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Report to the Church

SABBATH OBSERVANCE

R. R. FRAME, President, Australasian Division



Pastor R. R. Frame

THIS OPPORTUNITY is taken to report to the church membership concerning a very important resolution recorded at the recent Annual Meeting of the Division Executive Committee.

As a people we recognize that the Sabbath of the Lord is the unique sign identifying His church in these last days. We also recognize that there is a need among us for improvement in our manner of Sabbath observance. Such need is not in any way limited to the Australasian Division, and the world leadership of the church has seen fit to record the following resolution in relation to Sabbath observance:

"That an official call be extended to our believers throughout the world during 1973, inviting them to unite in the observance of Sabbath, April 28, 1973, as a Special Day of PRAYER AND STUDY."

The call is for the church to beseech God, through the Holy Spirit, to reveal the extent of our departure from God's will and to give closer attention to the sacredness of the Sabbath hours.

In some areas there are those who are beset with problems that appear to be insurmountable. We need to pray that the Spirit will move upon the hearts of those in authority so that all who are called to obey Him may be able to do so without experiencing undue difficulty.

On Sabbath, April 28, the sermon in each church is to be devoted to a renewed study of, and dedication to, the principles of proper Sabbath observance. In addition, groups are to be encouraged to meet in churches or homes for the purpose of giving further study to divine counsel on Sabbath-keeping.

A leaflet on Sabbath observance is being printed and a copy of this will be made available to each family on April 28. This helpful material will be in addition to the sermon for the day and will be for the upbuilding of all members.

Mere outward conformity in Sabbath observance will not solve our problems. Motivation must come from the heart. Thus motivated, there will be a greater desire to know the Lord and to do His will. As we show our love for Him we will be obedient to all of His commandments.

LEADERS RETIRE

R. R. FRAME, President, Australasian Division

ON THE EVENING of December 13, 1972, more than two hundred people gathered in the Wahroonga Activities Centre. This group represented the Division staff, together with their wives and members of their respective families. They had come to honour Pastor and Mrs. L. C. Naden and Mr. and Mrs. Russell L. Parkinson who had informed the Division Executive Committee that, as from January 21, 1973, they would enter into retirement. The members of the office family were delighted at the fact that Pastor Naden could be present for the occasion, for about six weeks prior to the above date he had suffered an extensive coronary occlusion. We are grateful indeed to the Great Physician for the hand of healing that has been manifested toward His servant.

As records were reviewed, it was revealed that Pastor and Mrs. Naden have concluded forty-four years of outstanding service in the cause of God. As one who came to know the Nadens some thirty-five years ago, I can reflect with great pleasure on the godly influence of these dedicated people. Brother Naden has served as field evangelist, Conference president, radio evangelist, Division departmental secretary, Division secretary, Division president and field secretary. For thirteen years he was "Mr. Radio" in the religious world, first in the Advent Radio Church and then in the Voice of Prophecy. Only eternity will reveal the full results of this sanctified ministry. Tens of thousands were blessed as the voice of hope and encouragement went out over radio to the people of the cities, towns and villages of this great Division.

Administration

When the administrative talents of Brother Naden were recognized by the brethren, his strong spiritual influence was carried over into this sphere of activity. As Division secretary, and later as Division president, L. C. Naden's leadership was marked with both strength and kindness. He has always been a gifted preacher and a strong defender of the faith. The work of the church grew under his leadership and right across the Division this humble leader was recognized as God's man.

Having served at Division level continuously since 1944, the dignified presence and godly influence of L. C. Naden will be greatly missed by his fellow staff members at headquarters.

Sister Naden has ever been active in advancing the evangelistic outreach of her husband. A wonderful upholder of the hands of her helpmeet, she, too, has earned a period of relaxation and rest.

Russell L. Parkinson is one of the very few denominational workers who have passed the half-century mark in the service of the church. His record totals fifty-two years. This gracious gentleman has been engaged in both the printing and accounting spheres of the church—particularly the latter—for twelve years were spent in printing work at the Signs Publishing Company, and forty years in figure work.

Most of Brother Parkinson's work has been done at the Division office. Here he was accountant and assistant treasurer



In the Wahroonga Activities Centre a social evening was held to honour Pastor L. C. Naden and Brother R. L. Parkinson on the occasion of their retirement. Pastor Naden is shown replying to the speech in his honour. Left to right: R. R. Frame, R. L. Parkinson, Mrs. Parkinson, L. C. Naden, Mrs. Naden.

for three years and worked in the Audit department for twenty-five and a half years. For the last five years of this period Brother Parkinson has been the chief auditor for the Division.

High Standards

In speaking of Brother Parkinson's abilities and his prowess in the accounting world, Pastor L. L. Butler, Division treasurer, made reference to the high standards and meticulous care that have always been a part of every task that was the responsibility of our fellow worker. His expertise brought great respect for Brother Parkinson in the auditing field, and as he visited from office to office in all parts of the Division, his quiet and confident manner, and kindly word of advice meant much to all who formed a part of the accounting force of the church.

Recognizing that an auditor spends many months of each year away from home, Pastor Butler paid tribute to Sister Parkinson for her uncomplaining patience,

and the strength she has brought to her husband as he has carried his office with distinction.

Appropriate gifts, commensurate with the high esteem in which Brother and Sister Naden and Brother and Sister Parkinson are held, were presented to them. In responding, the couples recalled with pleasure the days of yore, and neither would exchange for any other way of life that which they have followed through the years, for all verily believe that God has led all along the way.

RECORD readers will recognize that it is impossible for men and women such as these to retire completely, but we do wish each one many years of good health and pleasant relaxation as God continues to guide.

From every corner of the Division we know that our people will express sincere thanks and echo the words "Well done," as they recall the outstanding contribution to the cause of God on the part of these faithful workers.

ORDINATION at CAMP

P. J. COLQUHOUN

ON THE FIRST Sabbath afternoon of the North New Zealand Camp, Douglas Hokin was ordained. Pastor Hokin is one of those versatile men who has, during the week, been the school teacher, and on Sabbath, as pastor, has preached the service—as well as played the organ, if necessary! At least that is the way it has been at Te Kao, our Maori mission in the very north of the Conference.

Pastor Hokin, after graduating from Avondale, commenced his work in Invercargill, South New Zealand. Some years



The New Zealand president, Pastor V. Wood-Stotesbury, welcomes Pastor Hokin to the ministry.

later he and his wife served as missionaries in Fiji, where he was principal of the Vatuvonu mission school. After years of faithful mission service, they returned to labour in the South Queensland Conference and then in North New Zealand, this time teaching in a number of our schools. Their most recent location was Te Kao, where he has been pastor-teacher. They



Ordination at Camp. Left to right: Pastor Spangler, Pastor Judd, Pastor Frame, Pastor Hokin.

have now been transferred to Gisborne, where he will be the church pastor.

Pastor Judd, president of the T.T.U.C., preached the ordination service and Pastor Frame, Division president, offered the dedicatory prayer. Pastor Spangler from the General Conference read the charge, and Pastor V. Wood-Stotesbury, North New Zealand Conference president, extended to Pastor Hokin a warm welcome to the Advent ministry.

WELL DONE!

We continue the list of those who have recently retired, as supplied by the assistant treasurer of the Division, Pastor A. H. Forbes.

Miss C. A. Liggett retired on January 9, 1972. After thirty-eight years of service, predominantly (if not all) in New Zealand, with emphasis on the Sanitarium Health Food Company, she has elected to spend her retirement in Auckland.



Matron R. D. Rowe gave thirty-six years of service to the denomination, nineteen of them at the Sydney Sanitarium. On December 23, 1972, she retired from the position of matron of the Sanitarium, a post which she had held for many years. (A report of her send-off has already appeared in this paper.) Matron Rowe will spend her retirement in Sydney.

Mr. G. J. Peuser went into retirement on December 26, 1972. He had been employed by the Sanitarium Health Food Company for his thirty-six years of service, most, if not all of which was given to the Cooranbong factory. He will enjoy his retirement in Cooranbong.

Mr. T. Walsh continues to live in Adelaide after his retirement on January 13, 1973. An employee of the Sanitarium Health Food Company, he had given thirty-one years of appreciated service.

Miss F. H. McClintock has retired due to ill health after twenty-six years of service. Her last post was at the Christchurch factory of the Health Food Company.

Mr. R. L. Parkinson retired on January 21, 1973, after a marathon fifty-two years of service, twenty-two of them at the Australasian Division. For the past five years he has been Division auditor. (See story on page 2.) Although Warburton-born and bred, Mr. Parkinson does not appreciate the climate of his native town quite as much as you might expect him to, hence he has elected to retire in Wahroonga.

Mr. W. Gough, after thirty-two years of service at the S.H.F. factory at Cooranbong, has gone into retirement because of ill health; it is hoped that the more relaxed programme will bring him a more robust future.

