



# AUSTRALASIAN RECORD

## AND ADVENT WORLD SURVEY

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## REFORM IN SABBATH OBSERVANCE

ELLEN G. WHITE

THE SABBATH is a golden clasp that unites God and His people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be exalted to its rightful position as God's rest day. In the fifty-eighth

chapter of Isaiah is outlined the work which God's people are to do. They are to magnify the law and make it honourable, to build up the old waste places, and to raise up the foundations of many generations. To those who do this work God says: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Verses 12-14.

The Sabbath question is to be the issue in the great final conflict in which all the world will act a part. Men have honoured Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution bears the name of its Author, an ineffaceable mark that shows the authority of each. It is our work to lead the people to understand this. We are show them that it is of vital consequence whether they bear the mark of God's kingdom or the mark of the kingdom of rebellion, for they acknowledge themselves subjects of the kingdom whose mark they bear. God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbath-keeping should be right.

In establishing new churches, ministers should give careful instruction as to the proper observance of the Sabbath. We must be guarded, lest the lax practices that prevail among the Sunday-keepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.

Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath-keepers. The Lord has been greatly dishonoured by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath.

## SABBATH OBSERVANCE EMPHASIS DAY APRIL 28, 1973

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# MISSION '73— YOUR KEY

K. S. PARMENTER, Secretary, Australasian Division

YESTERDAY, a close friend of mine handed me the keys of his sleek new motor-car with the invitation to "Test her out." This was an offer too good to be missed. Admittedly I was a little nervous as I slipped behind the wheel and headed into the traffic. I soon lost all feelings of uneasiness, however, as I pressed the accelerator and felt the surge of power under that shining bonnet. As we sped along the highway I praised the performance of this latest model and exclaimed, "You know, you have really tempted me to trade my old car in on one of these!"

With the thrill of Mission '72 behind we are now invited to accept the key to Mission '73. What an experience awaits those who are willing to be involved! Here is an opportunity to test the Lord. He has assured us of His power and presence. His power is unlimited. His presence is guaranteed till the close of time. All that we need to do is turn the key and get started in Mission '73 and we will be rewarded with a most exhilarating experience.

Who wants to belong to a dying, inactive church? Even past accomplishments can become uninteresting unless they are matched with present progress. Mission '73 is the key to an energized, vibrant, militant church. Its members are so alive they haven't the time to weep over the failures or shout about the successes of Mission



'72. They have turned in the old model for a better one. They are known in their community now as "the people who care enough to share." There are no hidden or buried talents in the church that says, "In Christ be free in '73."

The pace-setting pastor who plans his programme for Mission '73 will reap the rich reward of a united church. The eager-to-go youth will be with him all the way. Problems that are years old will melt away. Health and healing will flow through the entire church body once more.

Best of all, Mission '73 is the key to happiness. The Bible says there is joy in heaven over one sinner that repents. If I can have part in bringing some joy to Christ and the angels of heaven I want to be in it. But it doesn't stop there. The reward of soul-winning has to be experienced to be believed.

There is no thrill just like it. Why don't you give it a test? Try the key of Mission '73.

## IN CHRIST



## MISSION '73

## MISSION '73

BY ELSA ROSE STOKES

In anguish deep at Calvary my precious Saviour died,  
The emblems of His wondrous love in hands and feet  
and side.

The suffering of my blessed Lord—all for my  
wretched sin—

Was such that my poor loving heart can but invite  
Him in;

And if He reigns within my heart and I obey His voice,  
When heaven's portals open wide, with loved ones I'll  
rejoice.

Oh, Jesus, give me souls to win, that they may enter, too.  
Oh, give me strength to work for Thee, while there is  
work to do;

And then when time shall be no more, and Christ  
descends the skies,

He'll say to me, "Come, child of God, with these of  
Mine, arise."

He'll carry me to realms of light, far, far beyond the sun,  
And there I'll rest, for ever blest, my work for Him all  
done.



Some time ago, we announced that the Adventist take-over of the American Army Hospital in Saigon was a possibility. Here is the story of the fait accompli.

# ADVENTISTS TAKE OVER ARMY HOSPITAL

D. A. ROTH, Public Relations Secretary, Far Eastern Division

**SAIGON, SOUTH VIETNAM.**—The United States Army Hospital of Saigon (formerly Third Field Hospital) has been leased to the Saigon Seventh-day Adventist Hospital, according to a contract made here on January 21 this year by officials of the hospital and the United States Government. A contract finalizing plans for the take-over was signed in Saigon by the local hospital and the United States Government. The effective date was sixty days after the cease-fire agreement between the American and North Vietnamese Governments.

The sprawling army hospital complex is located near the Tan Son Nhut airbase and two blocks from a new hospital now under construction by the Adventist denomination.

The contract arranged for a one-year lease by the United States Government to the Saigon Adventist Hospital of the property and equipment of the 325-bed army hospital, which was to shut down within sixty days of cease-fire. The one-year contract arrangement will be renewable until the new hospital, now under construction, is completed.

Brother Vernon Small, administrator of the Saigon Adventist Hospital, says that they plan to begin operations at a 105-bed level at the new facility. He anticipates that in a short time the bed capacity could increase to 150-170. The new hospital now under construction two blocks away provides for 175 beds.

Brother Small reports further that the hospital's School of Nursing is transferring to the new location, where the training programme will be improved and the overall programme expanded.

The United States Government is providing complete maintenance of the hospital property. Also provided are electricity, water, sewerage, and complete plant central air-conditioning. The estimated value of the services alone approaches a third of a million U.S. dollars. The hospital has its own electric power generating plant, water supply, and sewerage treatment plant. It is totally independent of public utilities.



Brother Vernon Small (right), administrator of the Saigon Adventist Hospital, with a military officer of the old Third Field Hospital, look over part of the complex that is now the Adventist Hospital. Photos supplied by D. A. Roth.

In addition to the hospital facilities there is dormitory space available for approximately ninety students and thirty graduate nurses.

The United States Army is leaving more than one million U.S. dollars' worth of equipment in the hospital for the use of the Adventist Hospital. The Adventist Hospital will be a general care facility for the Vietnamese population of Saigon in addition to providing medical care for

Americans remaining in the city after the military pulls out. About forty beds will be made available at all times for American personnel of the United States Embassy, USAID, and other American agencies remaining in Vietnam at the close of the war. The hospital's admission policy will be to admit everyone regardless of race, creed, or colour.

The army hospital is contained in a dozen well-constructed concrete and steel buildings originally used as a Vietnamese school. When the war escalated in the mid-60s the military took over the school and converted it into a hospital. Many thousands of American soldiers were air-evacuated from the battlefield into the hospital facility and later transferred to hospitals in Japan, the Philippines, and the United States.

With the transfer of present facilities of the Adventist Hospital in Saigon, the administration anticipates an expanded medical staff. Some of the present employees of the army hospital are being hired for service in the new facility.

Present in Saigon for the final negotiations and the signing of the contract were officials of the church's regional and world headquarters offices, Loma Linda University School of Medicine, local hospital officers, and government officials.



The administration block of the new Saigon Adventist Hospital.



## EDITORIAL



# "Don't Spoil Your Wonderful Image"

ABOUT THIS TIME last year, and for a few months thereafter, our correspondence columns were crowded with letters from indignant writers who felt strongly in favour of, or against, the wearing of pantsuits. Regular readers will no doubt remember what was said and that when we closed the correspondence, we had to apologize to the small multitude of folk whose letters had not been able to be published for lack of space.

At the time the correspondence was about to be closed we received a letter which we carefully put aside. Taking it in strict—but fair—rotation would not have gained it a place over those which had come before, yet we feel it ought to have been aired. We decided to let the matter rest for a while, and then publish it with comment on this page, which we now do. As the letter is somewhat long, we take the liberty to abbreviate it somewhat because the answers to some objections which are raised seem somewhat beyond our present needs, as the issue is not topical in our columns today. Here is the letter:

Dear Editor,

As a member of the Church of England who has been a regular visitor to Adventist churches for several years, I have always appreciated the comely dressing among Adventist women attending services. My thoughts have always been along these lines: "Not only do they dress in their best to honour God, but they wear clothes which are feminine and becoming," and, "The practices of Adventist women regarding dress are completely in line with Biblical teaching—the teaching upon which I was brought up."

Such being my thoughts each Sabbath, you can, perhaps, appreciate my absolute horror and revulsion a couple of Sabbaths ago when a lady entered a pew on my right, clad in pants! I can tell you, it was a shock for the Church of England! I looked three times to make sure I had seen correctly.

A number of your correspondents have advanced arguments in favour of pantsuits, mentioning relative warmth, what is worn in Eastern countries and what Mrs. White said about pants. May I be permitted to examine each of these arguments?

To take first the question of warmth: nothing is warmer than a full-length woollen skirt worn over a slip, pantyhose and winter panties. A calf-length skirt is almost equally as warm. . . .

