

# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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## **SABBATH-KEEPING and COMMONWEALTH ELECTIONS**

SEVENTH-DAY ADVENTISTS consider it to be inconsistent with true Sabbath-keeping for a Christian to set out for a secular activity during the hours of the Sabbath, which commences at sunset on Friday evening and concludes at sunset on Saturday. In the event of an election being held during that part of the year when daylight saving applies, this concept of Sabbath-keeping could present a difficulty to church members who are enrolled as Australian electors.

Commonwealth electoral rules allow for an enrolled elector to apply for a postal vote and postal ballot paper when certain circumstances prevent the elector from recording his vote at a polling booth during the hours of polling. A legitimate reason for application for a postal vote is when a registered elector can conscientiously state: "That I am, by reason of my membership of a religious order or my religious beliefs, precluded—(i) From attending at a Polling Booth; or (ii) From voting throughout the hours of polling on polling day, or throughout the greater part of those hours."

"Your application should be made after the tenth day prior to the issue of the writ for the election or referendum to which it relates.

"Unless your application is received by the officer to whom it is made before 6.00 p.m. on the day immediately preceding polling day, a postal vote certificate and postal ballot paper will not be posted in response to it."

Application forms for postal votes will be available at all Commonwealth Post Offices or electoral offices.

K. S. PARMENTER,  
Secretary,  
Australasian Division of  
Seventh-day Adventists.





The Dundas church. (Photo: Cumberland Newspapers Pty. Ltd., used with permission.)



## \$40,000 Additions to Dundas Church, Sydney

MRS. P. CHESTNUT, Public Relations Secretary

EXTENSIONS COSTING \$40,000 were officially opened at the Dundas Seventh-day Adventist church on Sabbath afternoon, August 5. The complex in Kissing Point Road is now worth \$100,000. A considerable amount of voluntary labour assisted the church in meeting its commitment.

Pastor R. R. Frame, president of the Australasian Division, was guest of honour at the official opening and preached the dedicatory address.

The Sydney Advent Band gave an open-air recital on the lawns of the church property before the official opening. A good number of non-Adventist visitors and friends were present to share in the celebrations.

The focal point of interest in the extensions was the new rostrum and end-wall treatment. The warm golden-brown colour of the Cromatex brick walls is vividly contrasted with an end-wall panel of superbly figured Italian marble which extends from the roof lantern down to and over the rostrum floor. The marble creates an atmosphere of serenity obtainable only by the use of this ageless and beautiful material. The roof lantern overhead concentrates light onto the entire rostrum, further accentuating the materials used.

Contrasting also with the vertical motifs of the marble wall panel is a walnut rostrum balustrade consisting of a number of horizontal rails set on edge and backed with smoked satin glass panels. The purpose is to afford a degree

of privacy to the elders of the church seated behind. The effect is to accentuate the light and shade of the rails against the marble back-drop. The comfortable additions include wall-to-wall carpeting, gas heating and ceiling fans.

The church hall, immediately adjacent to the church building proper, has also been extended and will now seat 300 persons. It was also inspected after the official opening. The additions have now adequately cared for every possible need of every department of the church. It is a complex of which the church can be justly proud.

### A Door, an Armoury, and an Anchor

In his address, Pastor Frame read 2 Chronicles 7:1-3, where the temple of Solomon is described. Pastor Frame stressed the fact that the glory of the Lord filled the house. "We are near the end of time and, therefore, can expect an even greater manifestation of the glory of God on His people," said Pastor Frame. "Through His presence and glory in the church, Christ is manifest, revealing His truth. The church today is to be the repository of the graces of Christ and the love of God.

"The glory has departed from many churches today. Many are closing," said Pastor Frame. "So, in the world today, we are in a situation in which the church is 'missionary,' in the most absolute sense as it moves out to bring the glory of God to others. The church represents three things: a door, an armoury, and an anchor. It is a door to opportunities for service; it is a door to a useful life with the best experiences; it is a door to a hopeful future; it is a door which gives to men a new start. It is also an armoury to enable us to stand against the wiles of the devil.

"Finally, the church is an anchor to keep us while we are passing through the breakers of life, to hold us lest we drift from God, to keep us in the hour of temptation."

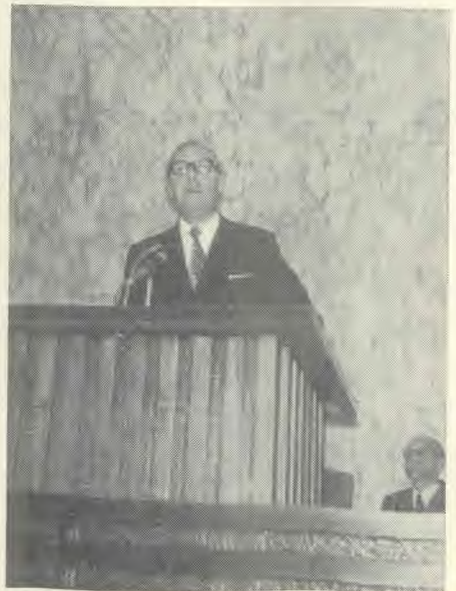
Pastor Frame quoted the well-known author, Stanley Jones, who said, "I would never have survived but for the members of the church."

In conclusion, Pastor Frame quoted Henry Craine who, in speaking of the living church, said, "Its walls are not composed of brick and stone, but dedicated wills held together through service. Its aisles are not covered with carpets but with temptations trampled underfoot and good resolutions kept."

### Form a "New Colony"

Pastor M. M. Stewart, the first pastor of Dundas church, presented a historical sketch which took us back to the interesting beginnings of this thriving body. It was in mid-April, 1960, at a Saturday night business meeting of the Parramatta church, when the members of that church were discussing the problem of overcrowding, that Pastor Mel Stewart offered a solution other than that of extending the building.

His proposition was that the members do as the bees or the ants do when they face similar problems: namely, divide and form a new colony. Pastor Stewart said,



Pastor R. R. Frame delivering the opening address. Note the marble feature wall behind the rostrum.



"This will not be easy, for what I am calling you to is a considerable period of blood, sweat, and tears; but you will be amply rewarded. So I put it to you right now; how many would be prepared to follow me in such a venture? Please raise your hands."

Seventeen hands were raised, and two weeks later the new "hive" met in the Rydalmere Town Hall for its first Sabbath school and church service. One week later, on May 7, 1960, the church was formally organized by Pastor H. J. Halliday, who was then the conference president. The "hive" had already grown to thirty-four members for its official inauguration.

There came an unforgettable day when church elder Ed Long and Pastor Mel Stewart sought out the agent who was offering the present church site for sale. They negotiated, and found they could have it. As delay would undoubtedly have meant its loss, they decided to take the plunge and secure it. "If the church doesn't want it, I'll buy it," said the farsighted elder, and the pastor wrote the cheque for the deposit. An understanding bank manager accepted it and the land was secured. Two adjoining blocks were purchased at £1,600 per block. The church had £1,300 in its building fund, so it faced a large debit balance.

However, the church readily endorsed the deal at its next business meeting, for even then the tremendous advantages of the land, including its size and location (adjacent to a fine parkland) were well appreciated.

There followed many months of figurative blood and literal sweat, but there were more smiles than tears as the dream came ever closer to reality. How truly wrote the one who said, "God sends no churches from the skies; out of our hearts they must arise." A big milestone was reached with the ground-breaking ceremony, convened on March 23, 1962, at which Pastor R. R. Frame, then secretary of the Australasian Division, officiated.

Nine months later, on July 8, 1962, Pastor L. C. Naden, then division president, was guest of honour for the official opening. It was a day of great rejoicing, for the three-year dream was at last a reality. The very representative building was a real tribute to the vision, sacrifice, and plain hard work of the Dundas Adventist pioneers.

That God has been, and is, with His church, is evident from its growth in membership, for the records show that the church has progressed from the original nucleus of thirty-four members, plus children, to today's encouraging total of 166, plus children; and this is what matters far more than growth in the quantity of bricks and steel and mortar.

For the church is people. There was a church before this building was erected, and there will be a church after this edifice disappears in the last great conflagration. God grant that all who worship here will still be worshipping with the church of Christ on that day when time gives place to eternity.

## Historic Picture Gallery



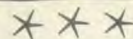
Some little time ago we were guilty of a transposition of names and pictures featuring certain of the Pitcairn pioneers, namely Parkin and Fred Christian. We put in a story about Parkin and then ran a picture of Fred with it. Not knowing either gentleman, we still maintain that the mistake was pardonable (though not if anyone else had made it). However, we now put the record absolutely and immutably and finally straight. A recent picture (above) and covering text from Eric Were, that peerless and ubiquitous photographer-writer, shows just who is who above: Left to right: Fred Christian (Fred's wife, Flora, also died recently); Lily Warren, O.B.E. (Lily was nurse and midwife on Pitcairn for nearly fifty years); Ethel Christian (not Parkin's wife) and Parkin Christian (who visited the General Conference session at Cleveland, Ohio, in 1958). Mr. Were adds this note: "With the passing of these four stalwarts an era has come to an end on lonely Pitcairn Island. They witnessed the first historic baptism when the whole adult population became Adventists in 1890."