Pastor L. C. Naden retired on January 21, 1973, as did his colleague, Mr. R. L. Parkinson (see page 2.) Pastor Naden has held many administrative posts, notably and with distinction, that of radio evangelist and Division president. His last two years of service were as field secretary of the Division. All told he gave forty-four years of service. He now lives in his home at Asquith, Sydney, where he will spend what is hoped to be a long and happy retirement.

Mr. M. Rymar gave twenty-three years of service in the Warburton area, most of them at the Warburton Sanitarium and Hospital. Ill health has made his retirement a little more premature than was scheduled, but already he is looking more chipper.

Mr. P. N. Sheppard was a church school teacher for twenty-one years. Ill health has also forced his retirement a little sooner than was anticipated. He continues to live in the Sydney area.



Mr. R. C. Watts has been a valued member of the Lilydale Academy staff for many years, having given twenty-five years of service in all, in both home and mission fields. The science department of the academy will not be quite the same without him, but pupils and staff wish him a long and happy retirement in his home in an outer Melbourne suburb. Retirement date: December 31, 1972.

EDITORIAL



“THE TIMES, THEY ARE A-CHANGIN’ ”

THAT'S what the song says, anyway, and it is little short of remarkable how even popular folk music picks up the feel and sentiments of the times. Now take the simple matter of going to church. Even there you find some people's habits are making a big turn-around.

The Melbourne "Herald" of January 6 printed the results of a poll taken on the matter of church attendance. And the results were frightening. "In the last eleven years" (the comment was), "the proportion of adult Australians who go to church at least once a month has fallen from 44 per cent to 31 per cent." Disturbing figures, but fairly representative of the actual state of affairs, we would think. People were asked, "Apart from weddings, christenings, funerals and similar occasions, about how long is it since you last went to church?" (Similar polls had been taken in 1961 and 1970.) The results show a fading in virtually every age-group. A sign of the times.

In 1961, 44 per cent had the church-going habit; in 1970 it had dropped to 36 per cent; now it is 31 per cent. The only increased percentage was among those who last went to church "over twelve months ago," where the figures were: 33 per cent in 1961, 40 per cent in 1970 and 48 per cent in 1972.

These figures enabled the statisticians to come up with some sobering figures. First, there is a 30 per cent falling off in regular church-goers in the eleven-year period. Putting it in a different way, this means that, where you saw ten people in the average church in 1961, you saw only seven in 1972. This also means that, of the nearly 9,000,000 people aged sixteen and over who live in Australia, only 2½ million are regular attenders (if once-a-month can be called "regular"). (And if you are interested in the politics of church attendance (!!!) you might be interested to know that, of Liberal-Country Party voters, 38 per cent had attended church in the previous month, as compared with 23 per cent of Labour voters.)

Whichever way you look at it, things look pretty grim for religion. Put in terribly mundane terms, it means that, in the business of religion, the number of customers is falling off alarmingly. And that is the point we would like to examine. Why is it that so many people are choosing not to go to church? There must be some reasons—sound or otherwise—and it may be relevant to examine such. We believe that the fall-off is due to some or all of the following:

1. The lack of a basic training. A godless generation is growing up among us. (It is significant that the age-group which had the poorest record of attendance was the 21-29-year-olds.) We believe that somewhere along the line, parents have slipped in ensuring the religious education of their children. Some, doubtless, SENT their children to Sunday school; they should have TAKEN their children. There is a world of difference. This group has been submerged in anti-Christian teaching in their schools, with evolution thrown at them right and left as if it were a proven fact rather than a weak-as-water theory. And ask how many parents of those polled had had family worship, and you would probably have been met with a blank stare, raised eyebrows and, probably, "Family worship? What's that?" (Could YOU have said, "Come along to our place any day at such-and-such an hour, and you'll see"?)

2. Materialism. Aye, there's the villain! "We have it so good today, who needs God?" That's the unspoken philosophy of the multitudes today—as it was in the long ago. Thousands followed the Christ because they thought of the bounteous provision of the loaves and fishes. Today, gadgetry and gimmickry in our homes, and the regularity of employment plus the high emoluments therefrom ensure living at its most comfortable. No one wonders where his next meal is coming from. Our bread (and a lot of other goodies besides) and our water (to say nothing of tea, coffee and liquor in many homes) are assured. So who needs to go along to church to "keep

in good with God"? Besides, you go to church, and you eat a tremendous hole in a day. Why, you've virtually lost half the day! That could have been spent in recreation, amusement or a thousand other important things like the pursuit of the elusive dollar.

3. The lack of relevance of the church in modern society. It is hard to say this, but we would be less than honest if we were to omit it. The church has, too often, remained a couple of centuries behind modern times. The Catholic Church has at last realized that the habiliments of their priests and nuns belong to an age long gone, and under the orders of the Vatican, committees have been established in the various orders to look into the matter of up-dating the habit of each order. Some have already come to this. But it is not the priestly vestments that alone (or mainly) need to be looked at; it is the message of the church that is so important, so vital, so elemental.

The sad fact is that many churches are empty because their clergy have lost their vision. More inclined to find what they can discover to be common ground with their "Christian brethren" (of other faiths, that is) or doggedly preaching a "social gospel," they are not giving the trumpet a certain sound. (Is it because they have no message to give? God forbid! Yet apparently this is the state of affairs all too often. And those who occupy the desk week by week in our own denomination must examine themselves closely in this regard.)

We do not advocate that the church—any church—go overboard into the sea of modernistic gimmickry; but rather that strong, powerful, up-to-date preaching be substituted for philosophical meanderings. We do not advocate irreverence or undignified behaviour; we have no thought of rock operas or coffee shops in the basement. But we do sense the urgency of the hour and believe that that ought to be conveyed to the congregations.

4. The abolition of sin. The world—and the church—has done away with that old-fashioned word (and concept). Sin is no longer part of the vocabulary of many of the ministry of many denominations. They have rejected sin as a cat will reject a puppy placed among its litter. "Sin belongs to the by-gone ages. We don't talk about that any more," is the attitude of so many. God help a congregation when its minister embraces such a philosophy! Sin is still sin, and those of the pulpit must still point it out to the pew. The church is the watchdog of society. When it ceases to call attention to sin as sin, its function as a watchdog is finished. Today, mankind has become accustomed to evil as few past generations have. The quiet acceptance of pornography, in art and literature, on film and stage, has made its mark upon the spiritual nature of man. And such marks leave their owners lacking in the desire to communicate with God.

5. Modern inventions. There's nothing wrong with the motor-car, the radio or the television set, of course; all can be used for the edification of man. But too often the motor-car is used to take the family away from church instead of to church; too often there is something to see on the TV or something to listen to on the radio which is a "must." Thus religious patterns are broken down. The habit weakens. The desire is lost.

Of course there may be other and more cogent reasons why people do not go to church. A moment's thought will bring them to mind. But as we see it today, these are the things which are emptying other churches. What are they doing to yours? And you?

Robert H. Parr



Radio-TV Evangelism in New Zealand

R. H. ABBOTT, Radio-Television Secretary, T.T.U.C.

ONE HUNDRED AND NINETY-NINE baptisms! This caught my eye and touched my heart as I read the Radio-TV report presented at the recent North New Zealand camp meeting. Where had these people come from, seeing that the release of our radio and TV programmes is at present very restricted in New Zealand?

These 199 precious souls, I discovered, had all completed Bible correspondence courses with our New Zealand Bible Correspondence School in Auckland. A goodly number of these people had been contacted when, for a short time, we were able to broadcast over radio "i."

Others were at first enrolled in the Health International course and later, having completed this, elected to continue by studying the "Bible's Answer." Others were first contacted through telephone evangelism, literature evangelism, and the coupon printed on the Appeal for Missions magazine. The message of the Radio-TV report presented at the camp meeting was clear: BIBLE COURSES DO WIN SOULS.

During the two-year period covered by the report 9,680 people had applied to be enrolled in a Bible course. Of these, 1,580 had completed the course and 199 had been baptized. This is real evangelism!

Fortunately, in the city of Dunedin, we are able to present the "These Times" programme each Sunday morning at 11.00 a.m. Please pray that to this small beginning other stations may soon be added until the whole of New Zealand is blanketed with a network of stations carrying our message.

Prayed for Twenty Years

Twenty-five years ago Brother Thomas, when out on Appeal, contacted a shift worker named Mr. Wigg. Pastor Selwyn Bartlett studied with this man and he accepted the message. Brother Wigg began to pray for his sister and continued to do so for twenty years. In 1972 the sister's son Peter, who is thirteen years of age, began to ask questions of his Adventist uncle who recommended that he take a Bible correspondence course. He completed several and is now baptized—and what is more, his mother is also baptized, and his young brother Michael has now completed the Junior, and Light of the World correspondence courses and awaits baptism. Peter is ambitious to go to college and become a minister. Yes, the New Zealand Bible Correspondence School, under the dedicated supervision of Sister N. G. Knowles, is yielding fruit for the kingdom of God.

