. C. Ward, Nebraska, U.S.A.), Cecil (Invercargill), Anita (Lower Hutt), Natalie (Sydney Sanitarium), and Lincoln (Lower Hutt). Sister Edwards was well known for her faith, kindness and devotion to God, to her family and to the church she loved. Baptized at the age of twelve, she gave many years of faithful service to the Lord in Dorcas Welfare, MV and JMV work and in many other ways. Her family, the members of whom are all faithful workers in the church, are living monuments to a life dedicated to God. With words of comfort and hope in Jesus to the sorrowing husband and family and to the relatives and many friends who gathered for the service in which the writer was assisted by Brother D. Hale and Pastor R. Swendson, we tenderly laid her to rest in the Lower Hutt lawn cemetery there to await the glorious resurrection and joyous reunion when Jesus comes. R. J. Trood.

HANDS. George Ernest Hands was born in Waihi, New Zealand, in 1909 when Waihi was a flourishing gold-mining centre. About twenty years ago Mr. Hands heard the Advent message through the late Pastor Murch, and was baptized in Thames when Pastor Murch was minister in that town. As there was no organized church in Waihi at that time Brother Hands connected with the conference church. About six years ago Brother Hands became conscious of heart symptoms which gradually developed and suddenly claimed him on November 6, 1969. Three daughters constitute the family—Gwenda Pemble of Sydney, and Irene and Suzanne of Waihi. Brethren H. Walsh, a former elder of Waihi, and S. Ashton of Tauranga assisted at the services in the Waihi church and later at the lawn cemetery. To the sorrowing widow, Joan, and the three daughters we extend our sincere sympathy, and ask them to remember the plans of the great Master when He shall return for His own. W. J. Hawken.

PRIMROSE. On the afternoon of September 11, 1969, friends and relatives assembled in the Seventh-day Adventist church, Cairns, Queensland, to pay their last respects to Malcolm Ernest Primrose who was born on January 15, 1902, at Townsville. Our respected brother was born into the Advent message but a few years ago, a message he dearly loved. His whole life was one of consideration for others, and no word of criticism of his fellow men was ever heard to pass his lips. During the past eighteen months severe illness overtook our brother, but never a word of complaint did he utter. Tender hands of a loving mother gladly cared for his needs. Words of comfort were spoken to his devoted mother, Sister C. Guilfoyle, and the "blessed hope" is now more dear to her. A. G. Probert.

JOHNSTON. The Woy Woy church, New South Wales, opened its doors on November 7, 1969, to admit those who wished to pay their respects to the memory of Sister Clara Florence Johnston, who fell asleep in Jesus at the Gosford District Hospital on November 4, 1969, following a short illness. She was seventy-seven

years of age. Coming from London sixty-six years ago as Florence Albury, she accepted present truth sixty years ago and had been married to Mr. John Johnston for thirty-five years. Pastor F. J. Butler associated with the writer at the church service after which we proceeded to the Northern Suburbs crematorium, Sydney, there to commit our dear sister to the kind care of our heavenly Father. To her husband, John, we commend His loving care. E. A. Boehm.

SPERRING. Sister Alice Sperring, wife of Brother Eric Sperring, passed away in the Wingello Nursing Home, Gosford, New South Wales, on November 4, 1969. As Alice Aheratt, she was born on August 2, 1887. With her mother, in her early years she began attending the Parramatta church and was among the group of pioneer Adventists who knew personally Sister Ellen G. White. Following her marriage she resided in the Gosford area and held church membership there until her decease. A service was conducted by the writer at the Gosford church on November 6, following which Pastor F. L. Taylor, an old friend of the family, officiated at the committal to the Master's care at Sydney's Northern Suburbs cemetery. Our sympathies were extended to her husband, at the time a patient in hospital, her daughters, Enid (Mrs. J. Fisher), Doris (Mrs. Jackson), and her son, Bill. E. A. Boehm.

★ ★ ★
RETURN THANKS

Mrs. Evelyn Laird and the family of the late Robert Laird sincerely thank the many kind friends for their expressions of sympathy in connection with the passing of their loved husband and father.

★ ★ ★

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AUSTRALASIAN RECORD

and Advent World Survey

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FLASH POINT . . .