In 1912, Avondale students went canvassing in their vacations. This picture was taken at Junee, New South Wales, in 1912 by Pastor W. N. Lock. The intrepid cyclists-with-no-tread-on-their-tyres are, from left to right: Norman Wiles (who gave his life as a missionary about ten years later); (Pastor) Nelson Burns (now living in retirement in Sydney); Alf McCoy and (Pastor) Hubert Tolhurst (now living at Cooranbong). Pastor Lock does not know whether Mr. McCoy is still living. The book the colporteurs were using was "Heralds of the Morning."



## EDITORIAL



# THE WAY IT IS DONE--Part 3

THE LOCAL organization of a Seventh-day Adventist conference is a neat piece of machinery. From the start to finish it is tailored to theoretical efficiency. Only the human element (and we mean no disrespect whatever) can turn it into a less-than-smoothly-operating piece of organizational efficiency.

At a local session (duly advertised, according to constitution, in this paper in this division) a selection committee is formed at the call of the chair (usually the president of the union in which the conference is located). This chooses the nominating committee. The nominating committee, under its chairman (usually the union president), goes to work forthwith. It has a long and arduous job to do sometimes, and it may take many long hours of earnest and prayerful deliberation to arrive at conclusions.

As in the church situation, so in the local conference, and indeed, in every such situation right up to the General Conference, no person has any right to any office, nor can he call for an explanation as to why he (or she) has been replaced or passed over by the nominating committee. Put colloquially, every name and every office goes into the melting pot when the nominating committee sits at the beginning of a conference session.

First to be elected, usually, is the president of the conference. Unless he has specifically stated otherwise, the retiring president may be regarded as being a candidate for re-election. Adventists are not like some Protestant denominations which change their president every year (e.g., the Methodists), thereby giving many of their clergy an opportunity to hold that exalted office; theoretically, in Adventist circles, the same president can hold office ad infinitum. In practice, however, it turns out that often a president will be called to another conference in the same capacity, or to a union position, and thus the position falls vacant.

Again we differ from other Protestant denominations (e.g., the Baptists) in that an ordained minister is always chosen as president of the conference. The Baptists prefer, generally, a layman to occupy this position.

In the nominating committee room names "go up on the board," as we say, and this is literally true. Adventists are born blackboard-users. Without this useful aid some preachers, Sabbath school teachers, and certainly nominating committees would be reduced to almost total ineffectiveness. From the blackboard several names may be considered, each name being frankly and honestly discussed. The parties concerned are NEVER called upon to address the committee, putting forth their ideas and selling their wares; we do not work that way; while the names are on the board, the party concerned (unless he happens to be a member of the committee, in which case he leaves the room in order that his name may be discussed) does not know that his name is being considered. Then, when all discussion is finished, the vote is taken, either by show of hands or secret ballot, according to the feeling of the committee personnel.

When the president has been selected, the committee turns its attention to the name of the secretary-treasurer, then the departmental secretaries. Each in turn is chosen until finally all officers of the conference have been dealt with and there remain only the names of the executive committee.

The executive committee operates the conference between sessions. Whereas it would be inconvenient and costly, not to say impossible, to call a full session every time some decision had to be taken or some move made, the executive committee is the representative group empowered to be the moving force of the conference between plenary sessions (now called every two years). The executive consists of the president, secretary-treasurer (both ex officio) and then five (in small conferences) seven or nine (in large conferences) members. Usually there

is a fairly even distribution of laymen and conference employees.

The nominating committee having finished its work, the chairman makes known to the chairman of the business session of the conference (the retiring president) that the committee is ready to report, and this report is usually awaited with interest. It is generally brought on as soon as convenient, and the secretary of the committee reads his report forthwith. Usually, the report is voted in, the delegation having confidence in their chosen representatives on the committee. However, as in the local church situation, the report may be referred back to the nominating committee by someone who has good reason for such; if his move is seconded, the nominating committee hears the objections by the one who moved the report back, and possibly any others who feel that they have information to put to the committee on any particular name. Either a name or names are changed as a result of this move or, having dealt with the objections, the same report is read a second time to the assembled delegates.

As a general rule, the nominating committee's report goes through without fuss, there being no urge on the part of believers generally to upset the status quo, believing as they do that those who have studied the situation carefully and examined every name brought forward have done so prayerfully and with due concern for the good of the conference.

Immediately the nominating committee's work is finished, it ceases to function, and those selected for the various offices assume their portfolios immediately. For example, if the president is changed, he will hand over to his successor (if this man is present), vacating the chair and enabling the new president to control the remaining business sessions of the conference.

The conference departmental secretaries are responsible to the president, first, and the executive committee and ultimately to the conference itself. In the two-year period, it works out that a wise departmental secretary will keep his president well informed as to the operation of his department, and will counsel with him on new ideas and movements he wishes to make within his department. A departmental secretary who tries to operate independently of the president will certainly run into troubled waters, for he will virtually be trying to run a one-man business in the middle of a busy emporium. It cannot be emphasized too much that, in practice, there is close liaison between every department of the conference through the secretaries and the president and his committee.

Conference committees meet at the call of the chair. Often there is a set monthly meeting, for business seems to accumulate at a rate that one a month gives a fair interval between meetings. However, it is doubtful if a committee has ever sat throughout an entire two-year period without being called together as a matter of urgency for extraordinary meetings several times during the tenancy of its office. (It should be indicated here that many laymen serve on executive committees at their own cost. Their fares may be paid to the meetings, but as a rule there is no compensation for the loss of time from their businesses thus incurred. We are fortunate that we have such a lay force from which excellent men may be chosen—men who do not count the financial cost of serving on the conference committee.)

Thus the local conference is organized, and thus it runs. It would be a travesty to suggest that the organization is perfect. Nevertheless, we believe that God manifests His will through this means, and thus the work is onward.

(To be concluded.)

Robert H. Parr



# PRAY AND PASS THE AMMUNITION

LEN G. LARWOOD, Nursing Supervisor, Atoifi Adventist Hospital

## (Part Three)

THE LIGHTING ENGINE started—we expectantly waited for the lights to come on. The engine stopped and started again. Still there were no lights. What was wrong now—the engine, the exciter motor?

No, this time the insulation had burnt on the generator. There wouldn't be any light that night or for a few nights to come unless we could patch it up ourselves.

The lighting plant at Atoifi was old and overloaded. Mr. Long and his associates in Australia had heard of our need and have made available a twenty-K.V.A. Southern Cross lighting engine. This unit will be a great benefit to us and will be an excellent stand-by once we get the hydro-electric plant built.

### Ideal for Hydro Electricity

Behind Atoifi the mountains rise steeply. Falling down them there is a 350-foot waterfall. Mr. F. Aveling from Papua New Guinea kindly paid us a visit to inspect the site and do a feasibility study. It is estimated that we would get 50 K.V.A. from the hydro-electric plant. Mr. Aveling considered the site the simplest to harness that he had seen.

What a wonderful benefit twenty-four-hour power would be! Instead of hurricane lamps for the nurses on night duty, they could have electric light. Instead of a hissing Tilley lamp for delivering babies, there could be electric light; and an electric sucker instead of a foot-operated one. Instead of a Primus, kettle and assortment of pipes to supply moist air to a child critically ill with pneumonia, we could have cool moist air from electric equipment. Instead of a Primus for sterilizing, we could have electric sterilizers.

All this must remain a dream till funds become available.

## (Part Four)

THE PATIENT CAME into the outpatients' section holding a rag to his mouth. When asked what the trouble was, he replied, "Tooth belong me him sore too much. Me no been sleep for three fella nights."

On examination it was found that the patient had several decayed teeth. He was assured that we could remove the source of pain in a few minutes, as we led him into the dental room. However, the dental room was rather primitive—just a kitchen chair, a stand for a few instruments and a bucket. Several minutes later a grateful patient left, very pleased to be free from pain.

Our dental room has now changed, as Dr. James Greive of Warburton, Australia, a dentist himself, heard of our need and sent us a dental chair, drill, light and cupboards. Now the patients can sit down in comfort, and it is much easier to work with the added equipment.

### Westernization and Tooth Decay

It is easy to tell the degree of Westernization in the people of Malaita by looking at their teeth. There are 7,000 pagan people still on Malaita who maintain the same basic diet their forefathers lived on, consisting of sweet potato, taro, some coconut and an occasional fish or pig. These people seldom if ever request or need dental care.

On the other hand, the people who have changed their diet to include sugar, biscuits, rice, etc., have considerable dental caries and gingivitis. The children are the worst affected, often with badly infected milk teeth. Teenagers also often have to have teeth extracted.

There is a great need for dental work—both treatment and education. We are grateful to those who assist us in this work.



Left: Strong helpers hoist the twenty-K.V.A. Southern Cross lighting engine out from the hold of the M.V. "Laoheni." The complete unit weighed three-and-a-half tons. It was kindly made available by Mr. E. Long and his associates, of Australia. When funds are available, the hospital intends to obtain a hydro-electric turbine generator which could be harnessed to a nearby 350-foot waterfall, thus saving on fuel and maintenance costs and supplying a constant and reliable source of power.

Right: Hedley Oaf, a male nurse, pulls teeth in the dental rooms. The dental chair, drill, light and cupboards were kindly donated by Dr. James Greive of Warburton, Australia. Prior to this, the equipment consisted of a kitchen chair, a stand for a few instruments, and a bucket.