As church members, shall we not strongly support this institution by our prayers, by card distribution, and by personally seeking to enrol as many as possible in one or another of our excellent correspondence courses?



Sister Bullot with her brother, Brother Wigg, and her two sons, Peter (left of picture) and Michael.



With an evangelistic background as a former Conference Bible instructor, Miss Nellie Knowles is well qualified for her work as a supervisor of the New Zealand Bible Correspondence School of Advent Radio-Television Productions.

Plan now for the Radio-TV Offering, April 7

Report to the Church

DISPLAY AND ADORNMENT

R. R. FRAME, President, Australasian Division

THE GENERAL CONFERENCE COMMITTEE in Annual Council (October, 1972) recorded an action on the all-important subject of Display and Adornment. This resolution was endorsed by the Division Executive Committee last November and has also been adopted by organizations at other levels.

In reporting to the church today, we take the liberty of quoting this particular action in full. We believe that it is time for us to take a look at ourselves and to make certain that we do not conform to worldly standards. We should always be in a position where we can be identified as God's people and not give any reason for mistaken identity.

The resolution speaks for itself. Let it be studied carefully by ministry and laity alike, and may we all strive to reach the standard set by the Word. The action reads:

"The basic philosophy of Christian standards as understood by Seventh-day Adventists is set forth on page 221 of The Church Manual (1971 edition):

"Standing amid the perils of the last days, facing a judgment that will culminate in the establishment of the universal righteousness, and bearing the responsibility of speedily carrying the last offer of salvation to the world, let us with true heart consecrate ourselves to God, body, soul, and spirit, determining to maintain the high standards of living that must characterize those who wait for the return of their Lord."

"In the light of the above declaration the one who has a personal and loving relationship with the self-sacrificing Christ, will abstain from the wearing of jewellery and all adornments that give evidence of pride and are not in keeping with the Christian principles of humility, self-denial, and sacrifice. Christ will adorn his heart and life with Christian virtues, and he will gladly heed the counsel set forth in 1 Timothy 2:9, 10, (N.E.B.), which, while addressed specifically to women, contains principles applicable to all Christians:

"Women again must dress in becoming manner, modestly and soberly, not with elaborate hair styles, not decked out with gold or pearls, or expensive clothes, but with good deeds, as befits women who claim to be religious."

"Peter enunciates similar ideals in 1 Peter 3:3, 4, N.E.B.:

"Your beauty should reside, not in outward adornment—the braiding of the hair, or jewellery, or dress—but in the inmost centre of your being, with its imperishable ornament, a gentle, quiet spirit, which is of high value in the sight of God."

"These principles are summarized in 'Testimonies,' Vol. 3, page 366:

"To dress plainly, abstaining from display of jewellery and ornaments of every kind, is in keeping with our faith."

"The following statement adopted by the General Conference Spring Meeting (April 1, 1971) further amplifies the basic philosophy of the Seventh-day Adventist Church on Christian standards:

"According to divine plan the remnant church is to separate itself from the world in its unique role of preparing a people to meet their Lord. As the great controversy between Christ and Satan comes to its climax, the forces of evil will attack the church and its standards.

"If the church follows the low standard of the world in such matters as dress, music, reading, eating, drinking, or recreation, it will become separated from the channel of divine power."

"Christ's followers are to seek to improve the moral tone of the world, under the influence of the impartation of the Spirit of God. They are not to come down to the world's level, thinking that by doing this they will uplift it. In words, in dress, in spirit, in everything, there is to be a marked distinction between Christians and worldlings. This distinction has a convincing influence upon worldlings. They see that the sons and daughters of the Lord do separate themselves from the world, and that the Lord binds them up with Himself. . . . Who is willing to be raised to the highest level?"—E. G. White, "That I May Know Him," page 305.

"Seventh-day Adventist Christians are therefore under obligation to study carefully their conduct, personal appearance, and attitudes in order to attain to this highest level of living. In these days of extremes in conformity and non-conformity each individual may find in the guidebook, the Bible, and the writings of Ellen G. White, a clear understanding of life patterns that will properly reflect the Saviour.

"While we acknowledge that the quality of an individual's Christianity cannot be gauged solely by external criteria, we do know that his outward appearance will reveal either conformity to the world or to the Word. The external appearance is an index to the heart.' (Id., page 312.)

The Seventh-day Adventist Christian will strive to reach the standard set by the Word. He will recognize that true conformity to that Word will be revealed by a progressive transformation of life based on a deepening and lasting relationship with Christ. In sharing the life of Christ he comes to accept a different life style which involves his whole person. He will give evidence of this by his conduct, personal appearance, and his attitudes. 'Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect.' Romans 12:2, N.E.B.

"Because the family is a God-appointed unit, we believe that a Christian life style is best born and nurtured in the family setting where children learn early that true love encourages willing obedience and self-control. Physical growth is then accompanied by commitment to the Christian way of life, development of character, and acceptance of Biblical ideals."

"On the basis of such counsel,

"VOTED: 1. That the principles of self-denial, economy, and simplicity should be applied to all areas of life—to our persons, our homes, our churches, and our institutions.

"2. That in the area of personal adornment necklaces, earrings, bracelets, jeweled and other ornamental rings* should not be worn. Articles such as watches, brooches, cuff links, and tie clasps should be chosen in harmony with the Christian principles of simplicity, modesty and economy.

"3. That our pastors, evangelists, and Bible instructors present fully to candidates for baptism the Bible principles regarding display and adornment; point out the dangers of clinging to customs and practices that may be inimical to spiritual development; press the claims of the gospel upon the conscience of the candidate, encouraging careful self-examination concerning the motives involved in decisions that must be made; and acquaint the candidate with the inspired counsel given by Ellen G. White.

"As Seventh-day Adventists we believe in the priesthood of all believers. Each soul has direct access to God through Christ, and is accountable to Him for his life and witness. The spiritual condition of the church is basically the sum of the spiritual experience of each individual. In view of this, we urge all our members to commit themselves wholeheartedly to

the principles set forth in this recommendation.

"Beyond this, and because of the special opportunities that rest with leadership to help the church reach its full potential of spiritual power, we expect our church officers, ministers, teachers (and their spouses), and other Seventh-day Adventist workers, to give strong support to this recommendation through public testimony and example.

"In this final hour of earth's history, the church must not lower its standards, blur its identity, or muffle its witness, but must with renewed emphasis give strong support to the standards and principles that have distinguished the remnant church throughout its history and have kept it separate from the world."

*"In some countries the custom of wearing the marriage ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence is not regarded as an ornament. Under such circumstances we have no disposition to condemn the practice.—The Church Manual, page 212."

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On Lord Howe Island . . .

The Church Is Witnessing to Tourists

CLIVE M. WILSON

Elder and Lay Activities Leader,
Lord Howe Island

THE CLARION call of the Advent message first rang on the shores of Lord Howe Island in 1897 when Pastor Cole, the minister caring for Norfolk Island at that time, was providentially delayed for some two weeks, contrary winds being so persistent that the sailing ship on which he was a passenger was unable to leave for Sydney.

It was sixteen years later, May, 1913, when the Lord Howe Island Seventh-day Adventist church came into being with nine members. Pastor Butz was the first minister. Through the years the call has been sounded with varying volume, and with varying response from the hearers.

Members constructed their own church building on the shores of the island's lagoon in 1920, much of the frame being cut from driftwood, and the remainder from local pit-sawn timber. The foundations of sandstone were cut out of the sandstone faces on the eastern side on the island.

When the present church, constructed of double-walled concrete, was opened in February, 1960, the volume of the call began to rise and sound with a note that will be heard till men walk these shores no longer.

(Concluded on page 12)

Monterey Bay Academy, California . . .

Students Rally Behind Mission Building Projects

LESLIE GOODWIN, Co-Sponsor of Class of 1970, M.B.A.

SO MUCH has been said about the "mess" the older generation has handed down to today's youth, and just as much has been said about the "mess" the youth are making of the world today. Thus, it is time to tell it like it is, or as Paul Harvey would say, "They're not all bad."

The seniors of 1970 at Monterey Bay Academy wanted to do something to show their concern for others, so they gave an unusual class gift to M.B.A. The officers under the leadership of Bill Keresoma, acted on a suggestion made by Mr. and Mrs. Eric Graham, class sponsors, to build a church somewhere in the "bush" where the need was great. Thus a call was made through the Grahams, to Pastor L. C. Naden, then president of the Australasian Division. Pastor Naden said he knew just the place: Menyamya in north-east Papua New Guinea. Menyamya is inland from the port of Lae. The class responded to the idea with enthusiasm, and a cheque for \$500 was sent to build a church.

