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AMONG THE ABORIGINES IN WESTERN AUSTRALIA

PASTOR AND MRS. A. D. VAUGHAN

AS WE LOOK BACK over the years since we were asked to take the Voice of Prophecy van north-east of Geraldton into the hinterland, memories of joyful experiences, wonderful associations and plain hard work come back to us. Then the van was a voice crying in the wilderness; today the wilderness blossoms as a rose at the Karalundi and Wiluna missions. These missions, separated by a distance of 155 miles, have played a very important role in native welfare and in the training of workers to help their own people. Old people have been cared for, young girls have been protected, young men have trained, and little children right down to new born babies have been brought up by foster mothers.

As you are aware, hardly a day or week passes without some mention through the press, radio or television of the prospects, plight, or future or past or present of our real Australian brothers and sisters. Some things call for rejoicing, such as good reports of progress and attainments of our coloured people, but we are saddened by the adverse things seen and heard.

Who could have envisaged the progress that has taken place since 1954 at Karalundi and since 1957 at Wiluna, when the respective missions began to operate? In a recent report from the Commissioner of Native Welfare in Western Australia, the Wiluna Mission was described as a home.

Wiluna Mission is situated some 600 miles north-east of Perth. We have 480 acres of miners' freehold homestead lease on the Wiluna town commonage of 26,000 acres. The mission has its own dairy herd, the cattle grazing on the commonage, and being fed lucerne which is grown on the property. We also grow a big proportion of the vegetables used, and have an attractive citrus orchard, plus fig trees and grape vines which bear very well. All the fruit is well sought after. Our poultry farm supplies the eggs needed, with some to spare.

There are approximately 150 to 200 inmates and visitors around at most times, but this number swells to give a population of 300 to 350 at Christmas time. Of the inmates, over eighty are children, from babies in arms to those nine or ten years of age. Children over that age from Grade 4 onwards comprise 97 per cent of Karalundi's students. The Wiluna Mission cares for about thirty old age pensioners. Most of the old people have been with us since the mission started.

Old Paddy Anderson is typical. He is as faithful as can be. He says, "Bopardoo [brother], Amy and me look after the trees to water 'em." Jack Bingham is another dedicated coloured man. He has the care of the lawns, trees and the general appearance of the outside of the church. His wife, Kathleen, cares for the poultry and the eggs.

Staff of Young People

Let us now look at the educated staff of young people who have been through our schools and who are now working for their own people. These young people are loyal, sharing the



Front row (left to right): Brother Ken Farmer, his wife Jorna and baby Dexter, Linda and Clarrie Cameron. Back row: Irene Jackman, Kay Stewart, Sandra Phillips, Gladys Freddie, Mrs. Barbara Reynolds, Jean Williams, Brother Lynton Reynolds (manager), Gladys Bingham and Sadie Jackman. (Photo: A. D. Vaughan.)

responsibilities of conducting a busy and growing mission programme. Clarrie Cameron and his wife Linda are our most senior coloured workers. Clarrie, when fourteen years of age, with his mother, brothers and sisters, was one of the first students at Karalundi Mission. He spent a year there and later spent four years at Carmel College where he graduated. Today Clarrie has a very important role as liaison officer between his own people and others. He is able to explain, interpret and guide. His wife, Linda, is in charge of the kitchen, where she cooks for about sixty children and single workers. She also bakes the bread for the mission. Her helper is Gladys Bingham who was one of the early students at Karalundi. Gladys is always cheerful and helpful in her work.

Ken and Jorna Farmer (with baby son, Dexter) are a happy mission family. Ken is the reliable dairy man and helps out wherever and whenever he is needed. Jorna (nee Wongawol) is our kindergarten teacher—trained for teaching by Miss May Miller of Bendigo. Miss Miller was a teacher here at one time. Jorna was our first baby girl at the Wiluna Mission, and was educated here and at Karalundi. Today she is a credit to our work. Visitors enjoy seeing her class at work and play.

Miss Gladys Freddie, who was trained to teach by Miss Esther Robertson, is now assistant teacher to Miss Sandra Phillips, our head teacher in the mission school. Gladys also does the dispensary work at our mission clinic as assistant to

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Report to the Church

Recent Developments of Interest to the World Church

ROBERT H. PIERSON, President, General Conference

IN PROSPECT and retrospect interesting things are happening in the church around the world. I would like to share some of these news items with you. We want our church members to be aware of what is going on.

Conferences Combined

The General Conference desires that Europe should serve as a strong home base, a great bastion of strength for the world work of the church. We need more sons and daughters from European countries in our world mission programme. We need the administrative and financial force the church in Europe can offer to the entire world field.

To achieve maximum efficiency in the European church some restructuring of the work may prove helpful in the days ahead. Some small fields may need strengthening, some realignments may be indicated. Our leaders in Europe are alert to these possibilities, and are studying certain recommendations with the General Conference officers.

In an endeavour to stretch their funds and to make their work more effective, the Central European Division has been cutting overhead expenses by combining some of their local conferences. In the western part of Germany the Rhineland-Palatinate-Saar Conference and the Hessian Conference have been united into one. The new organization is known as the Middle Rhine Conference. Also, the Baden Conference and the Wuerttemberg Conference have merged. In the Union of Seventh-day Adventists in the German Democratic Republic the conferences have been re-organized along national district lines. This has cut the number of conferences in the union from seven to six.

The Southern Asia Division recently reduced the number of union missions in India from five to three.

Other organizational studies are under way in different parts of the world. With more rapid means of transportation and more effective communications, it is felt that in a number of areas the cost of conference and institutional overhead may well be reduced without lessening the effectiveness of the work. Progress reports in these areas will be made as results are achieved.

Facing the Educational Problems

Dr. F. E. J. Harder, former dean of the Graduate School at Andrews University, has now joined the General Conference staff as executive secretary of the recently appointed Board of Higher Education for North America. The work of this new body, working closely with the North American Division administration and the General Conference Department of Education, will be to study and attempt to solve some of the mounting problems in the field of North American higher education. The questions of finance, per-

sonnel, and discipline will come under close scrutiny in an effort to cope with developing problems.

Mission '72 and Mission '73

A forward evangelistic thrust is gaining momentum in North America as MISSION '72 has jumped division lines and is now moving forward in adapted programmes of total soul-winning in the Inter-American and Australasian Divisions. Because of translation and other problems, other divisions will move ahead with MISSION '73. All three European Divisions are on the march. We expect most of the other world divisions to be with us in 1973 or, at the latest, in 1974 when we hope, under God, that total soul-winning will be the way of life for Seventh-day Adventists around the world until the work is finished. Pray for MISSION '72 and '73!

Conversations

After preliminary contacts over a period of a year or so, informal conversations were held recently with the leaders of the Brinsmead group. The meeting, of an exploratory nature, covered areas of theology, church organization, and church discipline. At the close of the four-day conversations, the following statement was issued by those participating:

"A series of informal conversations was recently held between Robert and John Brinsmead and Dr. Jack Zwemer on the one hand and a committee of nine theologians and administrators appointed by officers of the General Conference on the other hand. The meeting was marked by graciousness, candour and brotherly love.

"While there remained a number of areas of theological and interpretational difference centring around the blotting out of sin and the latter rain, the hope was expressed that the spirit of Christ would lead earnest seekers for truth into unity and harmony.

"In addition, the desired reconciliation involves the solving of issues regarding church organization and discipline, and it was agreed that further efforts should be made to achieve this end."

We ask our members to pray that the Lord will lead in any future conversations that His name might be honoured and glorified.

We are happy to report that from Germany comes word that a substantial number of those who have belonged to the "reform movement," together with some of their prominent leaders, long separated from the church, have responded to the call for revival and reformation, laid aside their differences, and returned to church fellowship. We pray

that many more sincere people of God will follow this example.

These are days when we should expect large numbers of those who have separated from us to yield their differences, whether of doctrinal interpretation or problems of church relationship, and to seek renewed fellowship with the church as it prepares for its last great thrust for victory under the Holy Spirit's power.

Increasing Medical Problems

With some new health care plans in prospect for the United States, our progressive hospital administrators and leaders in the General Conference Department of Health are already projecting Seventh-day Adventist institutional participation in whichever programme the government finally adopts.

Problems are multiplying for our Adventist hospital leaders. Most of the perplexities are in difficult areas involving finance, personnel, community participation, and changing government requirements. To keep not only abreast of but ahead of some of these problems, a General Hospital Council has been set up by the General Conference Committee with provision to deal quickly and effectively with complex problems as they arise, and to endeavour to project a course of action that will avert problems in other areas. Loma Linda University and our North American hospital leaders need our prayers!

Moving Ahead on the Literature Front in Europe

I am writing this report to the church from Jonkoping, Sweden, where a tri-division publishing council is in progress. Participating under the leadership of D. A. McAdams, General Conference Publishing Department secretary, and other General Conference leaders, are the Central European Division, the Northern Europe-West Africa Division, and the Trans-Mediterranean Division. About two hundred administrators and publishing leaders from many lands of Europe are gathered to lay plans for the greatest forward thrust in the literature field ever undertaken in this part of the world. We believe this meeting may well be an important milestone in the history of our publishing work in Great Britain and continental Europe and the connected mission fields in Africa.

So the work of God moves ahead on many fronts—sometimes rapidly, sometimes slowly, but ever forward, and always needing your prayers, your understanding, and your participation.

BOTTLE EVANGELISM

F. L. MACKAY

HAGAR of old filled a bottle with water and "gave the lad to drink." It was a matter of life and death for the child.

Here in Darwin, Brother Jack Goldsmith fills bottles with the message of truth and sends them floating across the oceans of the world, that some son or daughter may be saved eternally.

While visiting in his home, I studied a blackboard on which Jack has recorded the history of his bottle campaign, which began in 1968. Since then 3,000 bottles have been set adrift, carrying messages in three languages.

Results? So far eleven people have accepted the invitation to study correspondence courses. Most of the contacts have been in the South-east Asia area.

Jack has made friends with the captains of eighteen ocean-going vessels and these men have allowed him to place crates of bottles on board.

At present endeavours are being made to procure tracts in Chinese. A Filipino friend is translating some material into her native tongue. This will decidedly increase the effectiveness of the campaign.

The following experiences should prove interesting to RECORD readers.

One Swedish captain was hesitant when Jack first approached him, but as soon as he realized our brother was a Seventh-day Adventist, his attitude changed completely. Why? His wife's mother is a church member back in Stockholm.