## MISSIONS EXTENSION OFFERING, NOVEMBER 11

NEW NURSES' HOME, ATOIFI HOSPITAL, SOLOMON ISLANDS



# PERSONAL TESTIMONIES FROM SOME OF OUR MALAITAN YOUTH

## My Grandfather was a Devil Priest

MY FATHER is the son of one of the devil priests at West Malaita. For many years he did not know about the doctrines of the Seventh-day Adventists because no one made it known to him. His father's devil name was "Fatai" which means "the powerful god that no other god can overthrow." When my father was about twenty-two his father died but left some words of encouragement to his brother to tell my father to take his place as a devil priest. My father accepted the call and took over, but it seems that he was too young so he left the place. He said that when he was old enough then he'd take over this responsibility.

Soon a mission came to our area and my father became baptized and accepted Jesus, but not as an Adventist. This mission was called the South Seas Evangelistic Mission; he became one of the faithful

happy family of young and old people who love each other.

That's why I chose to be a teacher because it was through the ministry of teaching I became an Adventist, and I'm aiming to teach other children about Jesus, too.

I wrote and talked about Jesus, and with the help of the other ministers my father is now an Adventist with all of us in the family. Lovelyn Ani.

## I Want to Convert My Mother and Father from Heathenism

WHEN I BECAME thirteen years of age, my father asked me to go with him to the devil island near our own artificial island. We went to sacrifice a pig to our god so that the devil could protect our family from sickness and trouble. My parents are still in heathenism.

In 1966 all the heathen men in my island decided to ask for a Seventh-day Adventist missionary to come and teach their boys and girls. This they did.

Through the years that followed I was taught in an Adventist school. As a result I learned the better way and accepted Jesus as my Saviour.

When I was in Betikama I always aimed in my mind that one day I will become a teacher and go back to my people and teach them this new and glorious way.

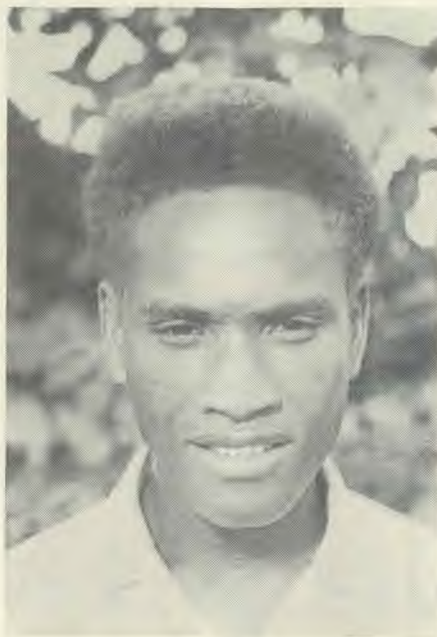
I want to finish my training here in Sonoma and go back to convert my father and mother. Surely there are many children in my homeland now in heathenism as I was. I must help them as I was helped. S. Kaki A.



Lovelyn Ani

Christians and kept the Sunday faithfully.

Although he was in that mission when the Seventh-day Adventist mission came, he sent my first brother to the school which the missionary started, and there my bigger brother learned about Jesus. He used to tell my father about what the teacher said every day. He kept on sending all his children to the Seventh-day Adventist schools until it came my turn. My father was not an Adventist yet. He sent me to Betikama and I began to keep the Sabbath and learn about Jesus there. Then I became baptized and joined this



Silas Kaki

## I Gave My Life to Christ

BATA KAONIA is my name. I come from Firifau, an artificial island off the coast of Malaita. These artificial islands are made of coral and stones carefully fitted together. It is only a few hundred square yards in size. There are about twenty houses on this man-made island.

My people are of the South Seas Evangelical Church. Other relatives are Catholic. My uncle trained at Kambubu in building construction.

After attending a school of the S.S.E.C. I went to Betikama Adventist school. Unfortunately, I became sick and my education there was interrupted. I later went to Talakale District School run by the Seventh-day Adventist Church.

When planning for high school I was under strong pressure from relatives to attend schools other than the Seventh-day Adventist schools. But my mind was



Bata B. Kaonia

made up. Turning my back on all the offers they made, I entered Kambubu. My life was given to Christ. Now I am at Sonoma College, training to be a minister in order to proclaim the truth for today to my people. Bata Kaonia.

## I Want to Help My People Who Sit in Darkness

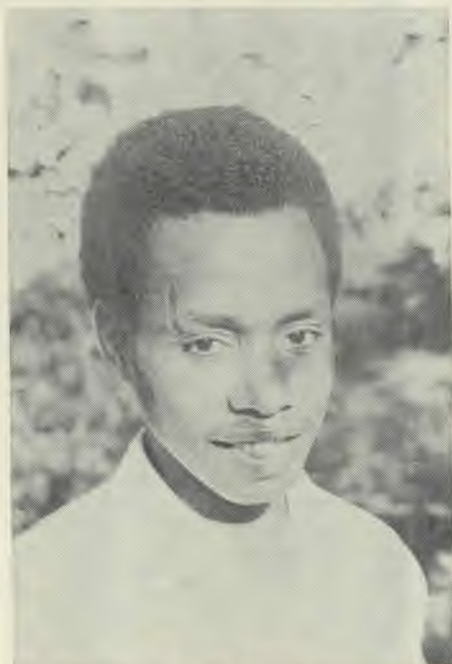
KWAI O AREA in Malaita is known for its cannibalism of the past. Today it is changing. Back in 1930 a devil priest by the name of Asaea became very ill. All his relatives came together, thinking he was about to die.



Asaea's brother followed the heathen custom of calling the family to sacrifice in order that the priest may be healed. Twenty pigs were ordered to be sacrificed. But it was to no avail. Asaea got worse.

They then decided to call the new religion man from a nearby village. It was Pastor Newman of the Seventh-day Adventist Church. Medicine was given. Prayers were offered. Asaea was healed. He gave his heart to God and was baptized.

Calling his relatives together he appealed to them to accept this new religion. My father was one who stepped out and followed Jesus. They established the first church at Olomburi. Today there are many Adventists there and we have our own church school.



Marbo Fangaeria

I am training to be a minister to take this message to the many others of my people who yet sit in darkness, fear and superstition.

Marbo Fangaeria.

#### My Father was Rescued from Devil Worship

MY FATHER'S NAME, Kwaria, means "cut him." He was a devil-worshipper. His work was to take little pigs and offer them to the devil to make him happy and keep away sickness.

Because he was brave and a good speaker he was elected the headman. He helped the soldiers when fighting was going on in our island in 1927, when Commissioner Bell and others were murdered.

One day my father was met along a bush track by an Adventist missionary. He was told about our Saviour. The Holy Spirit changed his life immediately. He was anxious to come down out of the bush and join the mission. His wife tried to stop him, but he said, "I must go." Later his wife joined him.



Moses Kwaria

Father died in 1962. I have always had a desire to train so that I might become a strong leader for my people. It has not been easy to get an education, but God and friends have helped. I am now at Sonoma learning to be a servant of the Saviour my father met on the bush track in Malaita.

Moses Kwaria.

#### God Saved My Life So that I Would Serve Him

AT THE AGE of six years I became very sick with whooping cough. Three of my brothers and sisters had already died. My parents and relatives were sure I would die, too. For a time I got better, but later became very sick. For four months I was kept in hospital.



Henry Satini

My parents, who were not Adventists at that time, lived in the north of Malaita. Mother was a faithful Sunday-school teacher. My father was not interested in religion at all.

One day after my sickness we were seated in our home and saw a man, all dressed in white, approaching. He was a Seventh-day Adventist minister. My father was rude to him and sent him away. He came back again many times, but we avoided him. At last he got his message to us and my father was converted. We all became Adventists.

Our relatives were angry and tried to force us out of the village. We were taken to court but God protected us.

Now I am at Sonoma training to be a light-bearer to my people in Malaita.

Henry Satini.

#### My Desire Is to Educate Other Youth On My Island

CHRISTIANITY CAME to my village before I was born. My father had for years wavered between paganism and acceptance of the Christian faith. When



S. Fika Allan

my two eldest sisters suddenly died, my parents were deeply moved. Believing this to be the result of the anger of the spirit of devils, father renounced the heathen practices and turned to the comfort of the Adventist faith which some of his relatives had already accepted.

At first I had desires of becoming a doctor. Having completed Form IV I felt the urge to give other youth of my island an opportunity of gaining an education. It is for this reason I am now training as a teacher. My sincere desire is to find a place in God's work to serve as a teacher as long as I live.

S. Fika Allan.



## PAPUA

**Tues., 18th.** WE DEPARTED from the Papuan Gulf Mission Headquarters at Kikori in the M.V. "Uraheni" at 8.00 a.m. and arrived at Kibeni on the Piabuna River at 4.30 in the afternoon. Many village people and children rushed down the hill and onto the wharf to greet us. Suddenly there was a sharp, ominous crack and the platform of the wharf, with its human cargo, disappeared into the river. Apart from one small girl who cut her lip, no one was hurt. I must confess that I laughed, and so did everybody else, once the initial shock had passed.

We endeavoured to measure the height of our sloping airstrip there, but spent so much time trying to level our theodolite that we were caught by darkness and had to give up. We inspected the new school and housed the extra teacher.

**Wed., 19th.** Today we marched, at a stiff pace, for two-and-a-half hours along a jungle track to the village of Gibidae. Most of the journey was done in torrential rain, but it was so hot we couldn't button our parkas up. Every so often we

We returned to Kibeni by a different route; at a shallow tributary the nine of us climbed into a dugout canoe that had been left there for us. For the first twenty minutes or so we had some anxious times negotiating swift water around and over logs and fallen trees; but once in the river, with all paddles dipping in unison, we made good time back to Kibeni.