The good people in Menyamya rallied behind their pastor, Adrian Craig, an Australian, and built a beautiful little church which was dedicated on December 29, 1971, and a picture appeared in the "Review and Herald" of April 13, 1972.

This unselfish gift of the class has had far-reaching results, in that the following year the whole student body and staff of the academy decided to build another church; this time for Pastor Hudson Zachary in the Philippines. Pastor Zachary had been head of the Bible department at M.B.A. Another \$500 cheque was sent, and this second church built. You can imagine the thrill as we heard by ham radio that already thirty souls had been baptized into this church. In 1972, the students and staff of the academy rallied to an appeal from Liberia, and thus a third \$500 was sent to build a church for Pastor Jack King, an M.B.A. graduate who is pastor of the Gbangbata church. The church there had been demolished in a severe storm.

Was the gift of the class of 1970 really worth while? Rick Lukens, a graduate of that class, went to take a year at our Avondale College in Australia. On his way home to the United States, he stopped off in Papua New Guinea. In his own words: "I arrived at the compound early that Sabbath and was met by the pastor (whose name I never could remember) who greeted me warmly. After I told him who I was and where I was from, he threw his arms around me and started to cry. In his broken English he said, 'We happy. We no have church, we write, ask for church. You give church us.' At that moment, any doubts I may have had about such a class gift left me. I am happy to have had a part in providing the Menyamya church for these, my New Guinea brethren."

The pastor told him that the work was growing so fast, that a second church was being built just five miles down the road. Rick is really sold on the building of churches.

This will not be the end, for the spark that was kindled by the class of 1970 has burst into flame and we are determined to build a church a year until Jesus comes, or until we are no longer allowed to help in the mission field. Think of what would happen if every academy would build a church a year! How fast the work would grow and we would soon meet our Papua New Guinea, Philippine and Liberian brothers and sisters in the kingdom.

Someone will say, "You should not be doing this because your other offerings will suffer." Not so! The M.B.A. mission offerings have grown at a fantastic rate, and the work is moving forward. We are looking for "Victory in Our Generation."

—Taken from "Pacific Union Recorder."



This church building in Menyamya, north-east Papua New Guinea, was built with funds raised by the Class of 1970, Monterey Bay Academy, California.

Number 7 in a Series

A Tour Around the Victorian Conference

R. H. H. THOMAS, Public Relations Secretary, Victorian Conference, who also took the pictures.

At right: A view of the recently opened extensions to the "Coronella" Seventh-day Adventist Homes for the Aged at Nunawading, Victoria. The homes now cater for sixty-seven people living under the one roof.

A new concept was introduced with the addition of eleven rooms, three being set aside as "relief rooms." This enables relatives of elderly handicapped people to board their charges at "Coronella" for short periods while they have a break from the demanding tasks of caring for those near and dear to them.



Mrs. D. Goebells, M.L.A., for the Nunawading district, cuts the ribbon separating the old section from the new at "Coronella." Pastor H. B. Christian, president of the Victorian Conference, stands by to see that all is working effectively to complete a worth-while project. The cost of the extension amounted to \$82,000.



The chief administrators of the Victorian Conference, secretary-treasurer, Mr. H. J. Windeyer and president, Pastor H. B. Christian, look very happy indeed. They have every reason to be: tithe receipts, baptisms and many other aspects of the Conference were all far above the figures of the previous year. In 1972, 365 baptisms were recorded and the one million dollar mark in tithe was passed.





At left: The new addition to the Adventist Book Centre, the bookmobile, doing its part in providing books for the intellectually hungry students at Hawthorn High School.

Below: Part of the interior of the bookmobile showing the shelves and a spaciousness in which the buyer can select his wares. One section of the bookmobile has been set up with ear-phones for those interested in hearing before they buy from the extensive range of religious recordings. This new facility cost \$2,400 and already has been put to extensive use around the institutions, the city and near-city churches.

Some Statistics as at Third Quarter, 1972

Church Membership	6,600
No. of Ordained Ministers	37
Licensed Ministers	37
Licensed Missionaries	34
Literature Evangelists	21

No. of Schools: High: 1, Hawthorn
 Primary and High: 1, Warburton

Primary: 7, Bendigo,
 Croydon, Geelong, Mildura, Nunawading,
 Oakleigh, Preston.



Left: Set in its natural surroundings, the modern A-frame Leongatha church is typical of the fifty-six churches now in operation within the Victorian Conference. During the year 1972 a new church was officially started at Vermont, an eastern suburb of Melbourne, and it is planned that construction will commence on the church by mid-1973. Commencing in March, 1973, another church will be formed at Mooroolbark, a suburb adjoining Lilydale. It is anticipated that this church will begin with a membership of eighty to one hundred members.

(Photo: H. B. Christian)

New churches were opened in Portland, Numurkah and Swan Hill in 1972, while two buildings were dedicated at Geelong and Irymple.

Participants and teachers consider questions and answers at a recent Sabbath school "Teach-in" conducted by Pastors M. G. Townend (Australasian Division Sabbath School Department) and E. F. Giblett (T.C.U.C. Sabbath School Department). Assisting were the local Conference Sabbath school departmental secretaries, Miss Coral Christian (second, front row) and R. H. H. Thomas. Over 100 Sabbath school teachers from sixteen city churches took part in the exercise. Victoria now has sixty Sabbath schools operating with a membership of 6,990, who contributed \$250,000 during 1971-72.



THE ELLEN G. WHITE STORY

Part 2. THE HOMEMAKER

ARTHUR L. WHITE, Secretary of the Ellen G. White Publications

IT IS EASY to picture Mrs. E. G. White as an indefatigable writer and an earnest speaker, but not often is she thought of as a capable housewife and mother, carrying many home responsibilities and caring for, and training her children.

During the first years of their married life James and Ellen White had no regular income, for there was no systematic support for the ministry. They had no fixed place of abode, but they "resolved not to be dependent" ("Life Sketches," page 105), even though much of their time was given to the work of God. They found life not too easy, for the Lord allowed trials to come lest they "should settle down at ease," "unwilling to leave" a pleasant home. (Id., page 106.) Often entrusting the care of their children to others, they travelled from place to place, tarrying at times for but a few weeks or months at any one location. Sometimes they kept house in a spare room, or attic, with borrowed furniture (Id., page 123), and sometimes they boarded with the families with whom they stayed.

In establishing the publishing work at Rochester, New York, in 1852, a building was rented to serve both as home and office, but they were "compelled to exercise the most rigid economy and self-denial" to keep the enterprise going. The cheapest second-hand furniture, some of it badly needing repair, was secured, and the food budget was so restricted that for a time they used "sauce in the place of butter, and turnips for potatoes." ("Life Sketches," page 142.) Ellen White, however, counted it a pleasure to have a settled home where the entire family could be together.

Soon after moving the publishing work to Battle Creek, Michigan, in 1855, the Whites were privileged to have a home all their own; and although away much of the time, home life was maintained to provide their children with the proper environment. From this time until the death of James White, in 1881, they maintained a home in Michigan. They also had a home in California for a period in the seventies, dividing their time between the growing work on the Pacific Coast and the Battle Creek headquarters.

At Home in Battle Creek

Incidental references which occasionally occur in the records, indicate that the White home was a cheerful, happy place, although stirring with activity. The first building of their own was a six-room frame cottage, located on Wood Street at the western edge of Battle Creek. At the back was the garden and barn, and they had their own cow. They drew their

water from the well which served the community. On a back corner of their land was a wooded spot providing a secluded place for prayer.

Since Mrs. White's time was much taken up with writing, preaching, and travelling, it was necessary to employ responsible domestic help; yet she did not surrender her position as manager of the household affairs, as mother and hostess. Her diaries reveal that during her time at home and while travelling, a large part of many days was devoted to writing, yet other activities were not neglected. When sewing was receiving special attention, we find her from day to day making "a pair of pants," preparing "a coat for Edson," and making "a mattress for the lounge," or working "hard all day on a dress to wear through the mud."—Diary, March 25, 28; April 26, 1859.

This particular year, the gardening season was inaugurated with the setting out of a "currant bush" late in March. It turned out to be "a cold, blustering day," and after fitting out departing guests with loaned "cloak, mittens and necktie to protect them," she jotted in her diary, "In the new earth there are no chilling winds, no disagreeable changes. The atmosphere is ever right and healthy."—Id., March 24, 1859.

In succeeding weeks, currant and raspberry bushes and strawberry plants were all set out. One entire day was devoted to "making a garden for my children," as she wished "to make home . . . the

pleasantest place of any to them." (Id., April 11, 1859.) Plants were secured from the neighbours, and exchanges of plants and roots were recorded. (Id., April 11-13, 1859.)