Next, let us take the matter of what is worn in the East. The Bible says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Deut. 22:5. Pants (usually worn under a long overdress) are traditional feminine garb in many Eastern countries, but in the West the widespread wearing of pants began with the first world war, when women began to take their place in the working world of men, and expressed their liberation by not only *doing* what men did but also by *wearing* what men wore. . . .

As regards what Mrs. White wrote on the "Reform Dress," we should note that the social setting in which she wrote was very different from ours, and also that her reasons for writing were not altogether the same. Moreover, Mrs. White herself specifically warned against using her writings as authority over and above the Bible, and we all know what the Bible says about women wearing men's clothing. . . .

Please, Adventist women, don't spoil your wonderful public image by your, or your daughters wearing pants, at any time.

The letter was signed (and, incidentally, splendidly presented; we could wish that all the copy that came to our desk was so well prepared) and carried a message that we could all heed—both men and women.

Above all, we want it made clear that we do not print this letter merely to stir the pot and have the pantsuit controversy resurrected. Indeed, we beg all of you correspondents who are even now reaching for your pens or whisking off the covers of your typewriters, to desist. We are NOT opening up that matter for discussion in our columns again. The import of this letter, as we see it, is not so much the pantsuit; that is somewhat incidental, though, had the letter been used nine months ago, it would have been extremely relevant and most articulate in its arguments, and cogent in its conclusions.

What is perennially relevant is that opening gambit in the first paragraph when we are informed that Adventists have always held up well when under the surveillance of an Anglican eye, and the last paragraph where there is a plea to maintain the standard and "not spoil your wonderful public image."

As we have indicated, we do not seek to resurrect the pantsuit discussion, but we do wish to point out that we are "made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. Folk outside the church are looking in at us; non-Christians (not the writer of this letter, of course) are noticing how we live up to our standards; a Christian's neighbours, his relatives (unchurched) and his friends (non-ecclesiastical) measure him/her up to everything that he/she professes. And mark this well: they know the standards you profess, even as this Church of England lady knows what we purport to believe, and can even quote Ellen White to prove her point!

Perhaps one of the greatest mistakes we ever make is that we imagine that what we do is our own business, and other people have no right to interfere. Other people **DO** have the right to measure what you say against what you do. Other people **DO** have a right to set your performance against your creed. It is idle to pretend that "it doesn't matter," because always there is someone watching, someone weighing up the word against the deed, someone forming impressions of your church, of your God, of your standards by what you say **AND DO!**

Of course, it goes far beyond the matter of pantsuits. It reaches down into every facet of our profession. If you are guilty of one word of profanity when you belt your finger with a hammer, Mr. Carpenter, your fellow tradesmen make a mental note of it; they form an image in their minds of your standards, and those of your church. If you let an ailing neighbour struggle along without your kindly help, Mrs. Housewife, that neighbour (and others) will inevitably have a mental image of you (and your church) as a poor example of Christian service. If you, Mr. Businessman, are lax and slothful in paying your accounts, your commercial associates will gain an impression of you (and your church) which will hardly redound to your (and your church's) credit. If you, Mr. Motorist, drive your car as if you are King Rat in the rat-race, and bawl everybody out for their misdemeanours while you yourself act as if there weren't one rule that applied to you, other users of Her Majesty's highways are going to take a very pale view of your standards (and those of your church, by inference). If you, Miss Teenager, are careless of moral standards, the world at large will gain an adverse impression of you (no matter how secretive you think yourself to be), and inevitably your church's reputation will suffer.

Please heed that last paragraph of the lady's letter; read it again and ponder deeply the plea she makes.

Robert H. Parr



# News From All Over

Compiled by Pearl McRorie

## A WORTHY EXAMPLE IN ACTIVE SERVICE

Bloemfontein, South Africa. More and more of our Adventist young men are being called up for compulsory military training. The South Africa Defence Force authorities are happy to grant Sabbath and non-combatancy privileges to bona fide church members.

Many of our young men are giving a splendid witness before army officers and privates alike. Recently a field sergeant was so impressed that he wrote to the parents of one of our boys, and we share with you his letter.

"Dear Mr. and Mrs. H—,

"It is a great privilege for me to be able to inform you by means of a short letter that — was working under my personal supervision during the past six months.

"First of all, I find — a very exemplary and pleasant boy, which one can immediately attribute to a very good upbringing. His unselfishness particularly struck me, because he was always prepared to share. Over the whole period under my supervision he was willing to carry out his tasks to the extent that his responsibility justified. — was busy for the whole period and could not be accused of idleness. Sometimes he asked for help, when necessary, and it was a personal pleasure for me to be able to assist your son.

"To conclude in one sentence I can remark that all of us in this section were thankful to have him here, and I wish you as parents all of the best.

"(Signed) N. S. Smit V/Sers,

"Radio Telecommunication—Air Force Base,  
"BLOEMSPRUIT."

## SOVIET TOUR CANCELLED

Loma Linda, U.S.A. Due to critical church-state relations in Russia, General Conference officials have requested cancellation of the joint Loma Linda University-Andrews University tour of the Soviet Union.

The month-long tour was scheduled to begin on June 27, 1973, with directors Dr. Alonzo Baker of L.L.U. and Dr. Richard Schwarz of A.U. "It is most unfortunate that problems have arisen that make the trip ill-advised at this time, and we hope to plan such a joint tour in future summers," Pastor Baker said.

To replace the Russian tour, L.L.U. has planned a four-nation tour of Scandinavian countries, which will provide a unique look at the countries of Finland, Sweden, Norway, and Denmark. "All touring in these countries will be by surface transportation such as trains and steamers, thus allowing more time to see the beautiful scenery," Pastor Baker said. All air transportation to Scandinavia will be by regular scheduled commercial flights.

## BACHELOR COOKS!

Berrien Springs, Michigan. Andrews University Academy has initiated a Christian service programme this year in order to train and lead young people in varied missionary endeavours. Each Wednesday from 10:00 a.m. to noon, students participate in a variety

of Christian service bands which are considered "lab." experience. They work in areas of visitation, teacher assistants, temperance, Sabbath school, community service, health education, correspondence, Christian journalism, and nutrition.

One of the more interesting groups is nutrition for boys or "bachelor food preparation." The class of sixteen boys, under the direction of Carolyn Grubbs, a teacher in home economics, has prepared bread, entrees, vegetable dishes, and desserts. The course offers instruction, lab. work, and a chance for analysis and feedback.

"We want to teach the boys about healthful living," Miss Grubbs said. "They learn the basic facts, how to follow a recipe, and how to plan and prepare a meal."

## AFRICAN EDITION OF "SIGNS"

Cape Town, South Africa. The Sentinel Publishing Association in South Africa has printed a special African edition of the "Signs of the Times." A total of 36,500 copies have been sold to date.

## A KING HEARS THE TRUTH

Johannesburg, South Africa. The Ministerial Association secretary of the Trans-Africa Division, Pastor A. E. Cook (an Australian) conducted an evangelistic campaign in Swaziland. He was assisted by most of the field workers. Contact was made with the king of Swaziland, and our newly-appointed minister in that country, Brother R. Basini, had opportunity of speaking to His Majesty concerning eternal life and the truth for these times.

## ADVENTIST WRITES FOR MUSIC DICTIONARY

Loma Linda, California. Dr. H. Allen Craw, a Loma Linda University music professor, has been selected as a writer for the world's best known music dictionary in English.

Dr. Craw graduated from Andrews University, Michigan, in 1946. While teaching piano at South Western College, Texas, he attended North Texas State University and completed his master's degree in 1948. He then became an assistant professor at La Sierra College and began his doctorate in 1950. He now holds his Ph.D. in musicology from the University of Southern California and is a member of both the American and the International Musicological Societies.

An authority on the life and works of J. L. Dussek, an eighteenth century composer, Dr. Craw has written an article on the composer's life and compositions in the sixth edition of Grove's Dictionary of Music and Musicians. To obtain the information Dr. Craw wrote over 300 letters to countries such as France, Germany and England, asking for their records on Dussek's life and compositions. Dr. Craw's most interesting material was gathered from critical newspaper reviews of Dussek's performances in London and Paris.

Dr. Craw is currently chairman of the music department of La Sierra College at Loma Linda University.



MANY MONTHS of planning and high expectation met their fulfilment on Sunday morning, January 7, 1973, when a happy group of twenty-five, made up of sixteen Pathfinders, seven counsellors and two nurses, left from Sydney airport on an educational tour lasting nineteen days. We broke the journey briefly in North Queensland on our way to Port Moresby, Goroka, Mount Hagen, Lae and Wabag in Papua New Guinea.

Our first port of call was Townsville and beautiful Magnetic Island, where we spent a pleasant day relaxing in the sun. We were not able to stay longer because of an incoming contingent of New Zealanders, who were on tour after their stay at the Pan-Pacific Youth Congress at Canberra. That evening we took off for Cairns and a visit to the Kuranda Aboriginal church. We were particularly impressed with the Welfare work being done at Kuranda. The helpfulness of Brother and Sister Westacott in caring for our group at the Cairns church hall was much appreciated.