Then there was the Negro captain who received a crate of bottles on board and two days later asked for another. He told Jack that he thought the plan was very good, and he wanted to help as much as possible. This man wrote from Senegal, in North Africa, saying that he had studied carefully the ocean currents and had launched the bottles systematically. Some, he said, would find their way to South America.

The captain of a ship from Greece, had the crate of bottles placed at the foot of the flagpole. Each day the seaman who tended the flag, was instructed, per official ship's roster, to throw ten bottles overboard.

An article which appeared in the RECORD 16/2/70, mentioned that possibly the bottles were collected from parks and other places. Jack asked me to clarify this. He has only ever used two beer bottles, to make up a crate. Apparently one of these was found on a beach at Bougainville and the message it contained led to Bible studies in the home of a teacher.

Actually our brother uses clear bottles, particularly plastic ones, because they are light. The Darwin church members save all clear bottles, and in this way the



Brother Jack Goldsmith on the gangplank of the "Taipan." This ship carries the most bottles.

campaign continues. All the bottles are sealed before they are packed into the crates, and when some ships carry away 200 bottles, it is only as the result of many hours of work. May God's hand continue to be over this "bottle evangelism."

Wheel-Chair Lay Evangelist to a Dark County

E. B. PRICE

Lay Activities Conference, South Australian Conference

BLISTERED FEET, aching legs are unknown to our active layman Brother David McInnes, but that is only because he does not have any!! BUT what he does have is a **burning desire to win souls**, a van and a wheelchair!

After ingathering about \$200 in a dark county where we have some towns with not one Adventist member, and the nearest conference worker is seventy-five miles away, Brother McInnes decided to start doing missionary work in this area.

He gave out literature including Gift Bible applications, called on homes, made contacts and homes began to open up to him. Now he is running his own one-man layman's mission, with a difference. Let me tell you about it . . .

Travelling from Adelaide every second week-end, our brother puts his wheelchair in his van and drives the 100 miles to Town A, where on Saturday night he studies with one family and a neighbour, on the Gift Bible course. Then he travels on to the next town, town B, twenty-five

miles to the east, where he has a small cottage and stays the night, visiting next day, Sunday, with the "Signs of the Times" and other literature. In this town we do have a few Adventists and Brother McInnes hopes to build the company up. Among his contacts here is the Methodist minister, who receives literature, and a family who are considering joining the church.

Late on Sunday afternoon, the wheelchair is again folded and placed in the van, with our brother having hoisted himself into the driver's seat to drive to Town C, another twenty-five miles north, —another town without an Adventist believer. Here, he has the school teacher and his wife interested, and besides having a study with them, he also leaves a couple of Vandeman films which they show to the school children during the week. But evangelism does not end there! Recently they have had a burden for the people in the town and have started to show the Vandeman films to the town's people one night each week in the local hall.

Brother McInnes is thrilled, and optimistic of results in this dark county. His enthusiasm has fired the imagination of some of the young people in his church and they are planning to accompany him and help him.

We need more lay evangelists to these dark counties: what about organizing something like this in your own church? No one to help you? Then launch out like Brother McInnes, and go by yourself!

In Australia we have scores of towns and villages which do not have one Adventist believer to take the truth to them. This is the only way the work is going to be finished! The Lord is counting on you!

PEACE BE STILL

"When we receive Christ as an abiding guest in the soul, the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus. The Saviour's life on earth, though lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing Him, He said, 'He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.' John 8:29. No storm of human or satanic wrath could disturb the calm of that perfect communion with God. And He says to us, 'Peace I leave with you, My peace I give unto you.' 'Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest.' John 14:27, Matt. 11:29. Bear with Me the yoke of service for the glory of God and the uplifting of humanity, and you will find the yoke easy and the burden light."—"Thoughts from the Mount of Blessing," pages 15, 16.

EDITORIAL



GETTING READY

THE ANNUAL WEEK OF PRAYER is coming and it will be a time of refreshing for some; unfortunately not for all. It is doubtful whether a Week of Prayer has ever brought universal blessing. In almost every church there are some folk who let the week flow over them as if it were "just another week, ho hum."

This, of course, will be your experience this Week of Prayer if you will let it. Or it could be the most wonderful in all your life. The trouble with us is that we are such a sophisticated people these days. "Primitive godliness"—that noble concept to which we are urged to return—is something we look at and wonder what it means; and if, perchance, we understand what it means, we wonder how it would fit into our modern society.

You will well know that the one thing we are fearful of in religion is emotionalism. Some are terrified of their own tears, and others are embarrassed for the tears of others. No one wants to make a spectacle of himself by breaking down and weeping at the slightest provocation. But on the other hand, if you divorce the emotional aspect from religion, you have a very cold and stark thing indeed.

We may as well admit that the spiritual side of man's nature—our natures—is very closely allied to the emotional. We cannot really separate the two. In fact it may well be that that is precisely what is needed. A little more emotion than some of us modern twentieth-century hard-heads are prepared to put into our worship would not go amiss. Apparently emotion isn't exactly black-listed by God. Notice:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach." Joel 2: 15-17.

Now, without doing undue violence to the text, might we not fairly say that the nearest thing we have to such a thing as is described here is a Week of Prayer or a camp meeting? It is a solemn call to come together. It is an earnest call to the people to seek their God.

But we would be less than honest if we did not point out that the "weeping" here indicated must be initiated by the ministry. We cannot believe that this means that the preachers must preach such emotional sermons that the people will be reduced to tears with them as they sob themselves through their discourses. Nothing is further from the truth. Rather, this is a call for the ministry to prepare themselves by heart-searching that will ensure that nothing stands between them and their God as they minister to the people.

On one occasion when she spoke to the students at Battle Creek College, Sister White saw Professor Prescott's tears. She writes:

" . . . I have spoken in the college twice. Last Thursday Professor Prescott wished me to come over there. I went and prayed and spoke to the large chapel filled with students. I had much freedom in speaking and in presenting before them the goodness and mercy of God and the great condescension and sacrifice of Jesus Christ and the heavenly reward purchased for us, the last final victory, and what a privilege it is to be Christians.

"Professor Prescott arose and attempted to speak, but his heart was full and he did not utter a word for five minutes, but stood weeping before the people. Then he said a few words, 'I am glad that I am a Christian.' He talked for about five minutes, then he gave liberty for all to speak. Many testimonies were borne. . . ."—"Selected Messages," Book I, page 150.

That must have been a touching scene. Hard of heart would he have been who could have resisted the tears and the testimony of the godly man. His tears would have been regarded as a sign of weakness or high emotionalism only by the crass and callow. His genuine desire for a closer walk with God, and for the souls of his students would have been taken as the motive for his weeping. The ministry should never be ashamed of its tears when they are shed for the souls of those who make up their congregations.

Dr. F. W. Boreham in "A Late Lark Singing," tells the story of one great preacher who was not ashamed of his tears. In "The Secret of Murray McCheyne" in that book, he says of the great Scottish pastor: "He wept over Dundee as Jesus wept over Jerusalem. A few years after his death, a young English minister visited St. Peter's to discover, as he explained, the secret of Mr. McCheyne's amazing influence. The sexton, who had served under Mr. McCheyne, took the youthful inquirer into the vestry, and pointed to some of McCheyne's books still lying on the table.

"'Sit down here,' said the canny old sexton, leading his visitor to the chair in which McCheyne used to sit.

"'Now put your elbows on the table!' The visitor obeyed.

"'Now put your face in your hands!' The visitor did so.

"'Now let the tears flow! That was the way Mr. McCheyne used to do.'

"The sexton led his guest to the pulpit; and gave him a fresh series of instructions.

"'Put your elbows down onto the pulpit!' He put his elbows down.

"'Now put your face in your hands!' He did so.

"'Now let the tears flow! That was the way Mr. McCheyne used to do!'"

Dr. Boreham goes on to say, with his usual deep insight, "Yes, THAT was the way; and it is not an easy way. It is an art that can only be acquired at the feet of the Divine Master from whom Mr. McCheyne learned it."

Yes, the preparation of the ministry for the Week of Prayer is something that cannot be taken lightly or presumed to be made without deep personal heart-searching and earnest supplication for an outpouring of the Spirit of God. Let none be ashamed of his tears as he prepares for this important spiritual season.

But tears shed on one side are not enough. By all means let the ministry agonize in their preparation and let them have such a passion for the souls of their congregations that sometimes the tears will spring unsummoned to their eyes. But let the congregation do its preparation, too. Let there be heart-searching among our people as they come to this time of refreshing. Let everyone examine his heart under the searchlight of the Scriptures. Let the Holy Spirit range wide and freely in the conscience, wooing and prompting, striking and urging. Let no one harden his heart; let us rather open our hearts that the Spirit of God might do His work in every one whose hope is in Christ.

And if, during this time of spiritual revival, the tears should flow—whether in private or public—let there be no shame in it. So many of us glibly sing,

"Could my zeal no respite know,
Could my tears for ever flow . . ."

and we know perfectly well that we haven't shed a tear over our sins for decades. If Christ could shed His tears over the sins of Jerusalem, surely it is no shame for us to shed some for ourselves.

Robert H. Parr

TAHITI TODAY

K. S. PARMENTER, Division Secretary

IT WAS MY PRIVILEGE to visit Tahiti recently as the division delegate to the session of the French Polynesian Mission. I had visited this "Pearl of the Pacific" about ten years previously, when I was president of the South Queensland Conference, and was curious to see what changes had taken place and how our mission programme was developing.

Although our plane touched down at 10.30 p.m. at the International Airport at Papeete, Pastor Esposito and Pastor Lazare Doom, with a number of mission workers and church members, were there to greet us. Pastor D. E. G. Mitchell, the president of the Central Pacific Union Mission, and I were garlanded with flower leis in a real Tahitian welcome.

Tahiti has become renowned as the land of honeymooners and holiday makers, but this beautiful island is astir with a new way of life. There is an increasingly high standard of living evident everywhere. Papeete, the capital of French Polynesia, has become a big bustling city of more than 50,000. Large sums of money are flowing into the country as the French Government has set up an atomic research station on the island. This, of course, has had an influence on the country's development and economy.

The session was conducted in one of our lovely churches in the city of Papeete. The building is designed to seat 500, but more than 700 were packed in for the opening meeting. I understand that 200 children were accommodated in an adjoining school building. It was a real thrill to see these warm-hearted, intelligent Tahitian people pressing in to hear God's message for this hour. The interest continued right through the week, culminating in overflow meetings on Sabbath.