Then there was the buying to be done. Shopping trips to town were made, not only to supply the family needs, but at times to assist neighbours in the selection of merchandise, for Ellen White was known to be a good buyer.

One day she went downtown to buy some goods with which to make a pair of trousers. She asked Mr. Skinner, the proprietor of one of the dry-goods stores, to show her a piece of all-wool material. He threw down a bolt of goods on the counter and told Mrs. White he had just received it, and he believed it was what she was looking for.

"Is it all wool?" she asked Mr. Skinner. "Oh, yes, Mrs. White, one hundred per cent wool," he assured her.

Without thinking, her hand felt for the unravelled edge and she found a loose thread. She pulled it out, untwisted its strands, and discovered some cotton. Holding it up, she inquired:

"Is this wool, Mr. Skinner?" Much embarrassed, he admitted it was not, and then told Mrs. White that he had bought it for all wool.

This shows Mrs. White's knowledge of textiles, and her familiarity with the practical things of life. Her mother was a very sensible, practical woman, and had trained her girls well.



"Sunnyside" today, as it stands at Cooranbong, where Mrs. E. G. White lived during her stay in Australia.



The White family—Pastor James White and Mrs. White with two of their sons, Clarence (between his parents) and Henry Edson.
(Photo, courtesy Ellen G. White Publications)

Sabbath and Home Routine

The Sabbath in the White home was a full day, spent in attending service, reading to the children in the afternoon, walking through the woods or by the stream, and visiting the sick or discouraged.

Mrs. White usually did her writing at home in a room set aside for her office, but for a period she shared her husband's office at the Review and Herald. Sometimes when she went over she found work pressing hard in the bindery, and there she would join others in folding or stitching papers, book signatures, or pamphlets. (Id., Jan. 5, March 28, 29, 1859.)

Our ministers were not infrequently called to Battle Creek for general meetings. So it was in early March, 1859, the diary entry recorded a parting visit with one of these workers, the youthful John Nevins Andrews.

"It is a day when infirmities are striving for the victory. I suffer much pain in my left shoulder and lung. My spirits are depressed. Brother John Andrews leaves today, comes up to visit us in the evening. Have a pleasant interview.

"Get together a few things for him to take home. Send Angeline a new calico dress (nine shillings) and a stout pair of calfskin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews. I send the little boy a nice little flannel shirt and yarn to knit him a pair of stockings. I send Sister or Mother Andrews a nice large cape well wadded for her to wear. I make a bag to put them in of towel cloth. Write three small pages to Sister Mary Chase. In it write a recipe obtained from John."—Id., March 8, 1859.

The White home was always open to visitors, and at times it seemed to the family that they operated a gratuitous

hotel. Conference time in 1859 finds thirty-five eating at their home. The day after the conference there is but one brief entry: "We were all much worn out."—Id., June 7, 1859.

The diary story for that and other years, records many individuals and families who were welcomed to the home for a night, or a day or two, or longer. This brought a heavy strain on the family budget, increased the labour in the home, and deprived the family of much of that privacy to which they were entitled. What this entertaining sometimes meant personally to Mrs. White is revealed in a letter penned in 1873 to one of our workers:

"I have arisen at half past five o'clock in the morning, helped Lucinda wash dishes, have written until dark, then done necessary sewing, sitting up until near midnight; I have done the washings for the family after my day's writing was done. I have frequently been so weary as to stagger like an intoxicated person, but praise the Lord, I have been sustained."—Letter 1, 1873.

The meals were simple, but there was ample wholesome food. After receiving the light on health reform, the table conformed to the instruction given. The cooking was usually well done except when new, untrained help first came to the home. Mrs. White wrote in 1870:

"I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. No butter

or flesh-meats of any kind come on my table. Cake is seldom found there. I generally have an ample supply of fruits, good bread, and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with relish the bounties supplied by our Creator."—"Testimonies," Vol. 2, page 487.

Those in the White home found a good latitude of freedom in the matter of their personal diet.

"I do not hold myself up as a criterion for them. I leave each one to follow his own ideas as to what is best for him. I bind no one else's conscience by my own. . . . There are those in my family who are very fond of beans, while to me beans are poison. Butter is never placed on my table, but if the members of my family choose to use a little butter away from the table they are at liberty to do so. Our table is set twice a day, but if there are those who desire something to eat in the evening, there is no rule that forbids them from getting it."—"Counsels on Diet and Foods," page 491.

Discipline in the White Home

Although heavily burdened with many problems, the busy mother did not neglect the training of her children. Home discipline was firm, but administered with understanding kindness and love. She endeavoured to avoid crises, and sought constantly to lead the minds of the boys in such a way as to strengthen character and develop will power. Suitable and simple rewards encouraged obedience and good behaviour. The inducements outside the home were often offset by innocent pleasures in the home. Very seldom was corporal punishment administered, and then only after a quiet talk and earnest prayer.

Of course problems arose. The White boys were not model children. But issues were dealt with promptly and with decision. Their mother testified:

"I never allowed my children to think that they could plague me in their childhood. Never did I allow myself to say a harsh word. . . . When my spirit was stirred, or when I felt anything like being provoked, I would say, 'Children, we shall let this rest now; we shall not say anything more about it now. Before you retire, we shall talk it all over.' Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely."—Manuscript 82, 1901.

The frequent absence of one or both of the parents tended to complicate the task of rearing the children. While on her journeys, the mother kept in close touch with them by frequent letters. Her thoughts and her prayers were often concerned with the growing boys at home.

The Home in Later Years

After the death of Pastor James White in 1881, Mrs. White continued to maintain her own home. By this time the children had established themselves, and her family consisted largely of her literary assistants, domestic help, and worthy young people she was assisting in school, and at times individuals—either workers or lay members—who were in need of care. More of the responsibilities of the operation of the home were now thrown upon the house-keeper, and Mrs. White filled the position of gracious hostess. After a busy day of writing, the family worship service was often supplemented by Ellen White's recounting the experiences of the early days of the work.

In Australia, the White home at Sunnyside, Cooranbong, was a busy place with the family numbering from ten to sixteen. ("Counsels on Diet and Foods," page 488.) The house, augmented with tents, served both as residence and office. One of the first buildings on the new school property, it was often the stopping place for visiting workers or those who were joining the school staff. Those were pioneer days, and the strictest economy was enforced of necessity, yet the table presented wholesome, satisfying food. "Grains, vegetables, and fresh and canned fruit constituted our table fare," she wrote in 1896. (Id., page 489.) There was plenty of land, and Mrs. White planned the orchard and garden. Determined to make her "wilderness home blossom as the rose" (Letter 59, 1896), she set apart ample space for flowers. She wished her home to be made beautiful by the things of nature created by God. She purposed to make her orchard and gardens "an object lesson to those who would rather beg than work."—Letter 128, 1899.

The White home echoed with the clicking of typewriters busily engaged in copying letters and articles and book manuscripts. But on one Tuesday morning all this was silenced as the large dining room became the setting for a wedding. It was a pleasant, yet solemn, sacred service, in which Mrs. White took part by offering the prayer. She records

that there "was no light jest or foolish sayings." (Manuscript 23, 1894.)

At times, adjustments had to be made in the rooming facilities, to make a place for someone who needed treatment and good food, but could not afford care at an institution. One such person was a guest in 1898, "although we have to crowd up our family to do this," Mrs. White wrote. It is further stated that "she is treated as a member of my family without cost to herself of a penny. I thought Jesus would do just this."—Letter 68, 1898.

At the Elmhaven Home, St. Helena

When Mrs. White took up residence at Elmhaven, near St. Helena, California, she was in advancing years. Her family consisted of her office and home helpers. Although her time and energies were given over almost entirely to writing and speaking, she found relaxation in the activities about the farm and the home. Much to the distress of her personal secretary, Sara McEnterfer, she occasionally slipped away to visit with the neighbours without telling the family where she was going. At the age of seventy-five she took a day to drive into the mountains "to get cherries—small black ones" to can. "Our carriages," she explained, "were drawn up under the trees, and I picked nineteen quarts, sometimes sitting on the carriage seat, and sometimes standing on it." (Letter 121, 1903.) At another time she drove out to the pasture with Brother James, her efficient farmer, "to see the black calf," for she was anxious to know whether it was "faring well after the long rain."—Letter 91, 1904.

Mrs. White took joy in watching the progress of the vegetable garden and the growth of the fruit trees, but in the flowers she found special delight. Even in her advanced years she was not unmindful of the welfare of the members of her family and her guests. She was eager to have them comfortable, and she wanted to be assured that the food was appetizing and adequate.