Thursday morning saw us aboard a Fokker Friendship and heading for Port Moresby, where we were taken to the University Hostel for Adventist students. On Friday, the group visited Bislatabu Mission, which unfortunately was in recess because of the Christmas holidays. The Pathfinders will remember with relish the swim in the Crystal Rapids with a large group of Papua New Guinea Boy Scouts.

#### Mount Diamond, Goroka

On Sabbath, we attended the Mount Diamond school, which benefited from a recent Thirteenth Sabbath Offering overflow. This was our first Sabbath spent with the Papua New Guineans, and our first Sabbath service in pidgin. The hospitality of the Europeans in this place was tremendous.

On Sunday, we were welcomed by the Tubusereia Pathfinders, twenty miles south-east of Port Moresby. After a tour of their village, which was built out over the sea, we went for a canoe ride and an enjoyable swim at a distant island. The group was treated to fresh coconuts, and



Wollongong Pathfinders and counsellors leaving Mascot Airport, Sydney, for an educational tour of Papua New Guinea. Photos: L. Rampton.

just to help stimulate the family atmosphere, we had a coconut fight.

Next day, we flew to Goroka. The early morning flight was cool and the air clear as we reached our ceiling of 15,000 feet. On arrival, we found that Pastor Raethel had arranged a very interesting programme for us. That afternoon we went to Bena Bena and spent a few delightful hours learning about the primary school there and its function. Ware, the

received an enthusiastic welcome. There were people by the score who wanted to shake hands and say "hello." They followed us everywhere, and it took almost an hour before the crowd dwindled to about thirty. Kabiufa has a beautiful market garden that would put to shame any around the Sydney area.

That afternoon we went to the local river with ten truck tubes and rode the rapids and whirlpools for a mile or so

## Wollongong Pathfinder Club Visits Mission Field

L. RAMPTON, Club Director

school gardener and tractor driver, filled our bags with fresh tomatoes, papaws and carrots.

#### On to Kabiufa

Kabiufa was our next port of call. We arrived at the close of the local market period in the school grounds, where we

—a sport we don't indulge in much in Australia. Wednesday was market day at Goroka, and what an experience! You could buy almost anything for 10 cents. Peter wanted 10 cents worth of passionfruit, and having only a 50-cent piece in his pocket, handed it over. "Mi nogat sens" (no change) was the reply; so the club members helped Peter eat the 100 passionfruit.

That evening, we met for prayer meeting, and a very nice group of people gathered. Suddenly there was a cry, "Susan has broken her leg!" Fortunately, the new hospital at Goroka was very close and the staff very efficient, so she was well taken care of. Mr. and Mrs. Timewell cared for her in their home till Monday, when she rejoined us at Mount Hagen, and weren't we glad to have her with us again!

#### Mt. Hagen and Sopas

On Thursday, we travelled to Mount Hagen and found Pastor and Mrs. Harker waiting to escort us to the mission station, where we were comfortably cared for. The transit house, the national workers' house and their own home adequately cared for our accommodation needs. Next



The Wollongong Pathfinders out on a canoe with their hosts, the Pathfinders of Tubusereia.



day we visited Sopas Hospital. Never before had we been fed and looked after so luxuriously. The matron, sisters, Dr. Kelly and the staff were so kind. It seemed that our meals were just one big feast. Maybe they thought we needed it after the seventy-five miles of bumpy, wild, mountainous roads which we had travelled in four Land Rovers to reach this destination. The welcoming arch in red hibiscus was typical of their warm friendship. Sopas Hospital is a real credit to the denomination.

On Sabbath morning at 6:45 a.m., we divided into groups to visit the branch Sabbath schools. What an experience to be travelling in a Land Rover, crushed in with about twenty young native boys and girls, and singing, "With Jesus in the family"! Sopas church has about thirty-five branch Sabbath schools, with approximately 700 attending. What an example for us in the homeland! The Sabbath service was presented in pidgin, and translated into "place talk" (local language). The new Sopas church was packed with about 400 worshippers, and another hundred were out on the grass. My wife, Dawn, took the MV meeting as she had done at Mount Diamond. The games evening and concert at night were tremendous, put on for us by the native nurses.

#### Rakamanda and Togoba

On Sunday, we asked for a nice sloping hike (not too mountainous, if that's possible in Papua New Guinea! We visited through a native hut and wondered how the occupants managed to survive, what with the Marys and the pigs and the fire-without-a-chimney. On our return journey, we stayed at the school in Rakamanda, where the longest native-style church is built. Here, after obtaining Conference permission, Pastor Lew Parker, the mission pilot, took us for a ride in the "Malcolm Abbott" Cessna 180.

Sunday night and Monday we stayed at Togoba with Dr. Steven Smith and his wife, Rose. Some of our number stayed



At Mount Hagen, all neat in uniform. Notice Susan with her leg in plaster, in the front row.

with Sister Jane Carey, whose house-mate was at the San with a broken leg. Once again we were well fed and cared for. We were guests here at a Papua New Guinea wedding, which was conducted in pidgin. We also visited the Togoba Hansenide Hospital and watched the 8 o'clock line-up of lepers getting their weekly handout of pills, etc.

Our tour was concluded with a visit to Paglum school, another result of our mission offerings, and doing a great job in advancing Christian education among these primitive people.

Should you ask me whether the tour was worth all the effort and cost, I would answer, "It would have been cheap at twice the price!" The friendliness of the people was unbelievable, and the hospitality something never-to-be-forgotten. Please remember these people in your prayers. They need God's protecting hand always.

## BAPTISM OF MOUNT GRAVATT PUPILS

R. E. POSSINGHAM

Youth Director, South Queensland Conference

MANY great things have happened at the Mount Gravatt Adventist School in the South Queensland Conference last year, but the greatest event was a school baptism held in the South Brisbane church at the close of the school year. Fourteen young men and women from the top grade of the school gave their lives completely into the hands of Christ and went forward in baptism. The church was packed for the occasion. The school children were all in uniform, the school choir sang, and other children gave items. Following a stirring sermon by the Conference president, Pastor Rose, the young people were baptized by their local church pastors.

We thank God for the influence of Christian education, and we know you will all be interested to learn that we are starting our own high school this year (Grade 8 only). Surely there is only one way for our schools to go—forward. May God impress us all deeply with the urgency of the need for all our children to have the opportunity of a Christian education.



Sabbath school with a difference! Pathfinders help in a branch Sabbath school held near Sopas.



These five young ladies were among the fourteen pupils from Mount Gravatt Adventist School who were baptized recently.

Photo: R. E. Possingham





Some of the devastation caused by recent cyclones in the Solomon Islands. The pictures on this spread give other instances of the devastation.  
Photos: R. Tindall.

## A.D. 1972—THE YEAR OF THE CYCLONES

R. TINDALL, Lay Activities Secretary, Western Pacific Union Mission

BORN IN AN AREA north of the British Solomons: URSULA, December, 1971; CARLOTTA, January, 1972; IDA, June, 1972; and last in the family line, WENDY, toward the latter part of 1972—four destructive “daughters” of the Cyclone family. This was by far the worst year in living memory for cyclones. The old warriors of the British Solomons cannot remember any other time when the elements were so frightfully disturbed; tribal and inter-island wars—yes; but not the frightening events that chewed up villages, spewed out small ships into the coral strand, and sucked up the foliage off the jungle giants like some huge vacuum cleaner.

In reporting on the fury of cyclone Ida, for instance, it was stated that the cost to crops and gardens was incalculable; a possible 100,000 acres of garden produce was totally destroyed, to say nothing of the roads, bridges and houses that were wrecked. The British Solomon Islands “News Sheet” reports that on Santa Isabel alone \$70,000,000 worth of damage was sustained by the timber industry. A number of the accompanying pictures portray the accuracy of this.

While reports were coming in from Santa Isabel of devastated villages, of hundreds of homeless and hungry people, one ship, the “Buala,” was reported to have sunk. The “Wainoni” and the “Tanabuli” were beached by their bosuns to escape certain destruction.

### Aztec Inspection

On Monday, June 5, a report from Isabel revealed that a child had died at Poro village. It was later found that the child, a one-year-old boy, had fallen from his mother's back while she was trying to escape the seas that were pounding her village. The child was found dead in a patch of swamp taro twelve hours later.

I was one of a group in our twin-engined Aztec that flew low over Gela, an island mid-way between Guadalcanal and Malaita, and it was very evident that the land had taken a frightful beating from the 60- to 80-knot winds. The place had

been levelled. Even worse, two small boats which fled from Rere to seek shelter at Marau were caught off the Guadalcanal coast by very rough seas. One, the “Kindu,” made it to safety, but the other, the “Fair Wind,” sank off the coast, leaving three people dead. Two other people

survived after drifting on a piece of timber for about sixty miles, eventually reaching the coast of Makira, four days later, with their skin peeling off them.