★ This MIGHT have been the story of the year—but it wasn't. One of our literature evangelists in South New South Wales was going about his lawful occupation, introducing what we are pleased to call "truth-filled literature" to "the homes of the people" (which is another tired old phrase which ought to be pensioned off) when he came face to face with the LAW! They (the gendarmes) were about to arrest our man on suspicion of being Ronald Biggs, the Great Train Robber!! But whoever heard of a literature evangelist who couldn't talk himself out of any given situation? And this one certainly managed to do just that.

★ Our man in England, Brother Allan H. Evans (now managing Granose Foods Limited, which makes him a kind of gastronomic missionary) reports this story which he picked up while visiting the Skodsborg Sanitarium, Denmark, recently: Several of our Polish young people were out selling the Polish edition of the "Signs of the Times" from door to door. They knocked on one door and the lady came out and showed little interest, finally brushing the MVs off with, "No thank you; we are Roman Catholics and wouldn't have such literature in our place." (Whatever happened to the ecumenical spirit?) Inside was a young priest paying the family a visit in the course of his pastoral duties. He had heard the canvass of the young people and, having made his excuses, bade the lady of the house a rather hasty farewell. He hurried along and overtook the itinerant young salesmen and, after questioning them, bought one of their magazines. Later he wrote for further literature and, to cut a long story, he was recently baptized and is offering a sterling witness to his new-found faith. Which is a good enough story to make anyone ask, "Why haven't I got a 'Signs' round?"

★ A recent report from the Radio-TV Department gives some interesting figures, even though some of them are incomplete. The third quarter of 1969 saw 9,250 applications come into our Bible schools. There were 24,734 active students and 2,277 graduates. Altogether at least 65,637 test papers were corrected.

★ Brother and Sister A. G. Chapman have returned permanently to Australia after nineteen years in educational work in the mission field. Brother Chapman has served in our central schools at Bautama and Belepa and as a college teacher at the Kabiufa College in the highlands of New Guinea. Sister Chapman has also engaged in teaching work at Kabiufa College, specializing in home economics and sewing subjects. Brother Chapman has accepted a call to Avondale College for teaching work in the secondary school.

★ Brother Owen S. Christian, of the Factory and Wholesale office of the Sanitarium Health Food Company in Adelaide, has accepted a call to the Central Credit Office in Sydney.

We wish all our readers the compliments of
the season.

★ Miss Merlene Pascoe, a 1969 Avondale graduate, has been called to the North New South Wales Conference for office work.

★ Brother and Sister Milton R. Hook and son, Andrew Stewart, arrived in Sydney in mid-November to commence their furlough after completing their first term of mission service in New Guinea. Brother Hook is director of the Tari district, an isolated spot in the southern highlands of the Coral Sea Union Mission.

★ Pastor J. P. Holmes, president of the Eastern Solomons Mission in the Bismarck-Solomons Union Mission, reports that the Solomon Islands Broadcasting Service, after consultation with the High Commissioner, has now granted us the privilege, along with other churches, to broadcast religious programmes on Sundays and we will also take our turn on the morning devotional programme. The broadcasts will begin in the new year.

★ Brother and Sister Ken Dever arrived in Sydney on November 24 to commence their furlough. Brother Dever is a teacher at the Jones Missionary College in the Bismarck-Solomons Union Mission.

★ Pastor and Mrs. K. E. Satchell have accepted a call to the Jones Missionary College, Kambubu, in the Bismarck-Solomons Union Mission, where Pastor Satchell will be principal. Pastor Satchell has been preceptor and Bible teacher at the Lilydale Academy in Victoria for a number of years. Going to the mission field will not be an entirely new experience to them, as they served at the Fulton Missionary College in Fiji during the early years of their ministry.

★ Brother R. W. Stanley, a 1969 non-graduate of Avondale College, previously appointed to the South New South Wales Conference for literature evangelist work, has now been appointed preceptor at the Lilydale Academy in Victoria. This year Brother Stanley has been assistant dean at Avondale College.

★ Brother and Sister G. L. Lock arrived in Sydney on November 16 to commence their furlough after completing their first term of service at the Betikama Missionary School in the Solomon Islands.

★ Miss Roslyn Baglee, a teacher from the Victorian Conference, is transferring to the South Queensland Conference for teaching work at the Ipswich School.

★ "Finally, brethren . . ." (a prayer from "Parish News," an Anglican parish paper): Lord, give me this day my daily opinion, and forgive me the one I had yesterday. Amen.