**Thurs., 20th.** Today we sailed back down to the sea, and up the next river—the Turama—to Koumaio where we stayed the night. We have an airstrip here also. I asked the local missionary to replace the torn windsock with the new one we had for him, which he did. It is only ten minutes by air from Kibeni to Koumaio, but a whole day by boat. But not everything can be done by plane. When there is a lot of cargo and many passengers to shift, then the boat cannot be excelled. There are also many villages along the rivers where it is either impossible or impractical to build airstrips, and the nature of the terrain will exclude roads for ever.



The boat's crew posing for their photograph.

had to stop to scrape the leeches off. The last part of the journey was through a sago swamp that came well up the calves of our legs. If one slipped and put out his hand to steady himself on the nearest tree it would be thrust full of brittle, needle-like sago spines—as I discovered to my discomfort.

In every Adventist village there is at least one church member who acts as guardian angel to the missionary. He travels everywhere with him, works with him, shares his food with him, digs his garden with him, and encourages him in his ministry. And Gibidae is no exception. There is a church member there, who, singlehanded, has built a Bible-school building for the village youth. His name will be written in "the book of remembrance."

**Fri., 21st.** We left Koumaio early this morning and continued on our journey up the Turama to the village of Haivaro which we reached just on sunset. This village is situated on the confluence of two rivers. We saw several crocodiles and numerous toucans on the way up. The whirr, whirr, whirr of their primary feathers could be heard above the ship's engine. We startled some very large, crested guria pigeons which had large fan-shaped tails. As they flew up through the trees their top feathers shone turquoise-blue in the sunlight. A number of parrots screeched their way through the treetops, and white herons would fly ahead of the boat for a mile or so, then double back to their fishing grounds.

The farther we went up the river, the narrower and more tortuous it became.



The M.V. "Uraheni" (gift of love) which takes

The liana-strung jungle closed us in until the river became a tunnel with a liquid floor which echoed back every sound. The jungle itself is practically impenetrable. When flying over it at this time of the year—the wet season—the jungle floor, where it can be seen, is just like a mirror with the sun shining on the water. It is one vast, unending swamp. The only way in or out of the region is by river. But once the river enters the limestone hills the scenery and the climate change for the better.

**Sabbath, 22nd.** We worshipped with the village people in their small church. They showed us where they planned to build their new church—in a prominent place on a ridge overlooking the river. The people here are still very primitive and their lives are governed largely by superstitions, but the gospel is beginning to penetrate the darkness. On the other hand they are very industrious and have cleared and planted out large tracts of land in coconuts. They also told me of an airstrip they have begun to clear. This was a pleasant surprise. I must have a look at it tomorrow.

**Sun., 23rd.** This morning the village men took me across a gully to a piece of flat land about half a mile away from the village. They have already cut down the trees on the perimeter of the proposed strip and are eager to clear the rest.

A few weeks ago the indigenous missionary from Haivaro with several other men paddled to the mission headquarters at Kikori in a big canoe on a journey that



# DIARY



f the gospel to many of the local inhabitants.

took eight days. When night falls they stop at a village or erect a rain-proof shelter on a dry bank, gather some edible leaves and shoots from the bush to eat with their staple sago sticks, and roll off to sleep in a cloud of mosquito-repelling smoke. Not to be compared with sleeping on a foam rubber mattress in a temperature-controlled, insect-free environment. But then again they enjoy a sense of freedom and autonomy which alarm clocks, factory whistles, and the hustle of civilization have effectively destroyed for the "civilized" man.

This morning we left Haivaro for the Bamu River.

**Mon., 24th.** Visited the two Adventist villages of Bina and Bimaromio and spent some time with the missionaries at each. The missionary at Bimaromio, Nathaneal by name, has revitalized the whole village. He has built a small thatched church-cum-Bible-school there, and between workshops he teaches the boys and girls the elements of reading, 'riting, 'rithmetic and religion. And not one cent does he get for his efforts. He is a volunteer, working outside our limited wage budget.

**Tues., 25th.** Our next destination is Sasamoro at the top of the river. We saw several more crocodiles today. It's a wonder that there are any left as some time ago two Europeans shot 3,000 on this river and its major tributary in three months. Just on sunset we passed a big tree on the river bank with its branches laden down with flying foxes. And what a smell! Well, a few blasts on the klaxon,

reinforced with lusty yells and ear-piercing whistles, and the sky turned black as hundreds of chiropts took to the air.

A full moon permitted us to sail on after sunset, but the river got progressively narrower and an increasing number of floating logs made passage difficult. At 8.00 p.m. we rounded a bend and were confronted with a huge tree which had fallen right across the river when its roots had been undermined by flood waters. It was a case for bringing out the axes and setting the chips flying. We lit up the area with a couple of powerful sealed-beam lamps and went to work. However, it wasn't quite as easy as it seemed at first. So many other logs were interlaced in the branches that we decided to drop anchor and try again at daylight. It was a disappointment as we were only a few minutes from our destination.

So far it has taken us seven days to travel from Kikori to Sasamoro via Kibeni, Koumaio and Haivaro. When the two last-named villages open up their airstrips the same journey, excluding visiting

the pots with, has a sub-title—Toilet Cleaner.

We had a very pleasant visit with our missionary and the church members at Sasamoro and once again we turned our bows to the waters of the Gulf.

Shortly after dark, about four-and-a-half hours from the river mouth, we ran into shallow water so we anchored to await the incoming tide. The moon rose over the jungle, full and bright, about 7.00 p.m. At 9.40 we could hear a sound like a mighty wind and we knew a tidal bore was coming up the river. By now we were in an unenviable position as we were sitting on the bottom and unable to move.

As the vast body of water surged around the bend in the river about three-quarters of a mile away, the moonlight on its crest made it appear like a long silver ribbon stretching half a mile from bank to bank. We were deceived into thinking this was the bore, when in actual fact it was the second of two waves coming up the channel. Before we realized it the first was upon us.



One of the crocodiles along the Paibuna River.

time, will take about sixty minutes by plane.

On the way up the river we had picked up two canoe-loads of young men returning from a two-day trip downstream to borrow some axes to clear their airstrip. When we anchored by the fallen tree they decided that, as they were so near home, they would finish the journey, so they paddled off into the moonlight.

The last two days have been clear and hot and the decks have dried out sufficiently for us to do some work on them. This morning I melted some tar in an old tin on the stove and replugged the back deck. After all the decks are sealed we'll scrape them down and hone them white.

**Wed., 26th.** I have just discovered that the Bon Ami, which I have been cleaning

We had only a split-second's warning as its shadow leaped toward us. It wallowed us a full broadside, surging over the deck and pitching the ship on its side. The anchor chain rattled out as the crew played the ship in the turbulence like a fish on a line. There were several smaller waves to follow but the main body of water had passed as we settled back to wait a couple of hours for the strength of the current to diminish before we proceeded on to the mouth of the river.

At two o'clock in the morning we stopped again at the village of Bimaromio to paint the blackboard for Nathanael. (We forgot it on the first visit.)

He has no desks in his "school" and only an old sheet of unpainted Masonite for a

(Concluded on page 11)



# HERITAGE ROOM: A Scrapbook of Adventism

ANDREWS UNIVERSITY NEWS RELEASE, Berrien Springs, Michigan

"A SCRAPBOOK OF ADVENTISM during the past 125 years" is one way of describing the Heritage Room, a Seventh-day Adventist archive at Andrews University. The archive already has one of the most complete collections anywhere of Seventh-day Adventist publications, private papers, and artefacts; but additional material is continually sought.

The Heritage Room was opened in 1966 to house items pertaining to denominational development and growth that had been collected during the previous twenty-five years. The curator is Mrs. Louise Dederen, whose husband is professor of theology at the Seventh-day Adventist Theological Seminary. Mrs. Dederen's archival experience in Europe is helpful to her in organizing, filing, and preserving the material donated to the Heritage Room.

Imaginative romantics visiting the room might experience a momentary bout of pseudo-seasickness as they peruse the captain's log of a small ship named the "Pitcairn," and shiver with horror while examining a two-foot-long knife in a wooden sheath with the following inscription taped to the handle: "Presented to F. R. LaSage by a converted Moro who said that it had come down to him from his forefathers and was known to have taken the lives of twelve men." They will be intrigued by such objects as the wooden trunk, lined with newspapers, that carried the belongings of J. N. Andrews to Switzerland in 1874, or the cherry-wood desk on which Uriah Smith wrote his two books, "Thoughts on Daniel" and "Thoughts on the Revelation."

## Most Important Artefacts

Though viewing such items recreates history in a picturesque way, the most important artefacts in the Heritage Room are the private papers of the pioneers of the Second Advent Movement and the publications tracing the denomination's progress. These include the diaries of pioneer evangelist and administrator J. N. Loughborough, of the first General Conference president, John Byington, and of the Amadon family.

Source collections for LeRoy E. Froom's major historical works, "The Prophetic Faith of Our Fathers" and "The Conditionalist Faith of Our Fathers," are on file, as is an original manuscript of "The Seventh Day" and all the written correspondence between author Booton Herndon and persons who gave him information for his book.