In any language this is a story of suffering and privation, and where suffering is, Seventh-day Adventist love should be seen

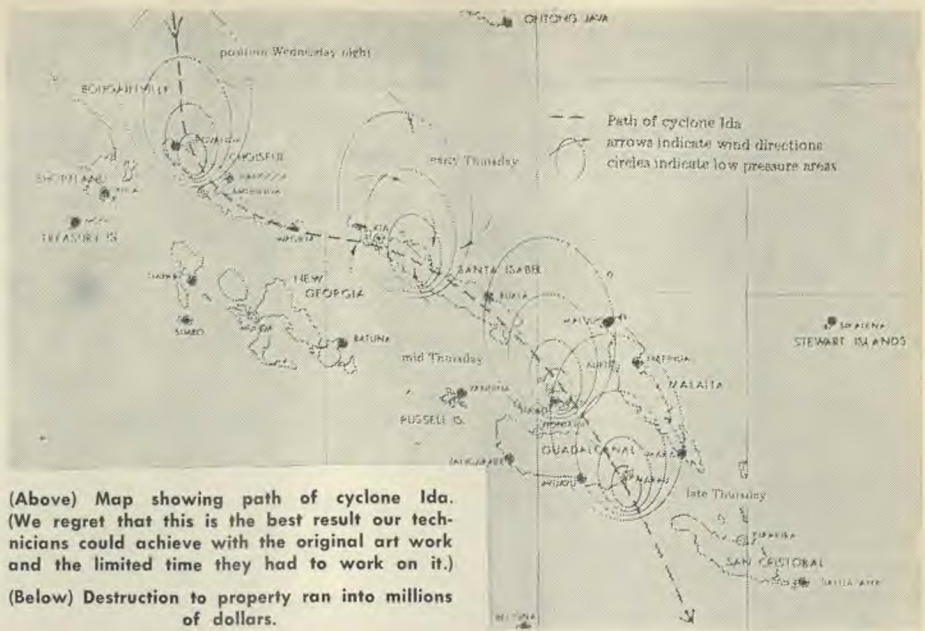
Millions of dollars' worth of damage was done to the timber industry on the islands of the B.S.I.P.



## DISASTER AND FAMINE



in action. It was. As calls for help came in from the stricken area, an urgent SOS flashed through to the Australasian Division from the president of the Eastern Solomon Islands Mission, Pastor Ross Miller. How fortunate that the Division had prepared for such an emergency through the Disaster and Famine Relief Fund! Funds were available. Relief was shipped immediately as a practical demonstration of a church that was ready for action in any emergency—ready to fulfil the Welfare commission of Isaiah 58, where that grand old prophet so aptly states, "I want you to share your food with the hungry, and bring right into your own homes those who are helpless, poor and destitute. Clothe those who are cold and don't hide from relatives who need your help. Feed the hungry! Help those in trouble! Then your light will shine out from the darkness, and the darkness around you shall be as bright as day." Isaiah 58: 7, 10, Living Bible.



#### Food and Clothing

One thousand dollars' worth of flour, cooking oil and rice was shipped to Honiara, the capital of the British Solomons, on the first available ship, together with 200 bags of valuable aid in Welfare clothing.

Today the tempest is no longer raging, for the first three months of 1973 have been quiet as far as cyclones are concerned. But the final chapter in the drama of "A.D. 1972—the Year of the Cyclones," is an exciting one. Looking north from Honiara over Iron Bottom Sound, where once the proud navies of Japan and the United States mechanically churned the seas into furious foam, one clearly sees a group of small islands. Away to the north-west and north-east lie the sprawling islands of Santa Isabel and Malaita. In

many of these places doors have been shut tight against the Adventist missionary all these years, but it took four destructive cyclonic "daughters" to change the position of those doors. On Gela, Savo, Santa Isabel, and parts of Malaita, due to the discreet distribution of the Welfare relief, miracle openings have appeared in the walls of opposition.

The presidents of the two local missions, with their unselfish staff of workers and laymen, could decisively answer in the affirmative the query so often asked, "Do missions pay?" When emergencies arise, as they do so frequently these days, how refreshing it is to know that the "Mission bilong Seven-day em he ready." We can only be ready to meet these emergencies while the Division's Relief reservoir is full, pressed down and running over.



## RELIEF OFFERING—MAY 12



# THE ELLEN G. WHITE STORY

## 8. AS A STEWARD OF MEANS

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

ADDRESSING the believers in Stockholm, Sweden, on October 19, 1886, Mrs. White reviewed briefly her past experience in connection with the cause—particularly regarding the financial side. Referring to pioneer days, she stated:

"We believed the message. We believed the warning that Christ was soon to come, and we felt such an earnest longing for those in sin that we were willing to make almost any sacrifice. We have known what poverty is, and it was the best experience of our lives. I have fainted more than once or twice with my children in my arms, for want of bread.

"As we went from place to place to proclaim the Word of God, we suffered with heat and with cold; but God sustained us in the work, and at last He began to bring the means in for the work. When this means came in, we found many places for it.

"But affliction came into our house. My husband became a paralytic, but our prayers went up to God, and He raised him to health again. This long affliction brought us to want again. But the Lord told us what to do. We had a home, and as we found those who were in affliction and had no home, we would open our home to them and let them share our comforts. . . . I made the statement last night that we had invested \$30,000 in the cause. . . .

"When we went over to the Pacific coast, many were raised up to obey God, and then we wanted means to build a meeting-house, but the people were poor, so we sent over to Michigan, telling them to sell all that we had, and there we invested our means, and a meeting-house was built in San Francisco and [another in] Oakland. . . .

"Now, I cannot afford to use my means for my own glory. I want it invested to God's glory."—Manuscript 32, 1886.

One may rightfully ask at this point, How could James and Ellen White contribute thousands of dollars to the various interests of the denomination, when their early years were spent in the most stringent financial circumstances, and their later years were given to the ministry of the cause? It is in order that a brief statement be made on this point.

In the earlier years of the work there was no regular support for the ministry. James White turned his hand to various activities to sustain himself and his family. We read of his mowing hay, hauling stone for the railroad, and cutting wood. As he took hold of the publishing work, it brought some financial support, giving him a salary of from \$5 to \$7 a week at first, and up to \$12 a week in later years.

As leaders in the work, the Whites opened their home to visitors at all times.

James White also had to lead out personally in almost every interest or enterprise calling for means. To support his own family, to entertain continually, and to head every pledge list with a substantial gift was more than could be done on a salary of \$7 to \$12 a week, and Pastor White was forced to find some form of income outside the meagre pay he received from the publishing house.

As he travelled from place to place he discovered a need for Bibles and concordances. Of course, we did not at that time have Book and Bible Houses ready to supply the needs of our people. So he found in the agency for these books a supplementary income which was vitally necessary to meet the demands upon his finances. In later years, royalties from his books also supplemented his regular income. Near the close of his life, when he looked back on the experience, he regretted that it had been necessary to devote a part of his time to work not directly connected with his ministerial duties; but under the circumstances it seemed the only solution to a difficult financial problem.

The income was used, not selfishly, but for the upbuilding of the cause of God, and the Lord blessed his efforts.

Some may feel that Pastor White's experience constitutes a justification for our ministers today dividing their interests to increase their personal incomes. But any fair-minded person will readily recognize the great change in circumstances between the salaried minister today and those of the pioneers before the days of organization and wage scales.

### Mrs. White's Income and Expenses

In the early days, Mrs. White's only income was from royalties from her books. These yielded but a small sum. After the death of Pastor White in 1881, she was paid the salary of an ordained minister. She continued to receive the royalties from her books, and at times some financial assistance for the help of a copyist in the preparation of articles she furnished our periodicals. She was instructed that she should administer these moneys as a steward for the Lord. Her perception of this responsibility is clearly reflected in the terms she used in wording a terse



Mrs. E. G. White—a photograph taken in 1899. Courtesy, Review and Herald.



order appended to a letter concerning the providing of some financial help for a destitute widow;

"Battle Creek, Mich., March 28, 1889.

"Brother C. H. Jones:

"Please pay to the order of — \$100.00 (One Hundred Dollars) as a gift from the Lord who has made me His steward of means.

"Ellen G. White."

—Letter 28, 1889.

Six years later she wrote as follows, and the records bear testimony that she was faithful to her trust:

"I do not profess to be the owner of any money that comes into my hands. I regard it as the Lord's money, for which I must render an account."—Letter 41, 1895.

After the death of James White in 1881, the full financial burden fell upon Mrs. White. It was necessary that she meet her household expenses, continuing considerable entertaining. The expenses and salaries of her helpers were paid by her. She also met a large part of the initial expense in the publication of her many books. This included typesetting, the making of the printing plates, and the expense of illustrations. Often a set of printing plates was placed with each of the three publishing houses in America. These book-publishing expenses ran into many thousands of dollars. She shouldered the expense of translating her books into other languages, and there were many direct gifts to the cause.

#### Strict Economy Called For

To carry this heavy financial load personally called for careful planning, strict economy and at times some borrowing. "We are economizing every way possible," she wrote from Australia in 1898. (Manuscript 173.) That the needs of the work of God were ever before her is indicated by the following:

"I study every pound which I invest in buildings for myself, lest I shall in any way limit the resources which I can invest in the upbuilding of the cause of God. I do not regret that I have done this. We have seen some trying times, but amid all we say, 'It pays.'"—Letter 130, 1897.