Membership Doubled

The membership of our church in French Polynesia has nearly doubled in the past ten years, and now stands at about 1,160. Pastor Esposito conducted a baptism on the Sabbath, when seventeen candidates went forward. In response to an appeal made at the conclusion of the baptism, twenty-five people indicated their desire to be baptized as soon as they could be prepared. The mission's income has more than doubled in the past four years.

It was my happy privilege, while attending the session, to ordain Brethren Jerome, Doom and Harae to the gospel ministry. Brother Jerome is a French worker who has the responsibility of a number of departments in the mission. Brother Marcel Doom is the treasurer of the mission, and Brother Harae is quite a fruitful pastor-evangelist. We wish these brethren much of God's blessing as they assume greater responsibilities in the mission programme. There are now four ordained ministers in this field by the name of Doom.



Pastor and Mrs. Doom, Pastor and Mrs. Harae, Pastor and Mrs. Jerome.



Papeete church.
(Photos: K. S. Parmenter.)

Our Tahitian brethren and sisters may be living in a paradise of beauty; their standard of living may have risen to a higher level of sophistication; they may be supplied with material advantages not known to former generations; but I came away convinced that there is still a deep longing in their hearts for a better country, even a heavenly. They are longing with you and me for a land where there will be no sickness, no death, no sorrow, no pain. They are longing, working and praying for the day when we will be all one great family in God's paradise above.

AMONG THE ABORIGINES

(Concluded from page 1)

Mrs. Vaughan. She is organist, too, for the mission Sabbath school.

"He Will Perform It"

Sadie Jackman carries an important job as first in charge of the mission laundry. It is a tribute to her leadership that all the clothing and linen are always clean and neat. Irene Jackman and Jean Williams care for the girls' and boys' dormitories respectively. Visitors who have seen the appearance of the accommodation and the arrangement of the clothing are always impressed and give credit to these young people. One visiting mother exclaimed, "I wish my children kept their clothing and bedrooms like this!"

Lately our mission staff has been helped by Miss Kaye Stewart, now Mrs. Cyril Bingham, who was a promising student in Home Management at the Perth Technical School. She was educated at the mission and at Victoria Park Central School in Perth. She has now returned home to be married and is assisting her people in sewing classes run by Mrs. Barbara Reynolds through the sponsorship of the Adult Education Department of Western Australia. Kay is a credit to Mr. and Mrs. Louis of Osborne Park who cared for her during her stay in Perth.

Now there is no longer a lone voice crying in the wilderness, but thanks is due to God for His many blessings and the workers who over the years have shared their talents among the people. I remember asking some of the coloured workers for their opinions on who had exerted an important influence in their lives. Brother Clarrie Cameron said, "Pastor Reye at Carmel College." Ken Farmer said, "Pastor John Cernik." Others mentioned Brother Louis, Pastor Ferris, and others. Brothers and sisters, take courage—our work in the West for the coloured people is not in vain. Let us uphold our workers, white and coloured, in the task God has so graciously given us to do. I leave with you this closing thought from Phil. 1:6. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

"Show Pictures and See the Sick"

HELEN J. HAY



Some of the patients treated at Makira photographed outside the church.
(Photo: H. Hay.)

CYCLONES, crocodiles and cliff climbing—yes, but boredom? never! This was my experience when I was privileged to run medical clinics at Makira recently. Makira or, as it is otherwise known, San Cristobal, is an island with a population of 13,000, which lies south-east of Malaita. For some time our folk on Makira have been asking for someone from Atoifi hospital to go across and conduct clinics for the sick people. When we found out that the M.V. *Raratalau* was making a trip across, we decided it was a good chance to do some medical work. So when the *Raratalau* left Atoifi early Tuesday morning amidst the usual excited cheering and shouting, it carried a big box of medical supplies, a nurse aide—Sicka Jonga—and myself.

On Tuesday night we anchored at New Valley—an Adventist village on the eastern coast of Small Malaita. It was almost dusk and drizzling as we loaded generator, projector, screen, flex and clinic box into the dinghy and started rowing through mangrove swamps to the village. Eventually I took shelter under the screen, trying to keep the generator dry, and praying that the rain would stop so that we could go ahead and show the films.

We fell into knee-deep black mud as we unloaded the dinghy, but the excitement of the children who could see us coming, more than made up for any discomfort. The villagers helped us to carry the load up to the church, where we set up the screen and projector, but then—disaster! The generator could only accommodate a two-pin plug, but the flex had a three-pin plug! From my very limited electrical knowledge I suggested removing the earth pin and straightening the other two.

The ship's engineer and I operated in pouring rain by the light of a torch, using a borrowed bush knife plus artery forceps and needle holder from the clinic box. Surgery was successful, and after more prayer, a very wet generator miraculously started ticking and we were able to show two filmstrips to about eighty people. At least half were non-Adventists from surrounding villages and the bush. Afterwards, we treated about twenty patients and returned to the "*Raratalau*" at 11.30 p.m., wet and dirty, tired and hungry, but happy beyond words at being able to do some real missionary work.

Pitch and Toss

The weather looked threatening as we prepared to sail on Wednesday morning. The crew put chains around the sides of the boat and strung rope across the back deck for the passengers to hold on to. It was surely needed as we pitched and

tossed in a sea which weather forecasters optimistically term "moderate to rough." (No one told me that July is cyclone month in the Solomons!) We had prayed for the Lord's presence and protection, and our prayers were answered. We were especially grateful for His protection when we heard that another boat had capsized in the same storm. It was a relief to reach the calm of Marou Bay and rest after our day's battering. We went ashore, and our folk from Hungataru Village made us most welcome, supplying coconut milk to drink and later cooking an evening meal for us all.

Thursday we decided to visit our believers up the coast. Although the work started here in 1933, it has met with strong opposition from the local Protestant churches, so that our church membership numbers only seventy-eight (200, including children and Sabbath school members), confined to two coastal villages and one district school all within twenty miles of each other. Marou Bay, where we were anchored, is the only safe "harbour" apart from Star Harbour right at the other end of Makira.

The weather still looked threatening, but we decided to sail up the coast to meet and treat our folk, and walk home if the sea was too rough for the "*Raratalau*" to stop and wait for us. Fortunately the weather improved as we went, and we were able to go ashore at Maniora Village and Ngonihau Seventh-day Adventist district school, and run clinics. I was asked to sign the visitors' book, and noted that the school had had only six visitors in the past few years, so they are really isolated. We saw many cases of eye disease, and brought back two young school girls, both partially blind, in the hope that something can be done for them.

Under the Coconut Trees

On our way back to Marou Bay, we stopped at two more villages, at one to

run a clinic on the spot, and at the other to invite people to come to Hungataru to see our pictures and receive any medical aid needed. The only medical facility available to the people at the western end of Makira is a government-sponsored Rural Health clinic at Aringana, and even this is difficult to reach. (Have you ever tried paddling ten or fifteen miles in a dugout canoe in rough seas when you were so sick you couldn't stand up? And yet this is what these people have to do if they need treatment, or else walk along muddy jungle trails and climb steep cliffs.)

We arrived home looking forward to a drink and a swim, but, gathered under the coconut trees were patients who had come from the other side of the island. Once again we opened our "box of tricks" and worked till sunset, and then it was time to show our films.

This time there was no problem with the generator, but it took some ingenuity to set up the screen, using sticks and finding an empty petrol drum and enough stones to balance the projector. About seventy people came and sat on the beach while we showed two filmstrips—one on the Bible, and one on Jesus. As the Seventh-day Adventists at Hungataru number only thirty, we had a very good attendance.

On Friday we spent all morning running a clinic in the back of our church at Hungataru, and saw at least fifty patients. Most of them were not Adventists, and had never been to a Seventh-day Adventist village before, let alone inside the church. One boy, two years old, had an abscess the size of a hen's egg on one thigh, which we drained after sedating him. During the afternoon, the ship's crew did a heroic job hauling the generator and accessories up the cliff so that we could hold the rest of the meetings in the church. Friday night we opened Sabbath, and showed a filmstrip on the

origin of sin to at least 100 people. They seemed most appreciative and interested.

Day of Rest

On Sabbath, the church members followed the good old tradition of using the visitors to the best advantage, and "Raratalau's" crew and passengers took Sabbath school, church and MV's. Vagha, the district director, spent his afternoon of rest tramping around some more villages inviting the people to come for the last night of films and treatment. By nightfall we could see clusters of lights around all the houses and hear low excited talking. We showed the filmstrip on Christ's second coming—with my explanation in fractured pidgin and Alice's translation into the local language. This time we had 120 people, who were very attentive and listened quietly. We treated another fifty patients before reluctantly saying good-bye and rowing back to the ship.

We sailed at 4 a.m. Sunday, and had a smooth trip back to Malaita. Mara Masike—the passage between Malaita and Small Malaita—was as smooth as glass, and the stillness and jungle reminded me of the Amazon River. We turned off into one of the many rivers, and when it became too shallow to travel further, we transferred into a dugout canoe with an outboard motor. It was not until we were well on our way up Tarramatta Creek that someone casually mentioned the crocodiles.

I watched carefully after this, and we finally saw a croc, but couldn't get a picture before it slid into the water. We also passed a tambu ground where the devil priest has forbidden anyone to land. Breaking his law is punishable by making the offender pay a string of custom money in compensation. After seeing the patients at Tarramatta Clinic, we chugging back to the "Raratalau" (no crocodiles this time!) and continued up Mara Masike, paying a courtesy call at the Tarapaina Roman Catholic mission station, where we were entertained by a native nun.

The Last for the Day

Rara Village was our last stop for the day. The people were so thrilled to see us that they carried all our equipment up a precipitous goat track to the village. There were at least fifty people (no Adventists), and all listened attentively while the local SSEC* chief and layman translated faultlessly from my pidgin into the local language. We ran a clinic there next morning before continuing up the coast and seeing patients at Takataka and Hanoa. Hanoa is a Roman Catholic village visited every three months by a priest. His trip didn't coincide with ours, so the people put his house at our disposal and we used it for a clinic. After dark, they dragged his table and chair out onto the lawn, and once again we showed our filmstrips—this time with a local Catholic man translating for me. The people were really impressed by the films about Jesus, Satan, and the second coming, and there would have been forty-five to fifty there, some from surrounding villages.