A large number of old Seventh-day Adventist periodicals and books dating back to 1849 are available for research as well as a complete collection of "Midnight Cry" and other important Millerite publications of the 1840s. "Our ultimate goal is to have two copies of every Seventh-day Adventist publication issued before 1920," says Mrs. Dederen. (Books published after 1920 are shelved in the main stacks of the library.)



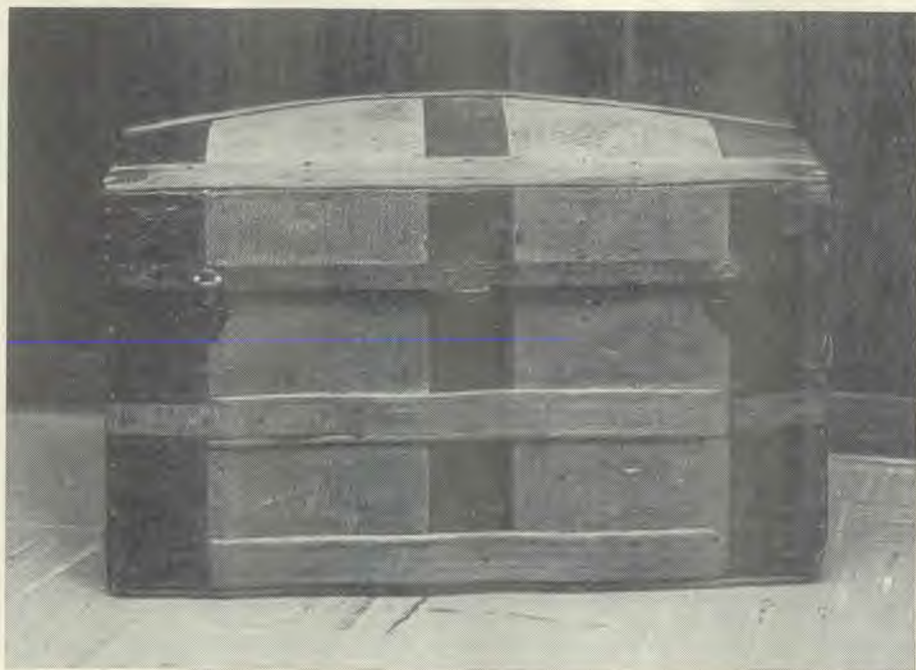
Mrs. Raoul Dederen (left), curator, and Mrs. Richard Hammill, wife of A.U. president, examine the two-foot knife which once belonged to a Moro tribesman.

Unfortunately, many publications were destroyed when the Review and Herald printing plant at Battle Creek, Michigan, burned down in 1902. Since no record of its printed productions survived the fire, unlisted pieces of Seventh-day Adventist literature are still being found and placed in the Heritage Room.

Because Seventh-day Adventists are theologically indebted to Reformation Protestantism, artefacts pertinent to all of Christendom are also being sought. Consequently, the Luther tracts, the Nicolaus de Lyra Bible and Commentaries

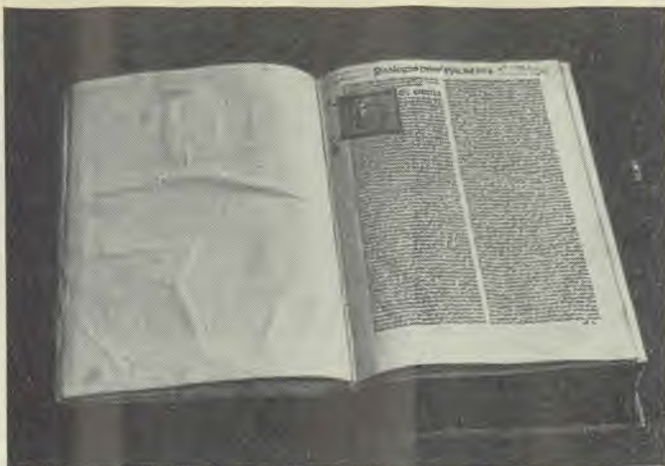


The log book of the "Pitcairn," along with the original inkwell and wooden carrying case, is preserved in the Seventh-day Adventist archive at Andrews University.



The Heritage Room contains such priceless items as the newspaper-lined wooden trunk that carried the belongings of J. N. Andrews when he sailed to Switzerland in 1874 as the first overseas Adventist worker.





The oldest book on display in the archive at Andrews University is a Nicolaus de Lyra Bible and Commentary.



Copies of the first and second editions of the hymnal compiled by James White are part of the Heritage Room collection.

(the James White Library's only incunabula), early histories of the Waldenses, Calvin's works, and other items are generally prized. Significant versions of the Bible, such as the "Breeches" Bible, a 1613 King James, a 1504 Latin Bible, and facsimiles of others, illumine the history of the Holy Scriptures.

#### More to Come

Though a thorough search is being conducted for articles from the past, items of contemporary value are also being collected. Several retired ministers and teachers have furnished autobiographical

sketches of themselves and copies of all books and articles they have ever written. Some prominent denominational workers have pledged to donate their private papers to the Heritage Room.

The curator of the Heritage Room is careful to guard the donors' privacy. If persons stipulate that letters and diaries be withheld from scrutiny for a certain number of years, the items are not released until the specified date, and then they are made available only to serious scholars for use within the room itself.

Anyone having letters, manuscripts, books, pamphlets, photographs, or other

items by or about early leaders of the church is encouraged to consider placing them in the collection. The files of the Heritage Room will never contain every written account of all happenings in the Adventist world, but they will contain sufficient factual and reliable source material to enable scholars to chart accurately the progress of the Second Advent Movement.

As Ellen White wrote: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*"Life Sketches,"* page 196.

## WELCOME TO THE GOLD COAST CHURCH, QUEENSLAND

MRS. N. BENNER

Church Clerk, Gold Coast Church, Queensland

THE WHITE Mercedes saloon stopped. A passenger alighted. "Is this the meeting-place of the Seventh-day Adventist church?" she called to the group standing in the warm sunshine, and waiting for the service to commence. "My friends, not members of the church, kindly brought me here today," she continued. "I am visiting from the Modbury church, Adelaide, South Australia."

She was greeted by a gentleman from Sydney, who soon introduced her to his companions, newly arrived from Melbourne, and others from Palmerston North, New Zealand, American visitors from Guam, and the envied Queenslanders who live in the district.

So this is the ecclesia, the church, the fellowship of believers from the various states of Australia, New Zealand and the Pacific, meeting for worship this Sabbath day. Strangers? No, not now, but fellow citizens with the saints. A "Link of Love," the Sabbath school lesson was titled; yes, for sure!

#### "Mecca" for Tourists

Although it was the middle of winter, the day was warm; a light breeze caressed the land, and the sun shone from an azure sky. For this was the famous Gold Coast of the Sunshine State, Queensland, and these people were part of the million-

and-a-half tourists who make this place a Mecca for their holidays each year.

The church is represented here by the Gold Coast company. Although owning, almost, a site for its new church, the members meet in a rented hall—the Pastime Hall, on the corner of Tenth Avenue and Cypress Terrace, Palm Beach—but this address was mis-stated in the latest issue of the Church Directory, causing our visitor from Adelaide to almost miss the service by mistaking the location.

A friendly welcome, an interesting Sabbath school (particularly the lesson study) and an uplifting worship service awaits you, too, any Sabbath, when you visit Queensland's Gold Coast.

## PAPUAN DIARY

(Concluded from page 9)

blackboard, so we felt we couldn't pass by until we had done our duty. We lit our 500-candlepower pressure lamp and climbed down the anchor chain armed to the teeth with a four-inch paint brush and a tin of chalkboard green. All the villagers came out to view the proceedings.

**Thurs., 27th.** This morning we rounded Dibiri Island and sailed up the Fly River to Wariobodoro village, where we collected our sub-district director, Pastor Moia. I was thrilled by the report that he gave about the new airstrip the church people are constructing at Damera. We badly need an airstrip in the mouth of the Fly

from which we can visit our villages by outboard motor; but there are very few suitable sites as the land is so low. However, a 1,700-foot strip of land has been cleared at Damera and the people are now putting a camber on it prior to planting it with grass.

**Tues., 1st.** Today is the first day of August, and we are in the upper Oriomo River after spending the week-end at our Western District headquarters in Daru. I woke at 5.30 a.m. to a scratching noise on the saloon roof. On going up to investigate I found one of the crew wrestling with a branch of an overhanging tree. The boat, swinging on its anchor, had drifted against the bank.

The morning is beautifully fresh and clear, and water vapour is drifting across the surface of the river like smoke. A dozen outrigger canoes moored near the bank seem to be sitting in a cloud. The bats have gone to roost and all creation is silent and still. The early dawn flickers with the light of village cooking fires which silhouette the silent figures of women moving about preparing the morning meal.

Brother Fraser's old motorbike stands on the wharf. Here a new road begins which travels west through dry anthill and gumtree country to the West Irian border. Out there are villages which haven't yet heard the three angels' messages. My heart goes with Brother Fraser as he and his team of workers prepare to enter this vast new area.





## LETTERS to the EDITOR

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

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

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

### Hair of the Nazirite

Dear Editor,

In reply to a letter by Ralph Wilson (RECORD 4/9/72), I wish to point out certain inaccuracies of interpretation, maybe because Mr. Wilson had overlooked the supporting evidence of his quotations. The article he has quoted, which is found among Pastor Richards' Bible helps, claims only to be a "purported description" of Jesus Christ, not an actual bona fide description.