To be pressed financially almost constantly was not pleasant, yet Mrs. White saw in it some benefits which she mentioned in 1895:

"To be restricted for want of means is, as I can testify, a great inconvenience, but prosperity too often leads to self-exaltation."—Manuscript 29, 1895.

This economizing to advance the work went back to very early days. We have the story of how, when they lived at Rochester, New York, she saved means out of her allowance for household expenses. Then when a crisis arose in the publishing house, with paper to pay for and no money in the treasury, she brought out a stocking containing money of which James White knew nothing. The bill was paid, and the work went on.

And so through their experience, money was entrusted to Pastor and Mrs. White,

and it was used, not for personal comfort or pleasure, but to advance the work and to help others. Her attitude toward this experience is revealed in 1888 in these words:

"I do not begrudge a cent that I have put into the cause, and I have kept on until my husband and myself have about \$30,000 invested in the cause of God. We did this a little at a time and the Lord saw that He could trust us with His means, and that we would not bestow it on ourselves. He kept pouring it in and we kept letting it out."—Manuscript 3, 1888.

#### Investment in the Bank of Heaven

We will now turn to some of the incidental statements Mrs. White herself made in regard to helping the cause of God in a financial way. Often it was with money at her command; sometimes it was with borrowed money. Speaking in 1890, she said:

"I am a servant to the cause of God. Since I returned from Europe I have seen places where money must be raised or losses would be sustained. I donated one thousand dollars to the Chicago Mission and carry this debt, paying seven per cent interest. I saw that different churches must be helped, for they were under financial pressure, and I gave six hundred more. I had to hire the money and am still paying interest on this."—Letter 13b, 1890.

Of course, it was her expectation that the royalty income from the sale of her books would soon meet the obligations which she incurred. Actually, she was pledging an assured future income to meet the urgent present demands of the work of God. In time these debts were all paid from these incomes, just as she intended.

While Mrs. White was in Australia she found the needs very great. The work was getting a good start, but there was depression and poverty. Some of her friends in California sent money to her to buy a comfortable chair. Just then there was need for a church in Parramatta. The money was donated to aid in the church building project. Some years earlier she had a similar experience with a dress. Here is her account of it:

"Years ago when the mission first started in Europe, some of the sisters thought they would do me a great favour and they bought me a good American silk dress that cost \$45. It was just at the time that Brother Andrews wanted means to use in the mission in Europe, and I took the dress and sold it for \$50.00 and sent the money to him to use in the cause, and it came just in the right time and I was so thankful."—Manuscript 3, 1888.

#### Helping Students

When the Bible school was started in Melbourne, and many of our young people did not have funds to meet their expenses, Mrs. White could not pass this need by. How she met it is described in her own words:

"I have already appropriated two thousand dollars of royalties on books, to help students to attend the school. They would

never have been able to enjoy the advantages of the school unless someone did help them, and as no one assumed the responsibility, it dropped on me. I carried several through the first term of school, and am paying the expenses of six during the present term, and the number may swell to eight."—Letter 65, 1893.

Some of this money was expended to aid in clothing. Note these words in an order to the principal of the school:

"Will you please inquire of Brother — in regard to the clothing that he requires, and what he needs please furnish to him, and charge the same to my account. He has not received his trunk, and I fear he may suffer for the want of necessary changes."—Letter 100, 1893.

Helping students was not a new thing, for in the United States she had set up a fund from royalty income to help in this way; and many students in that country received help. The royalties from her books published overseas were often turned back for the education of worthy young people in other lands.

Writing to a friend about this in 1908, she said:

"A brother in Europe wrote to me, 'I have a thousand dollars that is due you on the sale of your books. Could not you let us have a portion of this to help in the education of young men, and fitting them to engage in missionary work?'

"In reply I wrote, 'Keep it all, if you can only train young men to go out and labour as missionaries. I will continue to pay interest on money, in order that I may give this to you as a donation.'

"This is how Sister White is becoming rich. I have been laying up my treasure in heaven."—Letter 106, 1908.

Then there were workers in need of help. This was before the days of the Sustentation Fund. When she saw a need, that need must be met, even if it must be financed by herself. Thus we read of a certain worker:

"Brother and Sister A. have been labouring in Ormondville, about 100 miles from here, with good results. . . . I met him in Napier, and he told me I was the one who sent him to school in Healdsburg, paying his expenses to obtain an education. I was so thankful to see the result of this investment.

"We sent Brother A. . . . to the Institute at St. Helena. . . . He is a great sufferer. I have appropriated \$300 to this case, although there are many cases where every dollar is needed, but I feel perfectly clear in helping in this case. It is a case where those who love and fear God must show their sympathy in a tangible manner, and bear in mind that Christ identified His interest with suffering humanity."—Letters 79 and 33, 1893.

#### Various Financial Transactions

It was not long after this that Mrs. White was borrowing \$50 so she could lend \$38 to a brother about to lose his property. A few days later she pledged \$25 to help in constructing a church at Seven Hills, then raised this to \$50, and then to \$125, so



they might have a house in which to worship.

These were days when the Conference resources were very limited. Note the financial transactions mentioned in the following statement, made at a time when preparations were being made to erect the school buildings at Avondale:

"Our only course now is to prepare to build. I have hired, and am paying interest upon, one thousand pounds, which is drawing 4½ per cent interest; one hundred pounds from another, which is drawing 5 per cent interest. I have loaned the Conference one hundred pounds since 1895, from which I have drawn no interest. That amount I wish to use at once in helping to build a meeting-house.

"I wish to invest all that I possibly can in the advancement of the work in this country. What is done should go forward without delay. . . . Sister White is straining every nerve to advance the work in these countries that God may be glorified. She is not seeking to hoard money or live extravagantly. . . .

"In order to erect our school buildings, Mother Wessels loaned me one thousand pounds at 4 per cent interest. Brother Peter Wessels gave a donation of three hundred dollars. All this is invested in the work; every gift coming from any source has been put into the work."—Manuscript 80, 1897.

These heavy drains on Mrs. White's finances involved her in debt quite heavily, and gave her concern. Thus she wrote in 1903:

"I am carrying a very heavy load of debt, much of which I incurred in my effort to establish the work in Australia on right lines."—Letter 83, 1903.

It was not many months after this that we find her borrowing money that she might join Sister Gotzian in opening a sanitarium in California.

"I have recently added to my indebtedness by borrowing two thousand dollars from the bank to help in the purchase of the Paradise Valley Sanitarium property. I could not endure the thought that the opportunity to purchase this property for so low a price should not be improved, and Sister Gotzian and I clasped hands over the table in a resolution that we would purchase it and set the sanitarium in operation."—Letter 81, 1905.

#### "Is Sister White Getting Rich?"

Knowing of her incomes, some asked, "Is Sister White getting rich?" She answers the question thus:

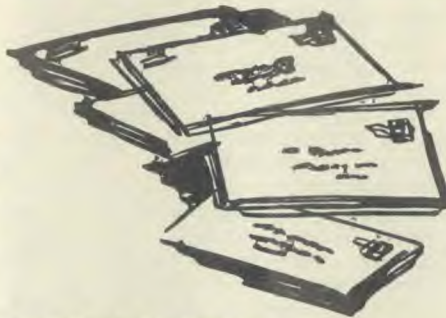
"Sometimes it has been reported that I am trying to get rich. Some have written to us, inquiring, 'Is not Mrs. White worth millions of dollars?' I am glad that I can say, 'No.' I do not own in this world any place that is free from debt. Why?—Because I see so much missionary work to be done. Under such circumstances could I hoard money?—No, indeed. I receive royalties from the sale of my books; but nearly all is spent in missionary work.

"The head of one of our publishing houses in a distant foreign land, upon hearing recently from others that I was

in need of means, sent me a bill of exchange for five hundred dollars; and in the letter accompanying the money, he said that in return for the thousands upon thousands of dollars royalty that I had turned over to their mission field for the translation and distribution of new books and for the support of new missionary enterprises, they regarded the enclosed five hundred dollars as a very small token of their appreciation. They sent this because of their desire to help me in time of special need; but heretofore I have given, for the support of the Lord's cause in foreign lands, all the royalties that come from the sale of my foreign books in Europe; and I intend to return this five hundred dollars as soon as I can free myself from debt."—Manuscript 8, 1904.

Much more might be said of the messenger of the Lord as a steward of means. We are not, however, attempting to give a complete chronicle of her life and work. The few items here presented give a typical and accurate picture of this phase of her experience.

In these days of well-established institutions, the Sustentation Fund, various reserves, and well-defined financial policies, it may not be necessary for any individual to lead out as did James and Ellen White in giving to the cause. Some may have wished that she had not borrowed money to be used in advancing the work. Under the circumstances and at the time, it seemed to be the right thing to do. We will leave others to judge as to whether or not Ellen G. White was a good financier measured by today's standards. She was, however, beyond all challenge, a faithful steward of means.