On Tuesday, we held clinics at Marapaina and Mookae, expecting to reach Atoifi by nightfall. However, the engine broke down and we were forced to stay at Sinerango. One girl had just been brought aboard with a severe head wound, and I had to stitch it up on the back deck by the light of the setting sun—hardly ideal surgery conditions. At last, on Wednesday morning, we arrived home at Atoifi with twelve new patients after a week's travelling, treating 350 patients and showing films to at least 400 people—mostly non-Adventists.

It was a memorable week, and I hope that some day, if I cannot go back to Makira, I'll be able to meet many of our friends from there in heaven, where nurses will no longer be needed.

*South Seas Evangelical Church.

Adventists Relieve 'Quake Sufferers

ORVAL R. SCULLY

Seventh-day Adventist Welfare Service
Representative in Chile

ON THURSDAY, July 8, Chile was shaken by an earthquake that reportedly killed ninety, injured 250, and left 15,000 homeless. The quake, the epicentre of which was about 150 miles north and west of Santiago, where our Chile Union Mission headquarters is situated, struck at 11.03 p.m.

We were awakened by the windows rattling and the floor moving up and down as if we were in a ship on a high sea. Since the movements continued more than a few seconds and seemed to be getting stronger, we decided we'd better go downstairs and outside. There we watched as the lights went out and our neighbours came out into the street. The movement stopped in about two minutes, and we went back to bed. We could hear the neighbours start their cars and race off to see how relatives and friends had fared.

On our transistor radio we found one station with auxiliary electricity beginning to broadcast. The announcer was rather incoherent at first, but finally became calm and asked for information to be phoned in, especially by amateur radio operators. From this source we learned that several small towns had been greatly affected, with the greatest loss of life being in Valparaiso and surrounding cities.

At worship the next morning, our union officers and committee members laid plans to help in the emergency. We contacted the Office of Emergency Planning of the government's Interior Department and were asked to visit the valley of La Ligua and Petorca, the area with the villages that had been among the worst damaged.

Emergency Measures

It was not until Sabbath morning that we were authorized to use for this area

some of the food kept in our warehouses for emergency situations. To transport the food, we requested as many of our workers in the Santiago area as we could contact to bring their station waggons to our warehouse. As a result, a caravan of fourteen vehicles was loaded with seven tons of flour, corn meal, etc., eight bales of used clothing sent by our U.S. Dorcas Societies, and twenty-five blankets. It was after dark when we arrived at Petorca, nestled in a beautiful valley in the heart of the Andes not far from the Aconcagua, the highest peak in the Southern Hemisphere.

We were the first organization to bring in supplies, and were well received by the authorities. While probably no one in Petorca was suffering hunger, the fact that they were remembered and visited by someone interested in their welfare was greatly appreciated. Five persons lost their lives in this section—a remarkably low figure, since practically every house was damaged and many were destroyed.

Most of the inhabitants were sleeping outside, as the earth still shook occasionally, and many of the houses were condemned.

The following Tuesday, another caravan was organized, and three and one-half tons of food were taken to La Ligua. Other organizations have given aid, and plans are being laid to assist in the rebuilding of the towns.

We have very few members in these mining towns, but as reports have come in, the enormity of the earthquake has been better understood. Many large buildings in Valparaiso and Vina del Mar had to be vacated and are condemned to be torn down, including most of the hospitals. Many of our churches have been cracked, and extensive repairs must be made. Only one was actually destroyed—a small chapel in the town of Llat Llat. One member has been reported dead as a result of the earthquake. This was an elderly sister who may have died from shock.

As one sees the large number of buildings in ruins, it is hard to imagine how the number of killed and injured was not greater. After one official told me of one little old lady who was protected by the beams of her house as she crouched in a corner, I remarked, "Certainly God is good." I was rather surprised at the silence that followed, until he told me later that he had been a Communist for thirty years.

The task of rebuilding will take many months, or even years. Meanwhile, prefabricated emergency wooden structures are being set up so that those who have no homes can move out of the tents and provisional huts. Rail communications have not yet been reopened into Valparaiso at the time of writing, nor has the water supply been re-established. For the strength and extent of this earthquake and the damage done, it is certainly a marvel that no greater loss of life was sustained.

OFFICIAL OPENING OF METHVEN SEVENTH-DAY ADVENTIST YOUTH CENTRE

CLAUDE D. JUDD, President, Trans-Tasman Union Conference

THE NEW ZEALAND Minister for Tourism and Publicity, the Honourable Mr. H. J. Walker, M.P., officially opened the new Seventh-day Adventist Youth Camp and Centre at Methven, South New Zealand, on Sunday, August 29, 1971, before an audience of over 300 people.

Nestled at the foot of Mount Hutt in the Southern Alps, on the bank of a river, approximately seventy miles west of Christchurch, the centre has sleeping accommodation for 142 persons and a hall capable of seating over 300. The cement block building complex of 7,000 square feet is lined and nicely finished and painted throughout in a variety of modern colours. Hot and cold showers, plus electric heaters in the hall and in every room, make for comfortable living even while the snow is falling. A large open fireplace in the main hall gives a homely atmosphere and also helps to keep the hall cosy.

Before Mr. Walker cut the ribbon and turned the key, he spoke of his great respect for the work of the Seventh-day Adventist Church, which he has observed in a number of centres. He also stressed the need for taking an active interest in the children and youth in modern society, and complimented those who had contributed to the establishment of this excellent youth centre which is valued at over \$65,000.

Pastor R. R. Frame, president of the Australasian Division, delivered the main address, in which he emphasized the need for the four-square development (mental, physical, spiritual and social) of the Christian in harmony with the life of our great exemplar, Jesus, referred to in Luke chapter 2 and verse 52. Pastor Frame made reference to ten similar permanent youth camp centres now established in Australia and New Zealand, and encouraged all present to continue their support for youth work.

Pastor C. D. Judd, the president of the Trans-Tasman Union Conference, offered the dedicatory prayer.

The conference president, Pastor K. J. Bullock, and the secretary-treasurer, Brother R. E. Eager, also took part in the opening service. The local conference youth director, Pastor E. A. Ferris, spoke of the generous gift of eight acres of land by a local Seventh-day Adventist farmer, Brother D. R. Barlass, and introduced him, requesting that he review the activities on the site over the decade since his gracious offer was first made.

Brother Barlass said that under the guidance of Pastor L. Lansdown, then conference youth leader, a wilderness camp was held near the present site on his farm as an experiment with a view to choosing the best location for the permanent building. According to the report given, that first wilderness camp was indeed a roaring success, and the present site on the river bank, about six miles from the Methven township, was then chosen. Two years later a disused train carriage was purchased and transported to the campsite, and fitted out for sleeping accommodation for the boys. At this stage the girls were accommodated in tents, but later a second carriage was purchased for them. Sections from the old youth hall building being demolished in Bealey Avenue, Christchurch, were used in helping to build the kitchen, store and dining room. Other huts were erected, including one built by Pastor Petrié, then president of the South New Zealand Conference.

Pastor J. B. Trim, the next youth leader, consolidated the camp, and his enthusiastic successor, Pastor Bob Possingham, continued the good work and laid plans for the new centre when the

old buildings were condemned. December, 1968, saw the sod-turning ceremony for the present centre, and in 1969 Pastor E. A. Ferris, the current youth director, inherited the honour of building upon the foundations of his predecessors. For over two-and-a-half years Pastor Ferris has literally slaved on the building project, with many and varied volunteers, both ministers and laymen, young and old. He has used almost all his spare time and part of his holidays, and has covered a total of 17,000 miles travelling back and forth, to give an equivalent of seven months full-time labour and personal effort.

Pastor Ferris spoke very highly of many faithful associates who assisted in building the camp, for an actual cost of \$35,000, although a conservative valuation is at least \$65,000 today. Substantial financial assistance came from three main sources, the local conference, the government, and the Trans-Tasman Union Conference, plus many individual gifts, donations and church offerings.

During the opening ceremony appropriate songs were sung, a ladies' trio and a duet rendered items and a thank offering was willingly given by all in attendance.

A very happy day was brought to an end as Pastor Ferris thanked Mr. Walker and presented him with a beautiful copy of the book, "The Desire of Ages."

On the three days following the opening ceremony the conference workers in South New Zealand enjoyed blessing and fellowship with the division and union presidents in a wonderful spiritual treat which brought inspiration to all.



The Honourable Mr. H. J. Walker, M.P., cuts the ribbon at the official opening of the Methven Youth Centre.



Methven Youth Centre, South New Zealand. Snow fell several days before the opening.

Should We Close Our Medical Institutions?

S. A. FARAG, Medical Secretary, Australasian Division

THE AUSTRALASIAN DIVISION, like other divisions in the world field, is finding it increasingly difficult to find doctors and nurses who are willing to man our mission hospitals. There is an almost continuous need for doctors and nurses to fill vacancies. Some institutions are faced with the very real possibility of closing down through the lack of qualified personnel. The questions naturally arise, How long can the medical missionary programme operate on this basis? Have we over-built medical institutions? Should we commence an orderly dissolution of our medical institutions? Does the church have a mission in medicine? Should we step up the training of physicians and nurses? How can we encourage young medical graduates to enter into mission service?



Dr. S. A. Farag.

The evaluation of the church's mission in medicine requires that we examine some of the pertinent underlying issues which concern us today. There are serious questions being asked by thinking individuals around the world as to the continuing significance of medical missions in the total mission of the church. Some missionary organizations are withdrawing from this phase of church activity. Others still active in medical missions are facing serious problems and are surveying the field in a desperate search for answers to perplexing questions concerning the future of medical missions. Some churches recognize the need for change; they study trends which vitally affect the role of medical missions in days to come, and institute changes in order for this phase of the work of the church to continue to significantly serve its intended purpose. It is for these reasons that there is a general move in the direction of re-assessment of Christian medical work.

Reasons for an Expanded Medical Programme

Any critical evaluation of the future of our medical work must include a review of backgrounds of this work. Why do we engage in medical missions? Why do we spend large sums of money in constructing facilities such as the New Zealand Hospital and the Sydney Sanitarium and Hospital, in which to conduct this work? Why has the Seventh-day Adventist denomination expended millions of dollars in building hospitals, sanitariums, clinics and mobile clinic facilities around the world? Can we satisfactorily justify the outlay of such sums of money for this phase of the work?