During the last three years of her life less time was devoted to writing, and she was often found reading her Bible, her own books, and our denominational papers. The daily newspaper kept her in touch with world events which all pointed to the near advent of her Saviour. This was Ellen G. White the homemaker.
—Reprinted from "The Ministry."

LORD HOWE ISLAND

(Concluded from page 7)

Pastor A. E. Watts, builder and minister of the church at that time, encouraged the members to join him in running a Friday evening gospel service, coupled with week-night showings of outstanding colour transparencies of interest to establish contact with the local and the tourist population. Pastor Watts was followed by Pastor D. H. Watson who carried on the good work. With the co-opera-

tion of the Greater Sydney Conference, T.T.U.C. and the Division, the "Faith for Today" programme was begun in the church in 1961. Here originated our motto: "From '61, until He come!" Pastor Watson brought with him a 16mm. projector, which he lent the church each Friday evening. When finances improved, the church purchased it. We still hold these services each Friday evening. We commence with fifteen to twenty minutes of inspirational singing, and church members, with those they encourage to join them, gather for worship.

Souvenir Folder

Brother Lyn Knight, Sydney company director and Wahroonga church elder, has provided our church with an attractive souvenir folder for presentation to each visitor. These are immensely popular and are a witness for the Advent message. Some day we, and our benefactor, will know the real value of these gifts.

Although these meetings cater for, and are slanted toward visitors and those not of our faith, they are greatly enjoyed by our own members who have been blessed as they attend week by week. Attendances vary, but about 80 per cent of our members regularly support the meetings.

On three occasions over the past couple of months there has been standing room only in the church, with over eighty persons present. We average between fifty and sixty persons each Friday evening. We have just purchased from the Division a copy of the film "How Great Thou Art," using this as an added outreach, and drawing the attention of viewers and hearers to the facts of creation.

Contacts with visitors are of necessity fleeting, and only in God's kingdom will we really be able to see the fruits of this work. However, next Sabbath we are having the baptism of a young lass who first met a Seventh-day Adventist right here.

On Lord Howe, as in other churches, Mission '72 brought impetus. Now I hear of a Mission '73, but it is clear that we must sound the clarion call constantly and consistently so that the work can be finished. These "missions" consisting of three to five weeks of highly organized public campaigns by the ministry, supported by laymen, have their place. But it will only be when the individual churches utilize a combination of the ministry and the laymen in constant effort, that the mounting crescendo of "calls" will culminate in the last "Trumpet Call" that will unite the living and dead in Christ on the journey to the kingdom of our God.

GENEROSITY IN THE PRIMARY SABBATH SCHOOL

G. W. OAKLANDS, Public Relations Secretary, Cairns Church

THE GREATEST Teacher of all once said, "Truly, I say unto you, unless you turn and become like children, you will never enter the kingdom of heaven." Matt. 18: 3, R.S.V.

In the far north of Queensland, Cairns church members have good reasons for confidence in the future. Our Sabbath school is a living educational centre, particularly the primary division, the prime focus of attention. Our attitude is: why not place our most able teaching talent with those whose minds are most readily impressed?

Sister Offer, primary Sabbath school leader, knows just how important and vital is her role in church life. Who can tell the extent of the waves of influence these back-room shepherds and guardians exert over our lambs of the flock? Sister Offer is always dreaming up some new device—it's a way of life with folk like her—and recently she came up with an idea to encourage the generosity of the children. They are learning fast just what it means to have the spirit of Jesus.

They Love to Give

Children love to give—love to share! Why not encourage them to give to Jesus? "Where your treasure is. . ." We feel that they will want to give themselves

with the gift as the moments of eternal decisions come. We intend to save our children for the kingdom.

In the primary division, we have some thirty-six regular members, six of whom are non-Adventists. During the last quarter of 1972 every child was encouraged to bring two offerings per week—one for the regular weekly mission needs, and one for thirteenth Sabbath! This second offering they placed into a red stocking on a Christmas tree. The stocking became so heavy that it had to be placed at the base of the tree. Of course, no adults contributed to this fund. The children really looked forward to this—even if the contribution amounted to only one mite! It was an offering to Jesus, a token of love to the One who has given us so many wonderful blessings!

We are not wealthy in Cairns but the average amount each child gave was almost \$1.50 for thirteen weeks—a total of \$53.00. Just an idea—but who can evaluate the gift a little child brings to Jesus?



Happy children of the Cairns primary Sabbath school.



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.

More About "Archaic" Hymns

Dear Editor,

Re Hymns Ancient and Modern: Jonathan R. Keith (RECORD, 15/1/73). I feel akin to you concerning your hymns, but there is a difference: I am a young-at-heart seventy-year-old. I, too, have a grumble concerning singing. I am in an elderly people's community, where everything is slowed down, and singing is just a funeral dirge.

I have no dislike of the ancient hymns, the words are beautiful to me, but to have to sing them without any expression makes one want to weep. So I do understand. Still, we must be tolerant of others.

The speaker at church often says, "Sing this as though you mean it." I feel like saying, "Tell the organist to play it as though he means it!"

You don't just appear to be prejudiced against old hymns, Brother Keith; your letter shows that you are. Like many young people, you are not consistent. You complain of the archaic English yet you say of this book you would like to compile, it would even contain some Scripture and Psalms set to music. Do you really think the music will alter the words? The Scripture and Psalms are more archaic than the hymns.

Don't you think, with these ideas, you could be one of "the very elect" to be deceived? Satan will try to use you all the way to get some of this very modern music into our church.

If you want the folk song and guitar, the King's Herald's songs should satisfy you, unless you wish to compile this book for some personal gratification. Really study your words as you sing. One that touches me greatly is 570 in the Church Hymnal, especially a line in the last verse: "I'll lay my weak hand in His wounded palm." Get a mental picture of this, and it makes one so humble, nothing else matters.

SCRIPTURE SALES TOPPED 170 MILLION IN '71

NEW YORK, U.S.A. More than 170 million copies of the Scriptures were distributed around the world in 1971 by the United Bible Societies, according to a report of the American Bible Society.

"The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the Word of God is to be brought into the daily practice."—"Christ's Object Lessons," page 314.

Study the Sabbath school lesson for February 2 and apply to yourself such questions as, "Do the principles that Jesus taught have any valid relation to modern life?" "How do they apply to life today?"

I'm afraid we are stuck with the "archaic," as you call it. Many will fall by the wayside because they want to change what Jesus taught instead of realizing He is the same yesterday, today, and for ever.

Dorothy M. Bonser,
Western Australia.

"Sign of the Prophet Jonas"

Dear Editor,

After reading two letters in the RECORD of 5/2/72, relevant to the crucifixion and resurrection of our Lord, I feel impressed to submit material which could be helpful to some of our church members.

First, however, a word about the periodicals and other publications of Herbert W. Armstrong. For upwards of ten years I have monitored much of this matter, latterly with a declining interest as there is little truth, much error (so far as our interpretation of Scripture is concerned), and no message for those who have the third angel's message.

My desire is to present an aspect of the "Three days and three nights" which is lost to sight and yet of considerable importance. What was the "Sign of the prophet Jonas"? Matthew 12:39. Would you now permit me to quote from an article appearing in the RECORD of 30/3/25, written by my late father, C. H. Pretyman?

"The Sign of the Prophet Jonas.' In what did this consist? Was the length of time spent in the tomb to be the sign, as some argue; or was the sign to lie in some other feature of the experience? Many wordy battles have been waged over 'the time involved,' while comparatively little thought has apparently been given to the wonderful similarity between some of Jonah's experiences and those of our Saviour. I am fully convinced that it is in the latter, that the point of analogy referred to by Jesus will be found; and as the passage is considered from this standpoint the difficulty which has confronted Bible students for scores of years will disappear.

"It was the astounding fact that Jonah was brought forth alive and recommissioned to carry the warning to Nineveh, that convinced its inhabitants that his message was divine and that Jehovah was the God of gods.

"In Luke's record no mention is made of the time at all; 'For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.' See Luke 11:29-32. Jonas himself was the sign, because of the experiences through which he had passed.

"The miracle in Jonah's case was not that he was three days and three nights in the whale's belly, but that he was there at all in the first place; and that he came forth alive, in the second place.

"Just as Jonah was brought back from what was thought to be destruction, to complete his mission, so Christ 'was raised again for our justification,' Rom. 4:25,

when the Jewish leaders thought that His work had ended in ignominy.

"The casting overboard of Jonah resulted in salvation to the ship and those on board. The death of our blessed Saviour and His resurrection, have made it possible that, 'whosoever will,' may take 'of the waters of life freely.'

"Oh, how much we lose in arguing about unimportant details while we let the inspiring lessons of salvation pass undiscovered and unappreciated! A careful study of Jonah's experiences in conjunction with a comparative study of the Scriptures referring to our Saviour's death and resurrection, thus makes it unmistakably clear, that the 'sign of Jonas' lay in the fact of the resurrection itself and not in the subsidiary question of the time spent in the tomb.