## 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.

#### Cry Room or Play Room?

Dear Editor,

I read with interest your article in a recent RECORD concerning the need for cry rooms in our churches.

If I may be permitted to quote from personal experience, I have found cry rooms to be nothing more than a hindrance in the training of children to be reverent in church.

Perhaps if the cry rooms were used for the purpose intended it might be a different story, but it seems to me that they are often used as a play room for children and a place for mothers to have a weekly "chit chat."

We have found the best training is at home in family worship where a child can be taught to observe the atmosphere of worship. If this is practised, there will be no great need for cry rooms in our churches.

Esmae Roberts,  
South Australia.

#### No Reverence in Cry Rooms

Dear Editor,

I really believe that, if we parents did our duty and followed the counsel given us, cry rooms need not be designed for our churches. (Gay Grillmeier, RECORD, 22/1/1973.)

What I have seen and heard in the cry room does NOT help a child to learn reverence in God's house. Some parents don't bother to stand to sing; little ones nibble at biscuits, run up and down pews and have a grand time.

My mother had a very large family—we occupied two pews and sat 'way up front. (No back seat for Mother!) From the eldest down to the baby-in-arms, we were taught to be quiet in God's house. If a child misbehaved it was promptly taken out and spanked, then brought right back in again. This method worked and, incidentally, it helped subdue us all! Now that I have little ones of my own, I have brought them right into church at the age of three weeks. Only once did I have to deal with the eldest one in the old-fashioned way. It has never been repeated.

As a leader in one of the children's departments in Sabbath school, I have noticed that the children who play up most are the ones who come spasmodically; and I think the same applies to behaviour in church. If parents come regularly to church each Sabbath morning, and as they enter God's house whisper a little prayer that God will help their children to be good—this, to my mind, is the best solution for teaching children reverence. I have tried it. BUT Mother and Dad MUST set the example.

Jaynee,  
Victoria.

#### Why Not an Adventist Teacher?

Dear Editor,

In view of the excellent editorial from Pastor Parr in the RECORD of 19/2/73 on Education and the influence of teachers on students, how do you explain the statement in the same issue (article on Pastor W. Ferris) that "All inhabitants of Pitcairn, apart from the school teacher, are members of the Seventh-day Adventist Church"?

Something must be wrong here, surely, that a Seventh-day Adventist teacher is



not on the staff. Or could this statement be a mistake? I sincerely hope so.

"Curious,"

North New South Wales.

**Editor's Note:** The school on Pitcairn is a government school, built by the Western Pacific Commission and under its direct surveillance. Hence the government appoints the teacher.

#### "Mini" Church—"Maxi" Achievement!

Dear Editor,

You threw out a challenge in the RECORD (26/2/73), in Flash Point, regarding Tooperang church.

We at Euroa can't claim to see many visitors, but we have our eight faithful members—sometimes nine—whose combined ages average about sixty-seven years.

We have 100 per cent Daily Study and our offerings for last quarter were as follows: twelve Sabbaths, \$54.51; thirteenth Sabbath, \$46.81; Investment, \$23.40; and the January and February offerings were \$21.97 and \$22.25. Everyone helped in some way with the Appeal, bringing in, to date, \$460. That includes \$213 collected by the pastor. Our members averaged about \$30 each.

(Mrs.) H. Kemp,  
Lay Activities secretary,  
Euroa church, Victoria.

#### Another Look at Education

Dear Editor,

Like the "old man" who took a look at education in the February 19 issue of the RECORD, I am disturbed—disturbed, concerned and aroused to expound on what is wrong with education today—or rather, what I think is wrong with education today. Now, of course, what I think will not carry as much weight as what the editor said, because, unlike his, my direct contact with formal education ended with three years of high school over thirty-two years ago. So you might be right in thinking, "What would you know?" as my seventeen-year-old daughter thought. Nevertheless, like the editor (and Margaret Whitlam), I have an opinion, and a right to express it.

All the disturbance and concern was aroused last year when the aforesaid seventeen-year-old daughter (then sixteen) was preparing for the Higher School Certificate. Tension ran high right from the beginning of the year—study, study, study—homework, homework, homework.

Heard repeatedly was, "Don't you think you ought to go to bed a bit earlier?" from us; "And how do you think I'm going to get my work done?" from her.

As the "trials" approached, our trials increased. She complained loudly, long and continuously about the restrictions of the educational curriculum ("You can't do what you want to do. You have to do what will get you through the Higher School Certificate"), and the unfairness of the examination system ("Everything is based on that one examination").

She wrote to radio stations, newspapers and the Minister for Education to voice her

complaints. We thought it would ease her tension. It didn't. We tried to calm her down and help her accept the situation. We couldn't. No wonder when the "trials" came she "fopped"—not drastically, but enough to cause a panic.

"Look," we said, "it doesn't matter. You've worked hard and you've done your best."

"What if I don't get a scholarship?" she wailed.

"Well, then, we'll pay for you to go to university."

"What if I can't get into Uni?" her voice filled with distress at the thought of the possibility.

"Well, that won't be the end of the world." My unmotherly impatience showed.

Perhaps, too, that was when my lack of understanding was most evident, for a few days later, when I recounted the incident to one of her high-school teachers, he said: "It is, you know—to them." Not getting into the Uni being the "end of the world," he meant. And I may be wrong, but his attitude seemed to convey that the ultimate in high-school education, and the chief concern of some teachers, even in a Christian school, is to get the kids into university.

Now, before this ignorant old lady brings down the wrath of all the young upon her greying head and gets bombarded with angry shouts of "What's wrong with going to Uni?" let me say that I think university education is good (how I would have liked to have had the opportunity myself!). I think God wants us to develop our mental faculties and increase our possibilities for service to the fullest extent. I think the encounter with the "world" can strengthen Christian character, widen fields of witnessing and broaden insular outlooks—but I don't think university education should take first place in the minds of students, teachers or parents—Christian ones, anyway!

And that is what I think is wrong with education today. Maybe what I mean is, not what I think is wrong with education, but what I think is wrong with our attitude to it.

Are we becoming obsessed with education—university education? Are we, like the Greeks in Paul's day, beginning to regard the "study of philosophy and science as the only means of attaining true elevation"?—"Acts of the Apostles," page 244.

I have friends who say, "No, I can't send my kids to church school. The academic standard isn't high enough and I want my kids to get into university."

I've heard kids say, "Sixth Form—this is the most important year in your life. If you don't do well you won't get into Uni." And so everything, Bible study included, is neglected to "get into Uni."

I've heard of other kids who would like to go to Avondale for a year but decide not to, because "next year I mightn't get into Uni."

Now I know that you can't be a doctor, or a dentist, or a social worker or engage in a hundred other useful occupations unless you attend the university, and I know

that "getting into Uni" is getting harder every year, but am I being entirely impractical in believing that if you put God first and He wants you in Uni, that He'll get you there, and without all that tension, distress and concern?

And if you don't "get into Uni," it isn't the end of the world. Maybe God needs you in some other field; and isn't the ultimate of education to fit you for what God wants you to be, and the ultimate of life and happiness to serve where He needs you most?

"Anne Oldwoman,"  
Greater Sydney.

P.S.—My seventeen-year-old daughter was accepted into Uni but decided to go to Avondale for a year as she (and we) had always planned. I thank God for her decision, because I know that there she can receive an appreciation of fellowship with Him—a strength that a university education can never give. There dedicated teachers will emphasize "that faith in the power" of Christ will "uplift and ennoble every power of the being." ("Acts of the Apostles," page 244.) There the fact that the "fear of the Lord is the beginning of wisdom" will be upheld, and all this will help her to have the right perspective when she goes to Uni.

A.O.

#### Where the Editorial Went Wrong

Dear Editor,

Your look at the modern educational system has much merit. Your shooting on the first part of the course is well up to par. However, in making generalizations of the effects of strikes, etc., it needs to be noted that environmental stimuli are never absolute in their effects. A better example of teacher strikes could be used. After all, is striking against the inspectorial system really a strike against authority? Who inspects AUSTRALASIAN RECORD editors? Who inspects doctors? Who inspects . . . ad infinitum?

However, I reiterate, your first set of shooting is up to par; but your shooting is not so accurate as you near the end of the course. You seem to confuse educational method with what are really causative factors of the breakdown of authority and high principles.

Essay assignment work, rather than breaking down discipline, enhances it. Its method of research is far superior to the old "talk and chalk" method so long associated with authoritarian teachers. Learning is a process of understanding rather than one of drill and rote. Educational method is only conducive to learning in so far as it produces opportunities to add more and refined insights.