Although the word "authentic" is used, the only authenticity claimed for the description is that it authentically exists as a document contained in the civic records of the Romans. Actual authenticity is cast over the whole letter by the words, "this remarkable letter is supposed to have been written" by Pablius Lentulus from Judea about A.D. 34. But was Pablius Lentulus the real writer, and the year 34 the true date? We do not know for sure.

However, let us suppose that these claims are authentic. We must also take into account Jesus' style of hair as described as that of the Nazirite, and indeed Jesus' life style was consistent with the high standards set for Nazarites. For example, 1 Sam. 1:11 records the vows of Hannah, who gave her child Samuel to the Lord all the days of his life—he was not to have his hair cut as a sign of this consecration. Again, in Judges 13:5 the angel of the Lord instructs Manoah and his wife to bring up their son Samson as a Nazirite, and not cut his hair. However, priests were instructed to have their hair cut short. It would appear that the usual style for men of Old Testament times was short hair, the Nazirite being the exception. But modern Adventist men are not justified in wearing long hair on the basis of this exception.

I would also like to point out that, in the seventeenth century, when long hair was the popular fashion of the world, God's people in England, the Puritans,

were known as the "round heads" because they wore short hair.

J. W. Shields,  
Victoria.

### Is Long Hair Effeminate?

Dear Editor,

I am surprised that G. Burnside did not squarely and objectively face this subject of long hair in his letter "Did Jesus Have Long Hair?" (RECORD 31/7/72). He begins by stating "There is not a single verse in all the Bible that says that Jesus had long hair." Correct, but the Bible also fails to mention that Jesus had short hair. From this, we must conclude that Christ's hairstyle was not radically different from that worn by the typical Jew of the time; quite simply, it was long.

His second point quotes 1 Corinthians 11:14, 15 and concludes that "God states that if a man has long hair it is a 'shame unto him.'" Had he taken these verses in context, however, he would have been unable to arrive at this conclusion, for verse 16 presents a far more lenient attitude than that of our brother, stating, "But if any man seem to be contentious, we have no such custom, neither the churches of God."

Mr. Burnside's third point left me amazed: "God's Word solemnly states that any 'effeminate' shall not inherit the kingdom of God" 1 Cor. 6:9," he claims. His first mistake was to correlate

long hair with effeminacy, a mistake Samson's enemies never made; but I shall accept this as a delusion to which he is entitled. Unfortunately, by checking several other translations of the text, I also discovered that the meaning of the text was being substantially altered. While the word "effeminate" is used in the King James Version, three other translations, the "New English Bible," "Living Bible," and "Good News for Modern Man," all indicate an entirely different meaning by translating the word as "homosexual." Surely no reader will try to equate unconditionally "effeminate" with "homosexual"!

Now to his fifth point. While he was quite prepared to stand by the King James Version in this third point, the original writer now finds it necessary to change to Moffatt's version in order to find some evidence to support his claims. Again he quotes from only one version: "God will shatter the head of His foes, each long-haired sinner who defies Him." Psalm 68:21. Why does he choose Moffatt? Simply because no other version even mentions long hair—"But God shall wound the head of His enemies, and the hairy scalp of such an one as goeth on still in his trespasses" (King James Version); "But He will crush His enemies, for they refuse to leave their guilty, stubborn ways" (Living Bible). Mr. Burnside says "Truth comes from the Word of God." I hope that all correspondents agree with

### HILDA BARTLETT'S

## Menu Masterpieces



Dr. Frederick Stare, who is chairman of the Department of Nutrition at Harvard School of Public Health, states that "every nutritional need can be filled at the corner store." Ever hear of a "health food" store with a research department that has contributed anything to humanity?

Spend wisely and don't waste your money.

### MILK GLUTEN SUPREME

2 eggs  
1 cup milk  
1 large onion  
1 teaspoon salt

1½ cups gluten flour  
2 pints vegetable stock with  
1 teaspoon Marmite

#### Method:

Beat eggs and milk together. Add salt and chopped onion. Beat in the gluten flour with a fork. Drop in dessertspoon-lots into hot oil in pan and brown quickly both sides.

Have pressure cooker ready with vegetable stock and Marmite.

Drop cutlets into broth and cook gently for twenty minutes.

Serve with mushroom gravy, made from broth. Add fresh mushrooms if desired.



this, Mr. Burnside continues: "... it is apparent that God wants His men to be men, to look like men, dress like men, wear their hair like men and act like men." I agree in conclusion but let me now quote from an objective and unbiased source, an encyclopædia: "There seems to be no hairdressing that can be regarded as typically masculine or typically feminine."

Don Stock,  
New Zealand.

[This correspondence is now closed.

—Editor.]

#### Contradictions?

Dear Editor,

I am sorry to trouble you again, but I find it impossible to match the statement of the third quarter's Sabbath School Lesson Quarterly, page 53, with the inspired Word of God. Sabbath school teachers were unable to give a satisfactory answer. Maybe some of the readers could help me.

The pamphlet says, on page 53: "God judges . . . according to the light"; but the Scriptures say: "... according to their works." Rev. 20:12; Rom. 2:6. Again, the pamphlet says that Sunday-keepers "will not be condemned for keeping the wrong day through ignorance." But the Scriptures say of a lawbreaker, if he "commit any of these things which are forbidden . . . by the commandments . . . ; though he wist it not, yet he is guilty,

and shall bear his iniquity." Lev. 5:17. I ask, how was it possible for people of past ages to have been ignorant, if the statement on page 77 of the lesson pamphlet is true: "In every age there were witnesses for God—men . . . who hallowed the true Sabbath."

Even Roman Catholic leaders have been accusing the Protestants from the outbreak of the Reformation that they are wrong by not keeping the Sabbath according to the Bible, but sticking to a Roman Catholic Sunday. After having discussed the Sabbath with hundreds of people, I conclude, in the words of 2 Peter 3:5: "For this they willingly are ignorant." What is your thought on this question?

Harry Anders,  
Greater Sydney.

#### His Faith Was on Trial

Dear Editor,

Today I sat in a dreary, cheerless, almost empty court while our North Queensland Conference MV secretary and a solicitor from the Crown Law office, turn about, questioned one of the young men of the church as he sat alone in the "box" before the magistrate.

Had he done anything wrong? No! Had he been arrested? In the ordinary sense of the word, No!

But in a unique way, he had been. He'd received his "call up" and was now making his plea to be recognized by our Aus-

tralian Commonwealth as a "conscientious non-combatant."

The Crown Law solicitor, in his own words, endeavoured "to assist the magistrate in determining whether this young man had an unshakable religious belief and an inner conscientious conviction against adopting a militaristic role—a conviction which could be distinguished from a mere intellectual persuasion."

The young man (Brother Ross James Todd) testified boldly, clearly, yet obviously humbly and sincerely, "I understand that as an Australian citizen I do have responsibilities to my government. I am prepared to accept them to the limit of my conscience. I am applying for non-combatant status in complying with them. I am prepared to perform such duties of a non-combatant capacity as do not conflict with my conscientious principles. My reason is that I hold these principles that I will not take life nor perform acts with the intention of taking life. I have held these principles for all of my life. I held these beliefs before being called to National Service. They are based on my own personal conscientious conviction."

The solicitor was obviously impressed with Brother Todd's sincerity and pressed no counter claims.

The magistrate, as obviously impressed, said, "I have made up my mind and can give it now. I must base my decision on what has been given me in evidence this



## TWO NEW THRILLING MISSION STORIES



If you have read "JEWELS FROM GREEN HELL" you will enjoy "DESTINATION—GREEN HELL." In the dense tropical jungles of Guyana lurk myriad dangers that must be met. Yours for only \$1.95.

Miriam Wood, well-known Adventist author, spent a thrilling week in New Guinea. Her vivid impressions are set down in this excellent book, "ALL MY DUSTY BABIES." Read it. You will be surprised and enjoy it! \$2.95.



morning . . . not only on what has been said but on my impression of the applicant himself. He says he holds the belief that allows him to serve in a non-combative nature . . . and I find that he does so on sincere grounds. I am satisfied that he is a person who does hold a sincere belief that permits him to be classified as such a person within the meaning of the act."

The conference MV secretary was obviously and duly glad that this young man had "won" his application. (It could cost a lot of money if a case was "lost" and had to be appealed.)

The young man himself was obviously glad that the ordeal was over and that he had been granted his request.

I am glad, and also concerned now, that in the days ahead my young parishioner, having stood for his faith, will continue to stand. I believe that he will.

I wonder if there are other twenty-year-olds who will be able to stand.

I wonder if those of us who served as non-combatants (before these present-generation lads were born) have forgotten the way our Lord led us in homeland camps and/or "over there."

I wonder if we have something worthwhile to say to these twenty-year-olds of today.

John J. Dever,  
North Queensland.



Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published.—Editor.

**DRIVER—PLUMB.** The morning of September 6, 1972, was the time chosen by Jacob Driver and Lynette May Plumb to meet in the Bayles church, Victoria, and exchange marriage vows. Loving hands had made the church beautiful for the occasion. Jacob is the catering manager for the Flagstaff-Beachcomber Motel in Beuna, Fiji. Lynette, the daughter of Brother and Sister Plumb of Drouin South, worked for some time at the Coronella homes as a nurse's aide. As this young couple set up their home in Fiji, we believe it will be a blessing to many.  
W. J. Cole.