"Viewed in this light, the difficulty disappeared altogether."—C. H. Pretyman.

In conclusion, may we all as fellow believers and pilgrims "Search the Scriptures" for their intrinsic value, "and so much the more as ye see the day approaching."

R. G. Pretyman,
Greater Sydney.



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.

BEALE—COASBY. A wedding of special interest to the Manly and Dee Why churches, New South Wales, was solemnized in the Manly church on February 4, 1973. George Beale and Margaret Coasby, both regarded with deep affection, were united in marriage before an appreciative gathering of relatives and friends. Their home in our midst will be both a haven and a shining light.

C. S. Palmer.

BROWN—SHEFFIELD. Because of inclement weather, what was to have been a picturesque home-garden wedding at the Sheffield residence in the lovely Waitakerie Ranges of New Zealand, had to be changed to a very pretty wedding service in the Avondale church, Auckland, on Thursday, January 11, 1973. Brother and Sister Malcolm Sheffield gave their daughter Lorraine Anne in marriage to Warren Raymond Brown. Warren is the son of Mr. and Mrs. M. Brown of Dunedin. Coinciding with the North Island camp session as it did, many relatives and friends from the North and South Islands were enabled to gather for this most happy occasion. Lorraine, a qualified nurse, and Warren, an advertising manager, are a much respected couple in both church and business circles. As they set up their home in Auckland and continue to serve the Lord in various church departments, we know that God will richly bless Warren and Lorraine as they face life together and plan to serve mankind.

L. A. Lansdown.

BUSH—ADAIR. Lindsay Bush and Heather Adair were married in the Chatswood church, New South Wales, on December 11, 1972. Lindsay is the eldest son of Mrs. Carl Cooper and the late Brother George Bush, and Heather is the daughter of Brother and Sister Ken Adair, late of Port Moresby. Both Lindsay and Heather are well known, having been students at Lilydale for a number of years, and both are very highly respected by all who know them. A large group of friends gathered at the Chatswood church and later at Oatlands House, Dundas, to celebrate with Lindsay and Heather. We wish them God's blessing as they establish their home in Melbourne.

G. D. Box.

FIRTH—ANDERSON. In the evening of February 9, 1973, Brother Arthur Firth and Sister Doreen Anderson (nee Posselt) were united in marriage at the Fremantle Seventh-day Adventist church, Western Australia. Many friends and relatives assembled to witness this union and to pray for the Lord's blessing upon the new home that was established. It is our prayer that the united witness of Brother and Sister Firth will be used of the Lord to hasten the day of the Lord's appearing and the uniting of His church with the heavenly Bridegroom.

L. C. Coombe.

GOODIN—HATFIELD. David John Goodin and Deborah Ann Hatfield were united in marriage on January 21, 1973, in the South Perth church, Western Australia. The simplicity and sincerity of the occasion impressed itself on those in attendance, as these dedicated young people pledged themselves to each other. David is a school teacher in Perth, and Deborah, a trained nurse, is a doctor's receptionist. We are confident that this home will be a witness to the power of Christ.

S. R. Goldstone.

GREEN—WILLS. December 17, 1972, was the date when Richard John Green married Vera May Wills of Bundaberg. Friends and relatives gathered at the Bundaberg church, Queensland, for this happy occasion, and afterwards at the C.W.A. hall, where the Bundaberg ladies had prepared a wonderful wedding breakfast. The newly-weds will now reside on Richard's property at Murgon in Queensland. May the good Lord bless this union and bring Richard and Vera much happiness as they establish a Christian home together.

Arthur J. Bath.

HENLEY—ADDERTON. Wednesday, December 20, 1972, was a memorable day for Raymond Jeffrey Henley and Valerie Dawn Adderton as they met to exchange their marriage vows in the Trinity Gardens church, Adelaide, South Australia. Raymond is the fourth son of Mr. and Mrs. Jack Henley of Blackwood, South Australia, and Valerie is the third and youngest daughter of Mrs. D. P. Adderton of Malvern. Many relatives and friends joined to wish Raymond and Valerie every joy and happiness as they begin life together, and we know that God's blessing will rest upon them as they establish another Christian home to His glory. The writer assisted Pastor G. B. Agars in conducting the service.

R. I. Henley.

HUTCHINS—McMILLAN. On January 22, 1973, Colin, fourth son of Mr. and Mrs. W. Hutchins of Wanganui, met Doreen, second daughter of the late Brother J. and Sister M. McMillan, at the altar in the Timaru Seventh-day Adventist church, South New Zealand, where they exchanged vows of lifelong allegiance to each other. Colin is a food process worker at the Christchurch Sanitarium Health Food factory, while Doreen is a cook at our Ilam Lodge, Home for the Aged. Many friends gathered in the church hall after the ceremony to wish them well as they establish another Christian home in Christchurch.

K. J. Bullock.

IRVIN—ROBERTS. January 28, 1973, was the day that Shirley Roberts and David Irvin chose for their marriage. Shirley is the daughter of Brother and Sister R. L. Roberts of Tasmania, and David is the son of Mr. and Mrs. J. C. Irvin of Sydney. Friends and relatives gathered at the Dundas church, New South Wales, to wish them every happiness as they set up a Christian home at Wagga Wagga.

E. A. Parker.

KAYLER-THOMSON—BURNS. The Union church, Longwarry, Victoria (kindly made available for the occasion), became the setting for many relatives and friends who gathered on the afternoon of January 3, 1973, to see June, the eldest daughter of Brother and Sister D. Burns, of the Longwarry church, become the bride of Graeme, son of Mr. and Mrs. Kayler-Thomson of Geelong. Graeme and June will make their home in Geelong. As they walk life's pathway together, our prayer is that God will abundantly bless.

W. J. Cole.

LESLIE—SCOTT. Roydon Leslie and Delys Scott chose May 16, 1972, as their wedding date. There could be no doubt in the minds of the large congregation gathered in the beautiful Fremantle church, Western Australia, that Roydon and Delys meant their solemn promise of fidelity. Truly we breathed the atmosphere of love. May God be their constant companion and guide.

(The celebrant apologizes for the lateness of this announcement.)

S. R. Goldstone.

MINNS—BATH. The Bundaberg church, Queensland, was beautifully decorated by loving friends for the wedding of Robert Minns and Beverley Bath on Sunday morning, January 21, 1973. Beverley, who is the daughter of Pastor

and Mrs. A. J. Bath of the South Queensland Conference, arrived at the church in a white, fully restored, 1926 Packard car, which was kindly lent by a friend, who drove it. Robert is the eldest son of Mr. and Mrs. R. O. Minns of Bundaberg. An unusual touch was added by the flower girl and page boy, who were children of Adventist friends, who were dressed as a miniature bride and groom. After their honeymoon Beverly and Robert will make their home at Bingerla, a small cane-growing town near Bundaberg. In wishing the young couple much happiness for the future, we pray that the establishment of this Christian home will enable Bev and Rob to share their joy with others, thus guiding them to the Saviour they both love.
Arthur J. Bath.

PEARCE—PAINE. Friends from as far as Western Australia and Victoria came to witness the exchange of marriage vows by Richard Gary Pearce and Robyn Ellen Paine in the Avondale College chapel on Monday, January 29, 1973. Both Richard and Robyn are B.Sc. (London) graduates from Avondale College and have dedicated their love, minds and energies to the advancement of God's work. We wish them the Lord's richest grace as they emulate in their home the love of Christ for the church.
A. J. Ferch.

ROSENDAHL—FORD. Monday, December 18, 1972, was a very pleasant evening, and the Wauchope church, New South Wales, was tastefully decorated with sweetly perfumed flowers, as Robyn Ford walked down the aisle on the arm of her uncle to join hands and heart in marriage with Bill Rosendahl. Robyn is the second daughter of Sister Gloria Ford of Wauchope and the late Brother L. R. Ford, and Bill is the second son of Brother and Sister Eric Rosendahl of Port Macquarie. Both these families are Adventists of many years' standing. Robyn and Bill are a very dedicated young couple who have worked willingly in their respective churches, and as they travel the road of life together, may they always be conscious of the God to whom they have dedicated their lives. May Heaven's blessing be poured out upon them and fill their young lives with true and lasting happiness.
W. A. Baines.

SUTCLIFFE—HANSPORD. On Monday, December 4, 1972, the Wairoonga Seventh-day Adventist church, New South Wales, was the scene of a very happy event when David Curtis Sutcliffe and Patricia Jean Hansford united their lives in marriage. Many friends and relatives were present from far and near to wish God's blessing upon this couple as they establish their new home. David has accepted an appointment to teach at the Strathfield Adventist High School, and we believe that this couple will unitedly give faithful service to the cause to which they have dedicated their lives. We wish them joy and God's richest blessing as they serve the Lord together.
E. C. Lemke.