Now it can readily be seen that authoritarian teaching that is non-reliant on library resources is outmoded. What man can remember all there is to know on any one subject? What man can readily reproduce all that one individual needs, let alone all that his pupils will need to know in life? So it follows that the modern teacher's role needs to be cognizant of methods beyond but one. Teacher-centred learning so often (and of a necessity) is



disjointed. Many areas of knowledge need to be treated as a whole for insight and understanding of true value. Research essay assignments emphasize understanding and the perception of forms and subjects as a whole. Essay research encourages self-sufficiency. The Scriptures encourage this also. Each individual's salvation is related to his search of the Scripture, independently of sermons and thoughts of others. Each must come to a knowledge for himself.

Essay work fosters this self-sufficiency. The quiet of a library environment fosters good behaviour, and nullifies the effects of boredom. Hours spent in research for an essay are not wasted, but are necessary to the discipline of application.

"Monkey see; monkey do" is monkey behaviour. Psychologists, you know, endeavour to relate it to human behaviour. Herein would have been a better topic to show what has gone wrong in education. Psychology is more related to disciplinary problems than all else.

Active Modern Educationalist,  
Victoria.

\*About 35,000 readers inspect the work of the editor of this paper each week, and some of them are not slow to point out his errors, his short-comings and/or his inadequacies. In addition, the officers of the Australasian Division inspect his work fifty-one times in a year, and if they are not satisfied, they quite properly (though always graciously) bring it to his attention.—Ed.

**HITCHINS.** Kenneth Hamilton Hitchins, aged sixty-nine years, passed away on February 26, 1973, at Warburton, Victoria, where he had spent most of his life. Our late brother was, until his retirement in December, 1969, an employee of the Sanitarium Health Food Company. After nine years at the Cooranbong factory, he was transferred to the Warburton factory, where he worked from 1924 until his retirement. Ken was a lover of flowers and gardens, and it was his delight to work among the beauties of nature. An even greater love was his family, and his wife Mava (nee Tolhurst) and son Rodney and daughter Lorelle (Mrs. G. Bateman) mourn the loss of a good husband and loving father. We laid him tenderly in the Lilydale Lawn Cemetery, to await the first resurrection. Pastor H. W. Kingston was associated with the writer in the ministry of comfort and hope both at the Warburton church and the graveside.

R. H. Parr.

**MAXWELL.** Mrs. Winifred May Maxwell was born at Cardiff, Wales, in February, 1898. On February 17, 1973, her earthly sojourn ended at St. George Hospital, Kogarah, New South Wales, after a protracted illness, patiently borne. With her husband Edgar (who predeceased her in 1970), she accepted the message from Pastor H. C. Harker in 1930 and they became members of Hurstville church, where they worshipped together for forty years. In the presence of relatives and friends at Woronora Crematorium we committed her to the Saviour's care, trusting His promise of a glad and grand reunion when the place of many mansions is complete. Many neighbours of bygone years made long journeys to attend the service, testifying of their lasting esteem for a saintly life. Daughter Ivy (Phillips) and her husband, David, await her resurrection with hope and assurance as they see the signs of approaching day. We share with them their hope.

W. D. Lauder.

**MILNE.** We were saddened to learn that the active life of Frances Ruth Milne was suddenly terminated at the age of sixty-eight, when hit by a car near the G.P.O. in Adelaide, South Australia. The love and esteem in which our late sister was held was evidenced by the many relatives and friends gathered in the Tooragarang church, South Australia, on the morning of February 23, 1973. The presence of three nuns testified to the faithful witness of her exemplary Christian life. A special tribute to this fragrant life was paid when her music pupils from a city convent gathered at the graveside in the Currency Creek Cemetery to offer their anguished farewell. As our much-loved sister was laid to rest in the certain hope of the joyful resurrection day, Pastor Butler joined the writer in speaking words of comfort to the sorrowing husband, daughter, son, sister and brother.

H. G. Josephs.

**McMURTRY.** Patricia McMurry (nee Millar) was called to her rest on the Lord's day, February 17, 1973, aged thirty-one years. Her unwavering faith, patience and courage during six months of suffering and surgery was an inspiration to all. She was a dedicated minister's wife, a loving mother and a radiant Christian witness. A full Wellington church (New Zealand) paid tribute to one who was loved in life and mourned in death, and we are sure Heaven's watchers noted the last resting place at the Lawn Cemetery. She will be missed and mourned by many to whom she endeared herself, particularly her husband Laurence and four children, Jean aged six, Lyndel aged three, James twenty-one months, and little Pamela six and a half weeks; her parents Mr. and Mrs. James Millar of Blenheim, and her sister Jennifer. Pastors C. A. L. McPhee and D. S. Lewis were associated with the writer at the services, when the blessed hope of resurrection and reunion brought comfort to sorrowing hearts on Thursday, February 22. V. Wood-Stotesbury.

**NEWLAND.** Walter Henry Ernest Newland, aged seventy-nine years, passed to his rest on March 4, 1973, being a much respected resident of the Freeman Nursing Home in Western Australia. First introduced to Christ's message for these stirring times by the reading of the *Signs of the Times*, he with his late wife joined the Queen's Park church, where they won the esteem of the entire membership. Six sons and their companions, as well as many church members, gathered at the farewell service, where the writer told of the day soon to come when Jesus will reunite the families and end death and sorrow. During his sojourn at the church home in the West, our brother was admired for his devotion and love for God and the Master.

G. I. Wilson.

**NOBBS.** In the late afternoon of Sunday, February 4, 1973, Brother H. C. H. (Dick) Nobbs, aged seventy-one years, passed quickly and quietly to his rest. He breathed his last among his beloved family and amid the tall pines which surround the family lawn tennis

court near his Norfolk island home. His loss was deeply felt by all, and the love and respect in which this Christian gentleman was held was evidenced by what was possibly the largest funeral the island had witnessed. The service was conducted at the home of Sylvia (Girle) Nobbs (wife of the deceased) and then proceeded to the seaside cemetery at Kingston. As the "Pitcairn Anthem" was sung, our thoughts were turned from the present night of sorrow to the glorious day of resurrection and reunion. To Sister Nobbs, her children, Ruby, Steve, Leslie, Alex, Roy, Ken and Joe, grandchildren and relatives we extend our heartfelt sympathy, and wish them God's sustaining and restoring grace. The following tribute, composed by the family and read at the funeral shows a family's view of a loved member.

"Dad—born September 11, 1901. No one enjoyed life more than Dick, and he lived every moment of his life for and with his family. He died suddenly with his family around him. Dick was a Christian man and tried to live a Christian's life. He had a heart of pure gold."

R. H. Sills.

**PANTON.** The sudden death on February 25, 1973, of Sister Donella Panton, beloved member of the Mandurah church in Western Australia, cast a shadow of gloom not only on the church members, but also on the many friends who admired this sister for her loyalty to God and to the cause she loved so dearly. Sister Panton was a gracious lady, whose dignity and witness won the admiration of many. Her husband, William Panton, bore witness that it was his wife's consistent living that won him for Christ and the message. Highly esteemed for her devotion to God and the welfare ministry, Sister Panton's influence will continue to bear fruitage in lives that will carry on the work so ably performed in the little seaside town of Mandurah. Left to mourn this sad parting are the beloved husband and two sons, as well as the grandchildren, who adored the one recently taken from them.

G. I. Wilson.

**SPARKS.** Alice Sparks passed to her rest in Auckland, New Zealand, on March 19, 1973, at the age of eighty-four years. Sister Sparks received the message under the ministry of Pastor A. G. Daniels, and was a foundation member of the Ponsonby church. Her quiet Christian life was a testimony to her love for her Lord and Saviour. To her two sons, Ray and Allen, and their families, together with her relatives and friends, words of comfort and assurance were given, and we laid her to rest to await the call on the resurrection morning in the Waikaraka Cemetery. Pastor R. P. Brown assisted the writer in the services.

F. E. Baker.

**VICKERY.** On March 17, 1973, Lorraine May Vickery, nee Wilson, passed to her rest at the age of twenty-three years. Lorraine grew up in the WallSEND church, New South Wales, and was much loved by her fellow young people and the members of the church generally. She trained as a nurse, and gained high distinction in the WallSEND District Hospital. Later she did further studies in Intensive Care—this time gaining top honours in the state of New South Wales. A little over two years ago she was united in marriage with Brother Graham Vickery, who completes his medical studies in Sydney shortly. Funeral services were conducted at the Beresfield Crematorium on March 21, when the sorrowing relatives and friends were once again reminded that death's sting has been drawn and tears will soon be eternally wiped away.

V. J. Heise.

**WELLINGTON.** On February 15, 1973, Louisa Rose Wellington quietly passed to her rest in her eighty-seventh year at the Whangarei Hospital. She was the proud mother of ten children—forty-five grandchildren and fifty-five great-grandchildren. In the latter years of her life and widowhood the Advent message brought her hope and courage to meet the vicissitudes of old age. To the very large gathering of relatives and friends, the great and precious promises of Scripture were as a balm in Gilead as they laid their dear one to rest in anticipation of the resurrection morning when sadness shall turn to everlasting joy.