**EALES—PETERSEN.** Dennis John Eales and Marilyn Ruth Petersen chose Sunday, September 3, 1972, to be their "Special Day." They were united in wedlock in the Mackay church, North Queensland, and afterwards, with many relatives and friends, enjoyed a bountiful wedding breakfast provided by the bride's parents. Marilyn's father and mother, Brother and Sister Jim Petersen, are Adventist stalwarts of many years' standing. Brother Petersen is presently an elder of the Mackay church. Dennis is a relatively new member of the church. His parents are well-respected citizens of Mackay. As this popular young couple set up their new home in Mackay, our wish for them is true married happiness and bliss, and our prayer for them is that they will be constantly preparing for the home "over yonder."  
Selwyn A. Bartlett.

**JENSEN—McCUTCHEON.** On the evening of August 7, 1972, in the Longburn College church, New Zealand, Garth Jensen and Ruth McCutcheon expressed their desire to unite in marriage and establish a Christian home. Mr. and Mrs. Raymond Jensen of Taihape, and Mr.

and Mrs. Alan McCutcheon of Palmerston North, with a large number of relatives and friends, were present to witness Garth's and Ruth's exchange of vows and expressions of love. The after-reception was very tastefully arranged. As Garth continues his Field Officer career, and Ruth completes her nursing training, we wish them success and happiness, and pray that the Lord will help them to be witnesses of His power and love.  
Ernest G. Krause.

**MCGILL—EASTWOOD.** The bright sunlight of the afternoon following a dull morning provided a good omen when, on August 20, 1972, Robert Stuart McGill and Glenys Dawn Eastwood came to the Geelong Adventist church, Victoria, to exchange wedding vows. Many friends and relatives came to wish them well. Robert is the son of Brother and Sister McGill of Wodonga, Victoria, and Glenys is the daughter of Brother and Sister Eastwood of Geelong, Victoria. As these young people set up their home in Wodonga, we wish them every blessing.  
W. J. Cole.

**PERRY—BENDEICH.** On August 20, 1972, Dennis Michael Perry and Marjorie Narelle Bendeich came before the Lord in the Wollongong church, New South Wales, to link their lives together through the ordinance of marriage. The bridegroom, who was baptized by the writer last year at Lakemba, is the son of Mr. and Mrs. G. H. Perry of Sydney, and the bride the daughter of Mr. and Mrs. A. J. Bendeich of Wollongong. The church was filled with relatives and friends present for a very happy occasion. Both Dennis and Marjorie are highly respected workers at the Sanitarium Health Food Company at Lewisham, and as they establish their new home in Sydney, we pray God will richly bless them in their lives together and in their witness for Christ.  
David E. Lawson.

**RICHARDS—WILLIAMS.** Mount Colah church, New South Wales, was the scene of the wedding of Clifford Sidney Richards, son of Brother and Sister S. T. Richards of Queensland, to Olive Williams, daughter of Brother and Sister A. G. Williams of New South Wales. It was Monday, September 18, 1972, and it proved to be a beautiful spring day. These young people met while working at the Sydney Sanitarium and Hospital, and now that their lives are united, they are going to Moree, where Cliff is taking up a farming occupation. Their relatives and friends wish them much of God's blessing as they journey life's pathway together.  
Ken R. Low.

**SIMMONS—AKON.** Sunday, August 6, 1972, was chosen by Robin Simmons and Leona Akon as the day when they would enter into a lifelong partnership. For this purpose they came to the Albury church, New South Wales, where they made the sacred vows that joined them together as husband and wife. The friends and relatives who witnessed the marriage of the very happy couple wish them continued happiness and much of God's blessing as they establish another Christian home in Melbourne.  
A. J. Gibbet.

**TANSING—PANNELL.** The Kadina church, South Australia, was the scene of a very pretty wedding on September 17, 1972, when David Garfield Tansing and Lorraine Joyce Pannell met together, and there exchanged their marriage vows of fidelity and love. A large assemblage of friends, relatives, and church members witnessed the ceremony and afterwards expressed their felicitations to the happy couple, and later attended the wedding reception held in the R.S.L. Hall, Kadina, where the district member of the Legislative Council, Mr. Russack, presided as M.C. of the function. We offer David and Lorraine our best wishes as they establish their Christian home in Adelaide.  
R. Bullas.

**WERE—BLANK.** September 10, 1972, was a sunny spring day when Alan Laurence Were and Glenys Ruth Blank were united in marriage at the Seventh-day Adventist church, Thornleigh, New South Wales. Glenys is the youngest daughter of Brother and Sister M. Blank of Christchurch, New Zealand. Glenys certainly looked relaxed and radiant as she and Alan exchanged marriage vows and sought God's blessing upon their marriage. Alan is the youngest son of Brother and Sister L. H. Were of Pennant Hills, New South Wales. Glenys has given valuable service in both the South New Zealand and Trans-Tasman Union Conference offices. As Glenys and Alan set up their home in Sydney we pray that God will bless and guide them as they walk life's pathway together.  
R. D. Graig.



**BAKER.** After patiently enduring years of illness and suffering, Coralie Merle Baker slipped quietly to rest in the Lester Convalescent Home, Westmead, New South Wales, on August 31, 1972, at the age of thirty-five years. We laid her to rest at the Rookwood Crematorium, after services at the chapel in Parramatta, and at Rookwood, where comfort and sympathy were extended to her husband and two daughters Cindy and Donna, her mother, Sister Drew, and her brothers and their families. Sister Baker was baptized about eight years ago in the Parramatta church, and was a loyal member of the Toongabbie church to the end, so we "sorrow not as others who have no hope."  
Fred L. Taylor.

**BLAUBERG.** Waldemar Blauberg was born seventy-seven years ago in Petersburg, Russia, and died in Melbourne on August 20, 1972. He migrated during the war from Russia to Germany and from Germany to Australia in 1949. He accepted the faith of the third angel's message ten years ago, and was a member of a German-speaking group at the Seventh-day Adventist Church Migrant Centre in Oakleigh, Victoria. For over four years, severe illness was to be a reminder of the sick world in which we live. A large group of friends joined the family at the farewell services, and all were greatly encouraged by the assurance and hope of God's great promises. Pastor E. Niedoba was associated with the writer as we laid our Brother Blauberg to rest in Springvale Cemetery to await his Lord's call to life and immortality.  
J. A. Skrapaszek.

**CARROLL.** Late in the evening of September 7, 1972, the hearts of the Aboriginal community at Mareeba and Kuranda were saddened by the sudden death of Violet Carroll at the age of sixty-seven. "Auntie Violet," as she was affectionately known, was indeed a mother in Israel, whose quiet consistent Christian life witnessed for the Master in the homes of the people for whom she worked. She was baptized at Mona Mona on January 20, 1924, and since the mission was disbanded in 1962, she has lived at Mareeba. Her children and many relatives gathered in the Kuranda church to pay their last respects and hear the Bible promises of the resurrection read once again. As the evening shadows fell, we laid our sister to rest near her husband in the Kuranda Cemetery, Queensland, to await the call of the great Life-giver. Brother Frank Bobongie assisted the writer in comforting Sister Carroll's loved ones.  
Frank G. Pearce.

**CLARK.** Miss Lily Clark departed this life on Monday, September 11, 1972, at the age of ninety. Her death occurred in hospital and she was later cremated at the Centennial Park Crematorium, South Australia. Though handicapped by the crippling disease of arthritis to the point of complete dependence, yet her faith in God bore her up, and always the radiance of that inward Christian experience shone through. Though confined to her bed for years, the loving ministry of others made life bearable. Especially do we refer to the ministry of her wonderful nieces, Mrs. Rowland and Mrs. Sexton, two shining examples of Methodist Christianity. Their devotion made life bright in our sister's closing years. Her patience and faith were an inspiration, and the testimony of her life convincing. The cross, so heavy in life, has been laid aside, and soon the crown will be hers. May God bless the dear ones who mourn her passing but rejoice in hope.  
W. T. Hooper.

**GOTTS.** Sister Irene Elsa Gotts (nee Stalard) was born in Ballarat, Victoria, on February 1, 1897. She married in Brunswick in 1927, and to the union came four children, Valerie (now in England), Robert (Bob) of Rabaul, Warren and Phillip. In 1938, Sister Gotts was baptized and joined the Advent faith in Coburg, where she worshipped faithfully for many years till moving to North Fitzroy, and finally to the Coronella homes at Nunawading. Her cheerful spirit, courage, sympathy, and loyal adherence to the blessed hope will long be remembered. As we gathered in the Fawcner Cemetery on August 7, 1972, to pay our last respects, it was the thought of reunion when Jesus comes that the writer presented to bring hope and comfort to the sorrowing relatives and friends, in sure expectation of eternal life through Jesus our Lord.  
H. W. Kingston.



**HASTINGS-WEBB.** The life of Sister Ann Doris Hastings-Webb came peacefully to an end on September 4, 1972. Mercifully, God permitted her final years of suffering to end, and we laid her to rest to await the call of the Saviour. Introduced to the Advent hope by Pastor Lewis Barker, our sister was a loved and respected member of the Belmont church, Western Australia. Words of comfort were spoken at the graveside by the writer and by Pastor Helsby, the present church pastor. S. R. Goldstone.