Some of the elements that have influenced the Seventh-day Adventist denomination to support strongly a programme in medical missions are as follows:

1. Medical ministry was a major feature of the work of Jesus.
2. Medical ministry is perhaps the most effective avenue for fulfilling the admon-

itions found in Isaiah 58, Micah 6 and Matthew 5, to bind up the broken hearted and to relieve the suffering.

3. Medical ministry illustrates, as no other type of work, the love of God for the understanding of people who do not know God.

4. Medical ministry is an integral part of the great commission of the gospel.

5. Medical ministry is a natural team-mate for other forms of evangelism.

6. Medical ministry serves to restore man to a state of health, which better enables him to comprehend the truth and relate himself to it.

7. Medical ministry in its various forms, i.e. health education, health lectures, schools of nutrition, cooking schools, etc., continues to give support to public evangelism.

8. Medical ministry is the only agency that makes Christian witness possible in certain countries of the world.

9. Various phases of medical and paramedical practice present to our Christian young people a highly desirable professional opportunity as their life work.

10. Health emphasis and temperance when consistently practised, yield rich dividends in better health and longer life.

At a time when other Christian bodies are seriously considering the desirability of cutting back or eliminating major medical interests, Seventh-day Adventists are committing themselves as never before to an expanding medical missionary programme at home and overseas.

Distinctive Features of S.D.A. Medical Institutions

What then is the church's relationship to modern medicine? What should be the church's emphasis in the light of the problems facing other organizations? First, let us note that it is not the church's

mission to cover the total medical needs of the areas or provinces where our work is located. At best we meet but the smallest fraction of this need. Then why try? Why the great effort? Why the great expenditure? Why the continual endeavour to establish medical institutions at home and abroad? These medical endeavours, humble as they may be, because of their special qualities, exert a great influence far beyond the geographic boundaries of their usual clients. A variety of influences emanate from our medical institutions, quite apart from the clinical contacts, which of themselves are very considerable. About every medical institution there develops a nucleus of Christian influence with an impact far beyond the immediate confines of the physical plant.

Apart from the continued practice of medical ministry as a feature of the immediate Christian witness and the performance of healing in the atmosphere of compassion for those who suffer, what other areas of significance should concern the church?

1. Continuing emphasis upon Christian quality of medical ministry and love. No other quality is more forceful in carrying the Christian witness.

2. High professional quality in the work of our institutions. Our medical centres must be highly respected centres of scientific medicine.

3. Continuing a greater emphasis on training of young people at all levels.

4. Greater involvement of our people in intelligent health education and preventive medicine.

Small Medical Institutions Throughout Australasia

The Executive Committee of the Australasian Division, sensing the need for an even greater programme of medical ministry throughout the division, took official action to encourage local conferences to establish medical institutions in their conferences. The division will provide grants to local conferences as an incentive for establishing small institutions in their field. The action states:

"VOTED: That the local conferences be encouraged to establish and operate small hospitals. To assist in the development of this proposal a fund will be set up by the division to make grants to the conferences on a dollar-for-dollar basis. Such grants shall be given on the following conditions:

"(a) Grants shall be limited to the amount available in the fund.

"(b) The total grant for any one hospital shall not exceed \$75,000.

"(c) The funds will become available to the conferences at the time of the purchase or construction of the hospital."

The excellent reputation of Adventist medical institutions in this field and in

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The Golden Years

HAROLD SHRYOCK, M.D.

THE QUERY as to how old a man must be before he is considered old is a question that has many answers. Some people are old at forty-five, and others are still young at sixty-five. Aging has both physical and psychological components. From the physical standpoint a person becomes old when the organs and tissues of his body show signs of deterioration. From the psychological standpoint a person becomes old only as he loses the zest for living.

As to a person's youthfulness and usefulness, his age cannot be properly computed by counting birthdays. The rate of progress toward old age is an individual matter. Some people pass their prime of life at an earlier age than others do. Some are fortunate in having vital force so abundant that it lasts them well into the eighties or beyond. Others run low on this precious spark of life before they have reached sixty.

A person's attitude toward himself and the world around him is as important in determining how old he is as is the amount of vital force he retains. This factor of attitude can be controlled. The attitude influences the state of health and vigour. The person who is optimistic, courageous, and youthful in his thinking enjoys much better health than the person who dwells on the sombre side of life, other factors being equal.

An elderly person is the victim of the personality traits he developed in earlier life. In so saying we are giving a hint of the means by which he can be assured of a happy old age. The secret is simply to develop traits in the prime of life that when exaggerated in old age will make life pleasant, and association with other people agreeable. An elderly person is cast in the mould of his earlier habits and attitudes. When they are favourable, his declining years are a pleasure to him and to his family and friends.

The people who have been mean, selfish, and uncharitable actually suffer in later life. Those who have driven hard bargains, taken advantage of other people and been unyielding in their relations are the ones who find the years of retirement an anticlimax.

Life is full of adjustments and adaptations. Successful living consists of making adjustments gracefully. The person who has adjusted successfully to school, marriage, children in the home, requirements of vocation, and his associates, finds it easy to make a good adjustment to old age.

There is still another means of making preparation for old age—becoming actively interested in pursuits and hobbies that can be carried over into old age.



There comes a time when each man must retire from his usual employment. Each woman becomes less active in her household duties once the children leave home. The interests that serve to vitalize the later years of life are those that were developed apart from the usual employment or routine. These are activities that come into full bloom when retirement permits spending time as desired.

An elderly person can develop new interests, and by all means he should do so if he should find time dragging. As in war so in life, adequate preparedness ensures a successful climax. It is best for the middle-aged person to choose lines of study and kinds of unselfish service that will lend themselves as full-time occupations when retirement time arrives. These activities can give so much meaning to life that the retired person hardly notices when old age is upon him.

There are contrasting attitudes toward retirement. Some people look forward to it, and welcome it as an opportunity to do the things they have always wanted to do. Others dread it, because they believe it symbolizes the end of active life.

Regardless of why a person retires, it is tragic for him to adopt the attitude that he is a has-been. Many people have made greater contributions to humanity after retiring than during their work periods. The reason is that when a person retires he uses his time to carry on the things he enjoys.

When anyone enjoys what he is doing, he has the greatest chance of success in his enterprise. Employment before retirement age often is only a means of making a living. The activities after re-

tirement represent the chosen calling. Being free from the economic necessity of doing a specified job, an older person can do what he wants as he wants to do it.

Early retirement is not an indication of early senility. Efficiency and usefulness do not cease at the age of sixty-five. Many statesmen and legislators make their best contribution after the age of sixty.

Wise people plan retirement in a way that does not bring about a drastic change in their activities. The transition from compulsory employment to retirement should be gradual. Having built up their interests in the things they want to do after retirement, they simply spend more and more time with their personal interests and less and less time with required activities. Keeping busy keeps them alert, happy and healthy. By keeping busy they have no time to harbour regrets, no time to be sick, no time to complain. The more they do for other people the happier they become.

Always avoid extremes. It is good to keep busy, but not so busy that you neglect rest and recreation. In older life, as in other periods, the greatest success attends those who carefully balance all parts of their programme. A combination of work, rest and recreation is the best formula for good health and vigour.

As a person grows older he must deliberately make allowance for slowing physically. Because he does not see so clearly as he did when he was younger, he must make sure that his glasses are properly fitted and that he changes them

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MISSION '72

GEORGE W. MAYWALD, Lay Activities Secretary, Australasian Division

THE GREATEST co-ordinated plan of evangelism the church has witnessed in this generation is envisaged for 1972. The success of such a programme depends on the recognition of the important place lay members must fill. This of course will involve: 1. Enlisting members in a greater involvement. 2. Training them for a more effective service. 3. Uniting more fully in a team relationship with the ministry in the work of soul saving.

This is exactly what 1971, Laymen's Year, was designed to accomplish. This calls for:

1. **A wider distribution of Christ-centred, message-filled literature.** Commencing in October, thousands of our members will be asked to distribute for nine weeks specially prepared literature. These lessons have been written by Pastor G. E. Vandeman. This will be in harmony with the admonition given by the servant of the Lord: "Our literature is to be distributed everywhere. The truth is to be sown beside all waters."—"Christian Service," page 153.

2. **The maximum use of the Gift Bible Plan.** As the literature is distributed, members are to be trained to follow up interests leading to Bible studies. The best plan to follow is the giving of Bible studies through the Gift Bible Guides.

All are to take an active part in this programme.

We are told that "our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls—channels through which His love is day by day to flow to the perishing."—"Christian Service," page 141.

"Let the workers go from house to house, opening the Bible to the people. . . .

"Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest."—"Christian Service," page 142.

3. **Use of every possible means of communicating the gospel and arousing interests.** This can be done through such means as:

- a. Branch Sabbath schools
- b. Vacation Bible Schools
- c. Welfare work.

Thus the situation calls for the creation of such an image of the Seventh-day Adventist Church that people everywhere will want to listen to what we have to say.

This is what Laymen's Year is all about. This is what we must accomplish for the success of Mission '72.

Co-operative Effort

Every member must present the true image of the church to his neighbours, friends and relatives. People must learn that we are in the community to be of help. Thus the co-operative effort of the church, the conference, every institution, the combined witness of every Seventh-day Adventist minister and lay member, young and old, must bring tremendous results.

Again I state that this programme is the biggest challenge and the greatest opportunity the church has ever had. We must accept the challenge put to the church, "The minister and the church members are to unite as one person in labouring for the upbuilding and prosperity of the church. . . . Let all press forward, shoulder to shoulder." (E. G. White, "Review and Herald," July 9, 1895.) One has to complement the other. This is the way God planned it.

Therefore to carry out such a project it is necessary now to enter the greatest training programme the church has witnessed in this division. We must have an enlightened membership. We are all praying and longing for the latter rain, but we are told "the great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be labourers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit

MISSION

72

without measure; but this will not be while the largest portion of the church are not labourers together with God."—"Review and Herald, July 21, 1896.

Again we read in "Gospel Workers," page 200: "Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them—the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited, prayed with, laboured for."

Eager to Work

"Everyone is to be assigned his post of duty."—"Testimonies," Vol. 7, page 30.

As I have visited around the division and associated with thousands of our members in the homeland and the mission field, I have found our lay members waiting and eager to work. Many do not know how, but once shown are soon out looking for souls. Together as ministers and members we must train for service so that together we can evangelize our division for Christ.

You, the lay members, are the power of the church. Christ working through you with a dedicated ministry will bring about the conditions necessary for the outpouring of the Holy Spirit. I urge each of you to forget the failures of the past and look to the present and the future. Yes, it is time for laymen to be heard, but it is also time for laymen to be more concerned with their own destiny as Christians.