DUNLOP. "A loving and lovable" gentle lady, and a gracious mother and friend, was lost to all of us at the passing of Sister Janet Campbell Dunlop at the Mayo Hospital, Rathmines, New South Wales. As a young girl growing up at Quirindi, Janet came under the kindly Christian influence of the Pengilly family who lovingly cared for her when she lost both her parents. Her earnest desire for Christian service led her into training at the Sydney Sanitarium, where she met and later married another trained nurse, Brother Dugald Dunlop. Many years of devoted and effectual service followed, until her husband was called to rest several years ago. Among the many relatives gathered at the Avondale Cemetery were her three children, Raymond of Brisbane, Winston of Newcastle, and Mrs. Olive Wright of Grafton, together with all of her five grandchildren. On January 26, 1973, we tenderly committed our loved one to the care of the angels until the glorious day of resurrection shall dawn. Pastors W. G. Turner and C. T. Parkinson associated with the writer in bringing messages of courage and hope to the bereaved.
A. P. Dyason.

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SOUTH AUSTRALIAN CONFERENCE BIENNIAL SESSION

The regular biennial session of the South Australian Conference will be held at the Norwood Town Hall on April 7 and 8, 1973.

The opening meeting will be held on Saturday night, at 7.45 p.m.

Business of the Conference will be conducted in harmony with its constitution and will include the presentation of Conference reports and Balance Sheets. Delegates will be present from the Division and Trans-Commonwealth Union Conference.

Combined meetings will be held during the Sabbath hours, commencing with Sabbath school at 9.30 a.m.

J. Roberts, Secretary-Treasurer.

NORTH QUEENSLAND BIENNIAL SESSION

The annual camp meeting and tenth biennial Session of the North Queensland Conference of Seventh-day Adventists will be held at Halliday Park, Leopold Street, Aitkenvale, Townsville, from May 3 to May 12, 1973.

The business of the Conference will be conducted in harmony with its constitution, and includes the presentation of the Balance Sheet and Departmental reports.

A large delegation from the Australasian Division and Trans-Tasman Union Conference will be in attendance, and all members and friends are cordially invited to be present.

Application forms are available from the Conference Secretary, P.O. Box 51, Aitkenvale, Townsville, Qld. 4814

J. Watson, Secretary-Treasurer.

RETURN THANKS

Mr. Doug Woolley, husband of the late Mary Mabel (Molly) Woolley, and his three children David, Rodney and Joylene, wish to express their deep gratitude to the many kind friends who so kindly expressed in numerous ways their sympathy and friendship which strengthened them at the time of the passing of their dearly beloved wife and mother.

RETURN THANKS

Mrs. L. Ferguson wishes to thank very sincerely all kind friends for loving expressions of sympathy in the loss of a very devoted husband. Would all please accept this as a personal message of gratitude.

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

FLASH POINT . . .

- ✧ Watt's watt with the Wattses? Well, the Frank W. Watts family of Palmerston North, North New Zealand, can best answer that, perhaps. Daughter Robyn has moved from Longburn College where she was secretary to the principal, to the Greater Sydney Conference office; while this was in process, son Jeffrey was being notified of his success at the Otago University where he graduated with the degree of Bachelor of Dental Surgery, with a distinction in orthodontics and a prize for child dentistry. He was the only Adventist student to graduate from Otago this year. At present, he is working at the Christchurch Hospital, but he looks with interest to the mission field.
- ✧ Speaking of universities and graduates and so on, reminds us that we have before us the Order of Proceedings booklet for the Conferring of Degrees in the Faculty of Medicine for the University of New South Wales. And as we glance down the list, we see four Adventist names: Don L. Butler, Warren T. Shean, Ian B. Borody and Peter E. Jones, the first two named graduating with second-class honours. We congratulate the Drs. Butler, Shean, Borody and Jones. Over the page, under the heading of B.Sc. (Med.), we see also the name of David K. Bland who graduated with first class honours in Physiology. Again, our congratulations.
- ✧ A week ago, we told you about our wonderful Polish (and other) brethren of the Polish church in Melbourne. In the Appeal, that is. They go from strength to strength and triumph to triumph, showing us all the way, and hurdling the language barrier as if it were not there. Their total has now just nosed past the \$11,000 mark! No wonder the Division L.A. secretary, Pastor G. W. Maywald, sent them a telegram of congratulation, for this is the largest amount ever to be collected by an individual church. The Polish brethren may not have caught up with this phrase, but an Australian can pay no greater compliment when he says, as we do to these remarkable people, "We dips our lid to yer!"
- ✧ Now that we have started to talk about Ingathering, let us continue, for you are bursting to know what is doing, aren't you? And here's the top story. For rate-per-hour, this is claimed to exceed even that of the Polish church! A young worker in South Australia collected \$300 in one hour! Going into a business office a week or so ago, he was met by the rather lethargic proprietor who wanted to know how the Appeal was going. Our brother oozed enthusiasm from every pore. With a "Guess I'd better do my bit," the proprietor went away and came back with a cheque. Our Man-with-the-Magazine cast a hopeful eye over it. It was made out for \$250! It left the poor collector almost speechless, which was really an achievement. The name of the collector? Kevin Townend! (And it took just another fifty minutes or so to make it up to \$300.)
- ✧ Of course, EVERYBODY (almost) in South Australia puts his head down and bores into the Appeal. Including the high school teachers and pupils. Two hours brought in over \$370, which is a 20 per cent lift on the previous year's attainment. Notable among the student-collectors was the smiling face of Anthony Kent when the totals were tallied. He had gone into a most luxurious home, "Sunbury House," and was ushered by a maid into the presence of Sir Lloyd Dumas (any relation to Alexandre?) who said, "Certainly I'll help you, son; you can be proud of the work your church is doing; it's a very good work indeed." And he pressed a \$20-note into young Anthony's eager hand. Anthony gurgled happily for the rest of the day.
- ✧ If you think we are overweighted on South Australian items, our reply is: SOUTH AUSTRALIA TELLS US. Here's another from the L.A. sec. over there, Pastor M. M. Stewart. Up in the irrigation area where they grow fantastic oranges and scrumptious almonds, Brother Hartwigsen called on an old-age pensioner who, because of his somewhat impoverished situation, felt he couldn't give anything. You (probably) or You-Know-Who (certainly) would have thanked him and gone on your/their way. But not Brother Hartwigsen. He happened to notice a kitchen cupboard on the lean, so he investigated and found that the floor-boards were almost eaten through with white ants. The old gentleman knew this, but didn't have the physical strength to attend to the matter. Brother Hartwigsen gave an hour of Christian help work, and now the kitchen cabinet is on a somewhat firmer footing. But . . .
- ✧ But that isn't the end of the story. Oh dear no! The best part is yet to come. A week later Our Man opened a letter which read: "Dear Mr. Hartwigsen, Enclosed is my donation to your missions. I know it is not very much but I am only on a pension. Thank you very much for calling on me the other day. (Signed) Trevor Gordon." The donation was ten dollars. Makes you think, doesn't it?
- ✧ Another Conference which tells us what is happening is Victoria. Well, you'd expect that; we live in Victoria. Elder Statesman Pastor J. B. Conley is about to have major surgery on his hip. He had a good, solid, watertight case to give the Appeal a miss this year, but so far he has collected \$150!
- ✧ A story for those who (like one of OUR party last week) bear the marks of dog's teeth upon their person as eloquent testimonies to their having been on the Appeal: In Shepparton a lady encountered a rather large hound of indefinite parentage which bailed her up half way between the gate and the front door. The lady's motors went into reverse, and with murmurings of "Nice puppy," she back-pedalled and managed to get out of the gate, closing the gate with the magazine in her hand. She was just breathing the traditional sigh of relief when the mastiff jumped and grabbed the magazine and made off with it. Apparently he gave his master a quick and convincing canvass, because his owner appeared in short order with a respectable donation. The lady is still mopping her brow.
- ✧ Latest bulletin to hand from the Trans-Commonwealth Union tells us that the second full week of the Appeal has notched up \$181,467, which is \$26,270 ahead of the same time last year and a whole 75.92 per cent of the 1972 achievement. Which is very heartening news. Western Australia has 90.86 per cent of its last year's total according to this report.
- ✧ One last story. From Tasmania this time. Wynyard (where's that?) church has only fifteen members and seven active collectors. They haven't done the business houses yet, but already they have \$707 in hand. Which is . . . well, you work it out . . . per collector.
- ✧ "Finally, brethren . . .": Children of all ages have one thing in common: they close their ears to advice and open their eyes to example.