**PERRON.** On Monday, September 11, 1972, Elizabeth Perron, aged sixty-six years, was tenderly laid to rest in the Karrakatta Cemetery, Perth, Western Australia. The last few months of her life had passed in sickness, with her husband Peter and daughter Maria caring for her needs. Several years ago the family came to Australia from Czechoslovakia and they were brought into the remnant church through the efforts of Pastor K. D. Karallashvily. Brother B. Mashak, our minister for new Australian people, assisted the writer and gave the Scripture reading and comforted those who attended the service, pointing them to the blessed hope of Jesus' coming again and eternal life to all those who have died in the faith. G. B. Helsby.

**POBKE.** Brother Wilhelm Hermann Pobke of Berri, South Australia, aged eighty-one years, fell asleep in the Lord on September 19, 1972, in the Berri District Hospital. The late Brother Pobke accepted the message of present truth under the labours of the late Pastor P. G. Foster in the year 1934. Brother Pobke, with his wife and two sons, Frank and Clyde, remained faithful to his Lord till the time of his decease. During that period of time he served as a deacon in the church for twenty years. He loved the Word of God, and it was his constant study and guide. Our brother had been in indifferent health for several years, and during this experience his fellowship with his Lord was very precious. Services at the Berri church and later at the graveside were conducted by the writer. The sorrowing loved ones and friends were pointed to the comforting and sure hope of the resurrection of the just at the coming of the Lord. C. C. Winter.

**SMART.** Dr. Leslie Albert Smart, born May 8, 1883, in Christchurch, New Zealand, fell asleep in Jesus at his home in Calimesa, California, on August 8, 1972, in his eighty-ninth year. At the age of eighteen he was baptized and became an active member of the Seventh-day Adventist Church. He later attended Avondale College. One summer he earned two scholarships selling "The Great Controversy" in New Zealand. In 1912 he left for the United States to further his education, graduating from Union College, Nebraska, in 1917. The next year he and his new wife entered Loma Linda, he to pursue the study of medicine from which he graduated in 1922 on his fortieth birthday. He spent twenty-five years in active general practice and was always a generous donor to churches and schools. Two children were born to this family, both of whom completed the medical course. He made a number of extensive overseas trips with his wife, and visited his homeland four times. His wife, Gertrude, and their children, grandchildren and four sisters residing in New Zealand mourn his passing. We laid him to rest at lovely Montecito Park, Loma Linda, to await the call of his Lord whom he loved and served. R. Allan Anderson.

**SLADE.** "A fine Christian gentleman" was the tribute paid by all who knew Mr. Arthur Edwin Slade. Following a heart attack about twelve months ago, Mr. Slade came to Coronella. He died on September 5, 1972, at the "Homes" in Nunawading, Victoria. Although not a member of the Seventh-day Adventist Church, his love for his Saviour was shown by his life and love for Bible study. He was a brother to our well-known Pastor F. Slade, and to Brother Slade, formerly an elder of the Ringwood church. We mourn the death of this Christian man, and look forward to meeting him on the awakening day. Services were conducted at the funeral parlour and the Springvale Crematorium by the writer. W. J. Cole.

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Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. H. PARR  
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## FLASH POINT...

- ★ FIRST, while the thing is fresh in the cerebral convolutions, let us say once more: It is an absolute waste of time writing unsigned letters to the editor for publication. They are never, never, NEVER published and seldom read. One or two which have been read in part recently have made a worth-while comment on what the writer had in his heart, but the same fate as always overtook the missive—a short, sharp drop into that round file near the editor's left knee; this file is emptied each morning at 8.45 and the contents consigned to eternal oblivion.
- ★ Here's a bad bit, so let's get it over now. Fire extensively damaged the Home Hill church hall (North Queensland) on Sabbath afternoon, September 16. The building had been occupied by the JMV's and their leaders until about 4 p.m. At approximately 4.40 p.m., neighbours noticed the hall was on fire and summoned the fire brigade. There was a strong wind blowing at the time and things looked anything but hopeful, but the gents with the helmets and hoses did some very neat work and saved the hall and church from being absolutely gutted. The hall, nevertheless, was extensively damaged—to the tune of several thousand dollars. The church has smoke and water damage to the ceiling, mostly. Brother Graeme Olson, our minister at Home Hill, expected to have the church ready for the Sabbath services, but alternative arrangements have had to be made for children's meetings. The Home Hillians are grateful that things were not a lot worse.
- ★ North Queensland is not our largest conference numerically, but it is spread over a considerable area, and there are some quite isolated parts. Nevertheless, the worker force is scattered strategically. Here is the 1973 line-up: Mackay district (five churches), S. A. Bartlett and C. G. Stanley; Bowen and Proserpine, N. F. Smith; Ayr and Home Hill, G. D. Olson; Townsville and Aitkenvale, J. J. Carter, R. Robertson and F. Flohr (mission team); Innisfail and Tully, M. L. Woods; Cairns and Mossman, G. W. Oaklands; Kuranda and Mareeba West, F. G. Pearce and F. Bobongie; Malanda and Tablelands, R. Holt; Mount Isa, J. J. Dever; Charters Towers, E. B. Ibbott; Ingham, J. M. Watson. In addition to the above, the Division Ministerial Association secretary, Pastor C. R. Stanley, will conduct an evangelistic programme at Innisfail immediately following the camp meeting in May. This will also serve as a training school for the following ministers: M. L. Woods, R. Holt, C. G. Stanley, F. Bobongie and N. F. Smith.
- ★ Pastor W. E. Rudge was recently in the United States furthering his knowledge of Trust Services (but more of that next week). While there he met Mrs. G. W. Greer, widow of the late Professor Greer of happy memory who introduced the a capella choir concept to Avondale College. Mrs. Greer is full of interest in things Australasian, and would love to hear from her former friends and acquaintances. In case you have lost her address, here it is: Mrs. G. W. Greer, P.O. Box 266, DEER PARK, CALIFORNIA 94576, U.S.A. Don't let it go too long before you get out that pen and paper, or you'll lose the address.
- ★ Just when it appeared that the Roman Catholic Church might join with Protestants in a try at co-operative co-existence, the ecumenical vision has suffered a serious dimming. The Catholic Church has evidently decided that membership in the World Council of Churches would not be profitable, at least not at present. A joint working group of World Council and Roman Church representatives has issued a statement apparently dashing the hopes for any immediate union. Said the joint communique: "It is not realistic at present to try to set a date by which one must arrive at an answer to the question of whether the Roman Catholic Church should apply for membership."
- ★ Further to the above item: The general atmosphere of ecclesiastical togetherness suffered another setback recently when the United Presbyterian Church withdrew from the merger movement sponsored by the ten-year-old Consultation on Church Union. However, Dr. Eugene Carson Blake, United Presbyterian originator of the COCU asserted that, despite these major setbacks, "the ecumenical movement is not going backward; of that I am quite clear." Students of Bible prophecy will find themselves in agreement with Dr. Blake's prediction of ecumenical success. Many of them will doubtless disagree with him on the desirability of the togetherness.
- ★ "Finally, brethren . . .": If absence makes the heart grow fonder, a lot of people must love their churches.

## GLEANINGS FROM THE RECORD

### Fifty Years Ago

The RECORD of October 9, 1922, was a bumper thirty-two-pager, giving a full report of the recently-concluded Union Conference Session. Things haven't changed all that much, as you will see by the programme: Rising bell: 6 a.m.; Devotional meeting: 6.30-7.30; Breakfast: 7.45-8.30; Bible study: 9-10; Conference session: 10.15-11.40; Departmental meetings: 11.45-12.45; Dinner: 1 p.m.; Sub-committees: 3-5.45; Tea: 6-7; Preaching: 7.45-9; Lights Out: 10.00. Well, there ARE some things which have changed, come to think of it.

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The secretary's report, given by Pastor W. G. Turner, indicated that the Union Conference had grown from a membership of 6,333 (159 churches) to 8,436 (215 churches) in the four-year period. There were sixty-two ordained ministers in the field, an increase of sixteen in the period. In those days, the "Union Conference" included all the area now covered by the Australasian Division.

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Workers in the mission field had increased from 71 in 1917 to 98 in 1921. Throughout the field, counting all denominationally employed workers, including Health Food workers, there were 525 in 1921, an increase of 185 for the period. Baptisms totalled 2,633 for the quadrennium—674 of these being in the island field, "chiefly as the result of the big movement in Fiji."

### Twenty-five Years Ago

In the issue of October 13, 1947, the secretary's report is also presented, this time by Pastor R. E. Hare. Some interesting statistics are given. Now we have 263 churches in the home field and 210 in the mission field; total, 473. Our membership in the home field was 18,111 and 5,315 in the islands; total, 23,426. Additions by baptism and profession of faith and previous baptism were: 763 in the home field and 154 in the mission field; total: 917.

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Some of the workers who had laid down their lives in the year 1946 (the year for which the report was given) were: W. J. Westerman, F. G. Rampton, C. J. Reynolds, Louis Currow, Joseph Harker, John Davies, John Pocock, Harold Letts, W. Somerville, J. C. Cornell, Mrs. W. H. Stevens, Miss D. Adrian and Miss L. Booth.

Opening the report, Pastor Hare says: "It was felt with the cessation of hostilities in 1945, that the year 1946 would go down in history as one of unparalleled progress and accomplishment; but such has not been the case. . . ."

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Incidentally, the circulation of our periodicals is given: Signs of the Times: July, 1947: 33,972. Australasian Record: July, 1947: 4,561.