As a united church let us all march forward together, realizing that "when divine power is combined with human effort, the work will spread like fire in the stubble."—"Selected Messages," Book 1, page 118.

1971 Laymen's Year is a success. You are making it so. Press forward so that Mission '72 will culminate in the greatest evangelistic victory we have ever seen.

PRAY — WORK — LOVE SOULS TO CHRIST.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

"In whom we have boldness and access with confidence by the faith of Him."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named,

That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

—The Epistle to the Ephesians (chapter 3: 8, 12, 14-21).

"Lifetime Is Working Time"

HOWARD DAVIS

THERE WAS A TIME when Tari was only a place name, connected with the advance of the gospel in New Guinea. For me, at the moment it is an experience.

Across the lawn of the Habare mission I see a "meri," piccaninny astride her shoulders, on her way to meeting. A few moments later three boys walk slowly by, hands clasped behind their backs, in characteristic Papuan attitude.

It is the time of year for the district meeting for Tari. (The mission here, with Brother Allen Foote as director, is headquarters for the Tari district, one of five districts in the Western Highlands, with headquarters in Mount Hagen. Pastor Harold Harker is president of the Western Highlands Mission, and has a fine team of dedicated workers.)

Now the quiet, measured tones of one of the white workers catch my ear. Then the rapid, higher-pitched voice of the Huli "turntalk" carries the message to those in session. I must take a look.

Yes, it is Pastor Ian Watts, Sabbath School and Lay Activities secretary for the Coral Sea Union Mission. From one of the rear seats (rough planks nailed to short posts in the earthen floor) I notice that about 150 workers and other church members are listening attentively. What is Pastor Watts saying? (No; I won't try to quote him in pidgin. I wouldn't stand the strain—nor would you!)

He is speaking about God's call for workers. "A man who doesn't look to God in prayer each day, or study his Bible—does God call him? A man who doesn't do his part in necessary work around the church—does God call him? Or the man who doesn't share with others the good news of Jesus that has come to him—do you think that God calls him? And this is not for the men only; this is for the women, too."

I slip out and make my way back to the mission house. En route I find three girls, about fifteen or sixteen years of age, talking together. I try my distinct brand of pidgin on one of them and find that she understands. Later I find that she can converse reasonably well in English, and with a mixture of the two the message comes across that she has had six

years of school (most of them at Mount Hagen Adventist School); that she has two sisters—one a married teacher at Sopas, the other at Kainantu; and she would like to learn nursing. The other girls have similar aspirations, but entrance to Sopas Hospital requires a higher grade than all three have passed.

"No Plenti Humbug"

As I talk with them, memories of the previous evening come to mind, as Pastor and Mrs. Ed Parker, Pastor Watts and Allen Foote and his wife related mission life experiences.

So I have a little heart-to-heart talk with these young folk. I remind them that God wants young people who don't have plenti humbug or pipia (rubbish) in their lives. Suggesting that they know what it means to be pure, I begin to quote the JMV Pledge. To my surprise they say it with me. The eldest has her Companion badge, the others are Sunbeams.

The mother of Janet (the eldest) came along after I had taken a picture of the three. So I took a close-up of her—her smile encouraged by a now large audience, for the meeting had ended.

It is quite a problem in these parts for young people to find gainful employment and not join the growing group of teenagers who are becoming a problem in Papua and New Guinea. I am not an expert, but I would suggest that this great and interesting country needs good, strong constructive leadership for some time yet. Otherwise independence will bring with it many problems, a solution to which will not be found for many years to come.

Many nationals at present are subsidized mission workers—laymen who receive a few dollars a month to assist them as they spend perhaps half of their working week in seeking a wider audience for the voice that has spoken to their own hearts. It is good to look into the face of one of these men and hear him say with a kind of suppressed enthusiasm, "Me missionary." God bless them and their work.

Missionary's Life

Work! Let me tell you this incident.

We were visiting the W.F.M. Dauli Teachers' College in Tari, to confirm an appointment for Pastor Josep Mave, Coral Sea Temperance secretary. He mentioned that opportunity had been given him to give talks and show films at police stations, corrective institutions, villages, high schools and colleges, primary and other mission schools, nurses' schools and hospitals. This genial and enthusiastic temperance worker was pleased that both

nationals and Europeans were breaking away from unhealthy habits.

"You might have some more work to do when we finish here, Pastor Mave," said Allen Foote.

"That's good," replied the smiling pastor. "Lifetime is working time!"

Did you hear that? Let us hear him again. "Lifetime is working time."

Weary? Of course our missionaries get weary. Have you tramped for miles at high altitudes, then been jolted about as the "Land Rover" tried to find every gutter and hollow in the "made" road, passengers' jaws shuddering for every sapling in the patches of corduroy along the way? Then in pouring rain, eyes glued to the narrow bridge, as the vehicle fortunately meets it head on, found a feeling of satisfaction welling up within that so far was so good?

It's part of the everyday of a missionary's life—missionaries who have during their furlough told of victories of God's grace in hearts once in the grip of tribal paybacks and other degrading, devil-inspired practices. But missionaries make light of primitive housing and housekeeping conditions; of drawing on their own small "hoard" of dollars to buy a generator or some other necessary equipment that the budget didn't allow; of teaching their own children by correspondence lessons as part of a crowded day, and laughingly saying they've learned many things themselves thereby.

Away over the mountains and close-packed jungle some of them are stationed, where the only year-round road is shown as a slight squiggle on the map, disconnected from any other; where a mail plane comes occasionally and everything is airfreighted in at nine cents a pound—or about five cents when our own plane is available. (God bless our pilots.)

Missionaries—our missionaries—are dependent upon our giving, our prayers, and God's upholding, enabling grace.

They are away from friends; knowing constant loneliness; gladly sharing their substance with occasional visitors for friendship's sake and the privilege of Christian companionship; lightening the weight of problems on their hearts by sharing the knowledge of them with others, and glad that their prayers bring the ever-present help of a Saviour who promised, "Lo, I am with you always."

These are our missionaries—of God's calling. With hearts united by love, we must join them as "home" missionaries, realizing that "lifetime is working time," but that labour is lightened by love.

Mr. Davis, recently retired from the position of lay-out artist of the Signs Publishing Company, is visiting his daughter and son-in-law in the Tari area of New Guinea.

PAPATOETOE CHURCH MISSION

H. W. HOLLINGSWORTH

FOLLOWING a request for a mission by the Papatoetoe church, South Auckland, New Zealand, the North New Zealand Conference provided a budget, and the Town Hall was booked for a series of fifteen Sunday night meetings. The speaker was to be our conference president, Pastor V. Wood-Stotesbury, recently appointed from the evangelistic team of the Greater Sydney Conference. Pastors R. R. Faithfull, H. W. Hollingsworth, Miss E. Nichols (Bible worker), and laymen Brother I. Broad and Miss L. Phillips were his team helpers who have been meeting each Monday morning for counsel and prayer, for this was to be a minister-laymen's mission. The opening meeting, "Calvary Festival," a fully illustrated address on the life of Christ, and advertised as being sponsored by Seventh-day Adventists, drew an audience of six hundred in two sessions. The mayor, who was present, expressed his surprise at seeing so many people at a religious service. Since then, each Sunday evening has seen an appreciative audience listening to the Bible messages for our day. With the exception of three Sunday nights the president has been at the preacher's desk.

There has been a good response, and the follow-up has been shared by ministry and enthusiastic laymen. At our weekly meetings it is encouraging to hear of the progress of those receiving studies. Our lay helpers now have some of their interests attending church.

A man and his wife who attended the mission have been so keen about the Bible

studies that they have gathered a group of seven to attend the Bible study in their home each week. In addition to the regular study, they are each taking the "Bible Says" course. The wife in whose home we meet had been praying that they might be able to have Bible studies. The husband's brother and his wife attended Pastor G. Ratcliff's mission in Otahuhu sixteen or seventeen years ago. The studies are awakening memories on what they heard at that mission. To see these spiritually thirsty souls drinking in the wonderful Bible truths is inspiring. They are typical of many others who are receiving Bible studies.

On the final night of the mission we had a social gathering, when opportunity was given the people to meet and become acquainted with each other. To help the people to understand the world-wide work of Seventh-day Adventists, the movie film, "More than Singing," was shown.

Much of the success of the mission was due to the consistent attendance of the church members, many of whom brought their friends, as well as using their musical talents, acting as ushers, and helping to make the hall attractive with tasteful floral decorations. We thank God for His leading, and pray that the Holy Spirit will guide many of these precious souls into all truth, that they with us may be ready to meet our Lord when He returns for His people.

ANOTHER SUCCESSFUL CHILDREN'S HAPPINESS CLUB

I. SAUNDERS

THEY came in groups, they came in cars, they came on bicycles, they came alone, they came with happy faces from all directions. Eighty-two of them, coming every day to Vacation Bible School, known locally as "Children's Happiness Club."

As one man said, "I've never seen the children so happy as when they are hurrying off to the Children's Happiness Club." Some parents could scarcely hold the children at home once the clock came to 7.30 a.m. So no wonder many were waiting on the doorstep by 9 a.m., half an hour before starting time!

There were sixty-four non-Seventh-day Adventist children, and eighteen Seventh-day Adventist boys and girls, all between six and twelve years of age, from the country township of Oxford, North Canterbury, South New Zealand.

It made our own hearts throb with joy to hear them singing, "I'm in His Majesty's Army," "My Heart Is Full of Joy," "Give Me Oil in My Lamp," "It's the Right Way, It's the Bright Way," etc., and the comments of some folk who had a preview of the crafts were very satisfying as they noticed a big improvement in the handwork.

From wooden bird ornaments for the big boys to leather purses and comb cases for the six- and seven-year-olds, dainty swans and seed pictures for the older girls, fruit baskets for eleven-year-old boys—woollen octopuses, plastic tubing string holders, popstick sandwich trays, shell-decorated trinket boxes, and directory covers were some of the interesting crafts.

An illustrated talk by an officer of the Search and Rescue Organization was well received, as was a demonstration by two Salvation Army lieutenants of the story of Jesus meeting with Zacchæus. We saw Zacchæus slide down the "chair" tree in his eagerness to be with Jesus. And how delightful it was to hear the children answer the questions on the genuineness of Zacchæus' repentance! Nature slides of Australian and New Zealand wild life were another interesting feature of the programme.

Forty-four parents and twenty pre-school children came to the break-up programme at 10.30 on Friday morning, when donations amounting to \$22.46 were given.

Gifts of craft materials and cash from business men and parents would surely enthuse any child-loving person to be "with it" and do the "in-thing" by preparing immediately for the next Vacation Bible School programme.

Each child went home to share a handful of sweets from the lolly scramble that brought a very happy week to a close, and with the addresses of all the children we have a mission field at our door.



Back row (left to right): Brother I. Broad, Pastors H. W. Hollingsworth, V. Wood-Stotesbury, R. R. Faithfull. Front row: Sisters E. Nichols and L. Phillips.

HILDA BARTLETT'S

Menu
Masterpieces



SAUSAGE ROLLS

- | | |
|--------------------------|--|
| 2 cups cooked rice | 1 small tin mashed Nut Meat |
| 1 cup mashed potato | 1 onion, 1 clove garlic, fried golden brown. |
| 1 teaspoon soy sauce | ½ cup tomato puree or soup |
| 1 small teaspoon herbs | 1 cup diced celery |
| ½ teaspoon salt | 2 tablespoons peanut butter |
| 1 large teaspoon Marmite | |
- Mix all ingredients together.

PASTRY

- | | |
|-----------------------|------------------|
| 6 oz. wheatmeal flour | 3 oz. oil |
| 2 oz. white flour | 3 oz. warm water |
| ½ teaspoon salt | |

Emulsify oil and water. Mix with dry ingredients. Handle lightly and roll out thinly between plastic.

Cut into long strips and fill with the filling. Roll up. Glaze top with Carnation milk and prick with a fork. Cut into small lengths as desired and bake in hot oven 15-20 minutes.

SHOULD WE CLOSE OUR HOSPITALS?

(Concluded from page 9)

other fields has paid rich dividends to the church. The high quality of medical ministry rendered with love and gentleness and courtesy continues to be an emblem of Seventh-day Adventist medical ministry. While other church organizations are closing down their medical programmes, the Seventh-day Adventist Church must continue to strengthen and expand the medical missionary programme, particularly in the Australasian Division. Conference committees need to give earnest study to the development of Seventh-day Adventist medical institutions in places surrounding Melbourne, Perth, Adelaide, Brisbane, Christchurch and many other areas. This is in harmony with inspired counsel.

"There should be sanitariums near all our large cities. Advantage should be taken of the opportunities to purchase buildings in favourable locations, that the standard of truth may be planted in many places."

"But for many years light has been given that sanitariums should be established near . . . such cities as Melbourne and Adelaide. And when opportunities come to establish the work in still other places, never are we to reach out the hand and say: No, you must not create an interest in other places, for fear that our patronage will be decreased.

"If sanitarium work is the means by which the way is to be opened for the proclamation of the truth, encourage and do not discourage those who are trying to advance this work."—"Medical Ministry," pages 324-326.

THE GOLDEN YEARS

(Concluded from page 10)

as often as necessary. If his hearing is impaired, he should provide a hearing aid chosen for his needs.

An older person's reactions are slowed, and he should not trust himself to cross the street ahead of an oncoming vehicle. He should be conservative in driving a car. He should take great precautions in bad weather, in rain, ice, and snow. In his living quarters he should avoid slippery floors, unprotected open stairways, and dark corners. Such simple, sane precautions prolong his health, usefulness, and happiness.

The secret of success and happiness in the golden years of life is not mysterious or complicated. It is still the person's own responsibility to choose the kind of programme he will follow. By choosing wisely he can make the latter years life's most pleasant years. Here are seven rules by which he may accomplish this worthwhile aim:

1. Keep active with commendable pursuits.
2. Cultivate enthusiasm. Add life to your years, not just years to your life.
3. Do not demand recognition, but earn satisfaction by doing a job and doing it well.
4. Cultivate acquaintance with young people and keep young with them.
5. Allow time for creative activities and hobbies.
6. Radiate optimism. Never stoop to complain.
7. Cultivate trust in God.

WEDDINGS

BONE—STEPHENS. In the beautifully decorated Perth church, Western Australia, on September 6, 1971, Leslie Kenneth Bone and Kerry Ellen Stephens met to exchange their marriage vows. Les is the second son of Sister Dorothy Bone of Bickley, Western Australia, and the late Brother Ken Bone, and Kerry is the elder daughter of Mr. R. J. Stephens of Mount Lawley, Western Australia, and the late Mrs. Stephens. The prayers and best wishes of their many friends follow this happy couple as they join hands and hearts to form a Christian home in the Perth area. H. G. Bone.

DAVIS—WOOD. On Sunday, September 19, 1971, Brisbane provided an ideal day for Brian George Davis and Alice Mary Wood, who had become united in truth and affection, to come together amidst the beautiful floral arrangements at the Red Hill church for the purpose of being united in the bonds of sacred matrimony. Brian is the son of Mrs. L. J. Davis and comes from Dee Why, New South Wales, and Alice is the daughter of Mr. and Mrs. V. A. Wood of Newmarket, Brisbane. As this happy young couple set up their Christian home in Imbil, Queensland, we wish them untold happiness and much of God's care and blessing. P. A. Donaldson.

FRYER—BOWDEN. The Trinity Gardens church, Adelaide, was the venue for the marriage of Robert John Fryer and Lois Mary Bowden on September 16, 1971. Robert and Lois are members of the Queenstown church, Adelaide. We pray that God's presence will abide with them as they establish a Christian home in the community. L. J. Laws.

HINZE—SWEET. Members of the families, plus many friends, gathered at the Auburn church, New South Wales, on the afternoon of August 31, 1971, to witness the exchange of marriage vows between Jeffrey Ronald Hinze and Pamela Gay Sweet. Jeffrey is the son of Brother and Sister E. Hinze of Lidcombe, while Pamela is the daughter of Mrs. Grant of Auburn. Parramatta church members are pleased that yet another Christian home is established in their district. We pray that God's richest blessings be upon this home, and that He will keep Jeff and Pam as strong witnesses for the Lord and Saviour whom they love. L. N. Hawkes.

HORNE—EATWELL. On a beautiful spring day, September 22, 1971, relatives and friends came to witness the marriage of Terry and Jenny in the Traralgon Seventh-day Adventist church, Victoria. Terence is the son of Brother and Sister N. Horne of Bairnsdale, and Jenefer is the daughter of Mrs. G. Eatwell of Traralgon. We trust that as this happy couple journey through life they will help others to follow the Master whom they loyally serve. May God richly bless this newly established Christian home is the prayer of us all. David J. Dabson.

NEWELL—BOWEN. Beverly Joy Bowen and John Raymond Newell, both of Tuncurry, New South Wales, were united in the sacred bonds of holy wedlock at the Taree church, New South Wales, on September 18, 1971. The bride is the eldest daughter of Brother and Sister John Bowen of Tuncurry, while the bridegroom has recently taken his stand for the Message in that district. As they establish their new home in Tuncurry, and worship with God's remnant church from week to week, we wish them God's rich blessing. And we pray that from their home will flow light and help to others. Thomas R. Kent.

TRAPPETT—WALTER. The Wynnum church, Brisbane, was filled with relatives, friends and well-wishers on Sunday, September 5, 1971, to witness the wedding of two Christian young people, Peter Clifford Trappett and Roselyn Joy Walter. Both bride and groom come from two well-known Brisbane families, Peter being the younger son of Brother and Sister V. Trappett, and Roselyn the youngest daughter of Brother and Sister H. Walter. Afterwards, at a delightful reception in the relaxed atmosphere of the Conference Assembly Hall, congratulations and good wishes were bestowed on the happy couple. We thank God for another Christian home as Peter and Roselyn establish a united witness in the Brisbane area. J. N. Beamish.



BEALE. On September 3, 1971, Gwen Beryl Beale, wife of George, and mother of Carol and Arlene, passed peacefully to rest in the Mona Vale Hospital, New South Wales. Always known as Bonnie, she was baptized with her husband some fourteen years ago by the writer, and had remained a most devoted follower of the Saviour ever since. The high esteem in which she was held was evidenced by the large group of mourners who crowded the Manly church to pay their respects, where the sure and certain hope of the resurrection directed their thoughts to that soon coming event. Pastor J. Chan was associated with the writer in services at the church and the French's Forest Cemetery.

H. G. Byrant.

FEARN. Mrs. Helen Fearn, late of Earlwood, New South Wales, passed away on August 28, 1971, just a few weeks short of her ninety-first birthday. Baptized to become a charter member of our Woollahra church, our late Sister Fearn held honoured membership in several of our Sydney churches over a period of fifty-three years. A wide circle of friends mourn the passing of one as true to her convictions as the needle to the pole. At the chapel service, opportunity was afforded many friends to convey condolences to the daughters, Alison (Mrs. P. Harrison), Mena (Mrs. T. Davison), and Marjorie (Mrs. W. Stocken, an esteemed member of our Thornleigh church). The family circle widens to nine grandchildren and sixteen great-grandchildren. We tenderly committed our late Sister Fearn to God's tender care at the Northern Suburbs Crematorium to await her joyous part in the first resurrection of the saints.

Ralph Tudor.

HANSEN. On August 10, 1971, Lucy May Hansen passed to her rest at her residence in Hobart, Tasmania, at the age of ninety-four. Born in Hobart, Lucy Glover was baptized by Pastor M. C. Israel at the age of fifteen years, being one of the first members of the city church. Since then she has been a faithful follower of her Lord. Right to the end her mind was alert and active. Left to mourn her passing are two of her four children, Jessie (Mrs. Tidler) and Charles. As she was interred in the Hobart cemetery, it brought comfort to the bereaved to realize that she will certainly arise to the call of eternal life when Jesus comes.

B. E. Bobin.

LAUTERBACH. Brother Paul Oscar Lauterbach passed on to his last sleep on August 23, 1971, at the age of ninety-four years. Born in Germany, he migrated to Australia with his parents at the age of eight years. They settled in South Australia, but at an early age Brother Lauterbach moved to the Gosnells area in Western Australia, where he lived the remainder of his life. He accepted this wonderful message shortly after his marriage to Miss Amelia Starick, some sixty-two years ago. Brother Lauterbach lived a life in which much of his time was devoted to gardening and endeavouring to make many people happy. Because of his happy nature he endeared himself to the community. This was very evident by the large number of relatives and friends who gathered at the Karrakatta cemetery, Perth, to pay their last respects to a loving and lovable Christian. Brother Lauterbach leaves a wife, two daughters Esther (now deceased) and Stella (Mrs. Arthur Tondu), and two sons, Alf and Stan. Pastor D. Speck associated with the writer at the graveside.

William A. Coates.

SPENCER. Janet Isabel Spencer passed peacefully away on Thursday morning, September 9, 1971, and was laid to rest in the Wangaratta lawn cemetery, Victoria, following a service in the Seventh-day Adventist church on Friday, September 10. Our dear sister was almost eighty-nine years of age when she serenely surrendered her life into the care of her Master and Lord. She was the mother of eleven children, eight of whom survive her to mourn the loss of a beloved Christian mother. She was baptized by Pastor R. E. G. Blair at Warburton in the thirties, and two of her children followed her example and joined the remnant church. To her sorrowing family we presented the blessed hope that one day soon we shall be reunited with those we have loved and laid to rest—
"until He comes."
David J. Dabson.

NOTICE TO MEMBERS OF THE AUSTRALASIAN CONFERENCE ASSOCIATION LIMITED

The Annual General Meeting of the Australasian Conference Association Limited will be held at 148 Fox Valley Road, Wahroonga, New South Wales, on Wednesday, November 24, 1971, at 2.00 p.m.

L. L. BUTLER, Treasurer,
Australasian Division.

RETURN THANKS

Mr. Horace Budarick of Murray Bridge, and family, Nadine (Mrs. John Forward), Bonnie (Mrs. Newton Brooks, Adelaide), Ellen (Mrs. Maurice Appleyard, Murray Bridge) and son, Howard Budarick, Murray Bridge, wish to express their sincere thanks to all kind friends who sent floral tributes and messages of sympathy during their recent sad loss when their dear wife and mother passed away on June 14, 1971.

I would like to thank all the members of the Adventist churches in the Newcastle district, also Bulli church members, the Salvation Army, and the Methodist people for the many prayers on my behalf while I was a patient in Newcastle Hospital for seven-and-a-half months. Also for the visits, cards and gifts that helped to brighten my days. I thank God for His wonderful love in raising me up to health again.
Mavis Schuck, Cardiff, N.S.W.

★ ★ ★

BRICK HOLIDAY FLATS, Fingal Head, near Coolangatta, S.C., river frontage, lake at back, minute's walk beach, mountain view, ideal for children. Minter, Ballina Road, Lismore. 2480

DOCTOR required to replace doctor leaving predominantly Adventist general practice group in Melbourne suburb. Apply Dr. W. B. Watts, 7/15 Shaftesbury St., Essendon, Vic. 3040, or phone 306 4992.

FOR SALE. Cooranbong area, general store, with house attached. Replies to Box 86, Cooranbong, N.S.W. 2265

FOR SALE. Newly built 2 bedroom weather-board home; all conveniences; near Sanitarium, Warburton. Priced for quick sale. Apply Advertiser X, C/- RECORD, Warburton, 3799

GOLDEN BASS MARSHALL T. KELLY ON TAPE. 30 songs, Reel No. 1, \$7.50. Another 30, Reel 2, \$7.50. These songs are not on disc. Tom Mitchell, 97 Betula Ave., Vermont, Vic. 3133

HOLIDAY COTTAGE TO LET. Seafront positioned 4 B.R. furn. cottage with mod. cons. in beautiful spot on south coast of N.S.W. Some bookings available but not school holidays. Apply "Seaside," care RECORD.

WANTED TO RENT. Garage or backyard space for motor vehicle in close proximity to Mascot airport. Reply to A. J. Frisby, Salisbury Rd., Upper Beaconsfield, Vic. 3808

WANTED. Employment on market garden. Middle November, 1971, to middle February, 1972. Enthusiastic ministerial student desiring to gain experience for mission field. For further particulars write to K. McPhail, Avondale College, Cooranbong, N.S.W. 2265

WANTED. Two to three bedroom home required to rent in Cooranbong district by ministerial student from January, 1972. Please contact G. Scott, 93 Racecourse Road, Christchurch 4, New Zealand.

WANTED to buy, dolls 40 years or older, or parts of same, in any condition. Mrs. Ailsa Willis, Schoolhouse, Waikeria, Te Awamutu, New Zealand.

WANTED. House and land for orchard, garden, would consider several acres. Warm climate. Minister retiring for health reasons. Reply "Land," 31 Bega St., Bega, N.S.W. 2550

AUSTRALASIAN RECORD
and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - R. H. PARR
Associate Editor - K. S. PARMENTER
Office Secretary - VAL LETTS
Wahroonga Representative
CELIA STOTESBURY

☆ ☆ ☆

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ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria, 3799. All cheques other than those originating in Victoria should include 5 cents stamp duty.

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 . . .

- ✧ Appointment books out, everybody, to make an important correction. Because of a conflict of functions which would prevent local civic dignitaries from attending, the unveiling of the commemorative tablet on the new sanitarium building has been transferred to a more suitable date. Dr. C. W. Harrison, you will remember, was scheduled to perform the ceremony on November 7 and there was to be a Grand Reunion on the following evening (November 8). Pencils ready? Cross out November 7 and 8, and write in November 14 and 15. The unveiling ceremony will go forward on November 14, at 2.30 p.m.; the reunion (Lane Cove Municipal Hall, as announced) on November 15 at 7.30. In other words, both events one week later than was originally announced.
- ✧ Avondale students of 1970 will be saddened to hear that Roger Holm, an American, and one of their fellow-students of that year, was killed in a car accident in the States recently.
- ✧ Pastor R. A. Vince, president of the South Queensland Conference, has been invited to accept the position of speaker of the A.R.T.P., the position formerly held by Pastor Roy Naden. Pastor M. G. Townend has asked to be relieved of his Radio-TV secretaryship of the Australasian Division, and this portfolio has also been accepted by Pastor Vince. Pastor Townend retains his other offices.
- ✧ Coming home. The Raymond O'Haras (you read his mother's stories every month in the "Signs of the Times") are preparing to come back to the homeland soon. Presently on the staff of Fulton College, Fiji, Mr. O'Hara will join the treasury staff of the Australasian Division office.
- ✧ Pastor Milton Hook, now preceptor at Longburn College, changes his work but not his address. When Pastor Kranz retires from the position of Bible teacher at the end of the year his mantle will fall upon Pastor Hook. And who will be preceptor? Who better than Pastor Peter Bamford, now the assistant pastor at Wahroonga!
- ✧ But that leaves a gap in Wahroonga, so the Greater Sydney Conference has obtained the services of Brother Vernon Parmenter, who is currently the assistant pastor at Warburton . . . which leaves a gap there. But have no fear; Brother R. W. (Bill) Townend, now working in Melbourne, will step into the breach.
- ✧ Church dedication season is with us. On September 18 the new church at Charlestown, North New South Wales, was opened; October 31 will see the official opening of the Avondale (Village) church, North New South Wales; November 6 the new church at North Sydney (Chatswood, actually) will be opened, and on November 27 the Canberra National church will officially open its doors. (Question: Why "National" church? Is it for native Australians only?)
- ✧ A message from "Mission des Adventistes du 7eme Jour de Nouvelle-Caledonie" (which, in case your French is rusty, is the name the church carries in New Caledonia) brings the sad news that Pastor Solomon Tivita, the minister of the New Hebridean church on the island, passed away on August 19. Although Pastor Solomon was officially retired, he laboured on earnestly, and the New Hebridean pastor who sent us the word of his death, Pastor J. Falau, says that 2,250 people gathered for the funeral and showed their appreciation of the late pastor by contributing \$1,240 to meet the funeral expenses. Pastor Falau asked that we pray for our late brother's family.
- ✧ Don't write in to tell us that you missed out on next week's RECORD when it doesn't appear on the mail-box on its appointed day. You already have it—the Week of Prayer issue—mailed well in advance of publication date.
- ✧ This is the time of the year when every good man should come to the party. The "Jacaranda" party. "Jacaranda" is Avondale College on show. The students on parade. The campus under the microscope. For a mere \$2.50 you get a splendid record of our senior college's achievements. Every church ought to have one. Put it where the young people will see what they will miss if they don't go to Avondale. There's an order form in this issue.
- ✧ "Finally, brethren . . ." (One for your bibulous friends): To avoid trouble with your English, don't mix with Scotch.

Gleanings from the "Record"

FIFTY YEARS AGO

From the AUSTRALASIAN RECORD dated October 17, 1921, we cull these items: The circulation of the "Signs of the Times" as at October, 1921, was 14,258. Greatest circulation (2,943) was in Victoria; greatest per capita was South New Zealand with 3.82.

The G. G. Stewart family is recorded as having arrived in Sydney from New Zealand where they had been working, and were about to take up work in the South New South Wales Conference.

It was announced that Pastor W. W. Prescott had been appointed Educational secretary for the Australasian Union Conference, and Pastor W. G. Turner the assistant secretary.

It was also reported that Brethren G. S. Joseph and Henry Mills and their respective wives were taking what was virtually pre-embarkation leave before moving to their new fields of labour: Mr. Joseph was listed to leave for Africa on October 6 to take up the position of field missionary (publishing) secretary of the Cape Conference in Africa, and Mr. Mills was moving to Christchurch to take over the management of the "food depot" in that city.

TWENTY-FIVE YEARS AGO

From the RECORD of October 14, 1946, we learn that "Pastor T. Stewart Brash of South New Zealand has accepted an invitation to return to Bonnie Scotland for evangelism." The news item goes on to say, "Pastor Brash left his native land some years ago as a Presbyterian minister eager to preach Christ in Western Australia. There the Advent message found and followed him till he accepted it. After a period he went out to proclaim it, and has been a successful winner of souls. His cheery personality and distinctive accent will be missed by his friends in the Australasian Union."

(This is the same Pastor Brash who is now caring for the university students at the church's hostel in New Guinea. Apparently, he returned.)

A number of young men who had been with the ANGAU unit in the war were reported as returning to work for the new administration in native medical work. Those mentioned as having such plans were Eric Roy, Athol Rudge, David Caldwell, Len Barnard, Rod Fowler and Graham Radford.

Dr. T. A. Sherwin returned from a safari in New Guinea where he had been looking for suitable hospital and school sites. Associated with him in his search were Pastors R. A. R. Thrift and D. Brennan and Brethren (now Pastors) H. W. Nolan and Frank Maberly.