P. J. Colquhoun.

**WHITEHEAD.** On Sabbath, February 17, 1973, Pastor Edgar Reynold Whitehead closed his eyes in the final sleep to which the Lord had called him after approximately half a century as a minister in God's service. Pastor Whitehead had served in Tasmania, Victoria and New South Wales. Entering first into the literature ministry, then evangelism, followed by youth leadership, then leadership in Sabbath School and Lay Activities with its many branches of duties, he finally served as a church pastor. He became very well known and loved, especially in the original South New South Wales Conference and later Greater Sydney Conference, where the greater part of his service was given. A tired and physically worn-out child of God, he

## TILL HE COMES

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.

**CROWTHER.** Tragedy struck the home of Brother and Sister Crowther of "Bundewah," Cowra, New South Wales, on Monday, March 12, 1973. Belinda Joy, six years of age, was fatally injured when struck by a passing car. However, Brother and Sister Crowther and Belinda's brother, Rodney, do not grieve "as they which have no hope." They are confident that Jesus will restore Belinda to them when He calls forth those who sleep in death. God has marked Belinda's last resting place in the Seventh-day Adventist portion of the Cowra Cemetery.

Ron Lewis.

**GILLET.** Matilda Augusta Gillett was laid to rest in the Mount Gravatt Lawn Cemetery, Queensland, on March 7, 1973. She was seventy years of age. Most of her life was spent on dairy farms in the Boonah district. Our sister was a widow for thirty-two years. She began keeping the Sabbath about 1930 through the influence of her colporteur nephew, Milton Hughes. Her six children loved and honoured their mother for her gentle spirit and capacity as a tireless worker. John, Arthur, Eileen (Mrs. Thompson), Moray, Norman, and Yvonne (Mrs. Hudson), came with relatives and friends from near and far to commit their dear one to Him who is the resurrection and the life.

D. A. Brennan.



was ready for the call to rest in his eighty-second year. On Wednesday afternoon, February 21, at Rockdale, Sydney, the writer stood at the desk in the funeral home where Pastor Whitehead himself so often stood to bring comfort to the bereaved, and from association over a long period of years, was able to bring to this bereaved family, and a full chapel of mourners, the assurances of the Word of God in which their departed loved one had shown the utmost faith. Pastor W. Simmonds was associated in the service. At the Northern Suburbs Lawn Cemetery, Sydney, Pastor A. E. Watts assisted. We left there this sleeping saint of God to await the call of the Life-giver. While conscious of the severe loss sustained, his wife, son Irwin and two daughters, Esme (Mrs. J. Whitworth) and Gwen (Mrs. A. Race) found comfort in the promise of the sure and certain resurrection and the personal knowledge of the Christian life their departed one had lived. P. A. Donaldson.

**YOUNG-KSIAZKO.** Dale Andrew Young-Ksiazko, at the early age of eight years, died at Geelong, Victoria, on February 20, 1973. The Lord saw reasons for Dale to close his eyes in sleep and be absent during the troublesome days ahead. His very active body was suddenly stricken, and the doctors strove for several months, but confessed they could do little for him. Loved ones and friends, including Sabbath school leaders and teachers, gathered at the Adventist church to say farewell until Jesus comes. Words of comfort and encouragement to trust all to our loving Saviour were spoken by the writer both at the church and the Geelong West Lawn Cemetery, where he sleeps for a short time. A. F. Parker.

**CARAVAN FOR HIRE.** 15-ft. x 7-ft. Six-berth, aluminium. Country and interstate visitors catered for. Have a holiday in a well-appointed van at lower-than-average rates and help a church building fund. For details and a photograph write "Caravan," P.O. Box 26, Castle Hill, N.S.W. 2154, or phone Sydney 639 5293.

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## COME WHERE THE ACTION IS —THE SYDNEY ADVENTIST HOSPITAL

The Sydney Adventist Hospital will open a new modern six-theatre suite in April, 1973.

Because of this expansion, additional female staff are required for the following positions:

**Assistant Theatre Supervisor** who should hold the Diploma of Theatre Administration, College of Nursing (or equivalent) and have had experience in Theatre Administration.

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## URGENT

Young S.D.A. married man of twenty-seven with abundant farm experience seeks working managerial or overseer's position within easy distance church community. Contact A. Phillips, Roadside Mail, Penola, South Australia. 5277

## RETURN THANKS

Mrs. Ashmore and family wish to sincerely thank all friends for flowers, cards, letters, personal expressions of sympathy and attendance at the funeral of their loved husband and father. Special thanks to Pastors Tolhurst and Goldstone, and all kind friends at the Youth Camp, who so kindly assisted at the time of the bereavement.

Would all please accept this as a personal expression of gratitude.

G. Ashmore.

## AUSTRALASIAN RECORD and Advent World Survey

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

Editor - - - - - R. H. PARR  
Associate Editor - K. S. PARMENTER  
Office Secretary - - - LYN EDDY  
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WENDY BLANK

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## FLASH POINT...

- ✧ There is the sound of music in Pastor E. F. Giblett's brief Appeal Bulletin No. 8. The headline screams: **\$1 MILLION PLUS!** The actual figure is \$250,237, which is \$11,205 better than last year's total figure. South Australia still leads the T.C.U.C. with a happy 11 per cent over and above last year's total. Only two Conferences in this latest bulletin have not hit the 100 per cent yet, but they are within a cat's whisker of the target. They'll make it.
- ✧ Victoria (the bulletin tells us) has sixty churches, forty-five of which have exceeded last year's totals, and twenty-four of these have added the extra 10 per cent "anti-inflation" capstone. South Australia is really something. Of its thirty-three churches, twenty-nine have exceeded last year's totals!
- ✧ The Focus on Living programme, which went to air in Launceston recently, reports that, for starters, they have over 100 responses from the first two screenings. Keep us posted, Tasmania, and we'll pass on the glad tidings.
- ✧ Chances are that you didn't know there was such a thing as a Migrant Committee appointed by the Australasian Division. Well, now you know. That's why you read this page. On March 13 the Migrant Committee met with migrant ministers from Greater Sydney, South Australia, Victoria, Western Australia, North New South Wales and South Queensland. You know something? We have 1,713 baptized migrant members in Australia, comprised of sixteen nationalities. The largest is the Yugoslav group with 650 members, closely followed by the Polish believers who number 603. Victoria has the largest migrant membership—784. It must be the balmy climate that attracts them. Very bracing. There are ten full-time migrant ministers employed by the Conferences represented.
- ✧ Spare a thought for the poor evangelists in Finland. As of January 1 this year, Monday will be the first day of the week according to the official calendars in that country. The decision was made by the University of Helsinki, which has the sole legal right to publish calendars in that land of ten thousand lakes. Although the weekly cycle will not be altered, and Sabbath will still fall on Saturday, it will be immediately clear that the evangelist will no longer be able to refer people to the calendar to remind them of which day is the seventh day of the week. The decision of the University was based on the proposal of the International Organization for Standardization.
- ✧ On the other hand, consider Nepal, that pocket-handkerchief kingdom high up in the Himalayas. The vast majority of people in this mini-kingdom have never heard of Jesus Christ, or even the Bible, but they keep the seventh day as a kind of rest day. Schools, government offices and the majority of businesses close on this day, and Saturday is declared an official holiday or holyday. Their calendars even show Saturday as a day of rest. Easier for evangelists in Nepal than in Finland in one aspect at least, we would think.
- ✧ One of our newest schools, Bowen, has what is most probably unique among our schools—a professional swimming coach. When the children go swimming (probably all the year round in that salubrious climate) the coach takes over. After three lessons, scared-of-the water children are confidently adding another dimension to their lives.
- ✧ Breaking the 100 barrier. Only once in twenty-four years has Tasmania baptized more than 100 people in a year. Last year wasn't the year; in 1972 eighty-nine people were baptized, which was a better-than-average performance for that small Conference. But 1973, ah, that will be a different story!
- ✧ Plans are in hand to re-locate the school at Launceston. Land has been purchased at Pascoe Vale and it is hoped that the project will commence soon.
- ✧ Most Conferences have complexes which house their senior citizens who wish to live in the security of such a village. Tasmania is one of the few Conferences which does not have such a scheme. The committee there has considered this lack, and so, on the second Sabbath of the camp meeting, the president put the matter squarely to the people. Marvellous givers, the Tasmanians! In next-to-no time they had given or pledged \$3,200 for this worthy purpose. So if you are going down the western slopes (or will be soon), Tasmanians, be of good cheer. Perhaps they will put your name down for a unit. (But don't let anyone call this complex "Homes for the Aged," will you?)
- ✧ Back to the Appeal for Missions (because there hasn't been much said thus far this week). The Ararat church has six members. (Come early to be sure of a seat!) But their Appeal figure was \$364, which works out at \$60.66 per member. Beat THAT!
- ✧ Had a letter from Pastor L. J. (Jim) Cherry last week. All is well with the Cherrys in South Africa. With the letter was a newspaper clipping, and there was Pastor Jim beaming out at the readers of the Cape-town "Argus." He is holding a Tibetan prayer wheel, a human thigh bone made into a trumpet, and a human skull made into a begging bowl and used by the "Black Priests" of Tibet.
- ✧ In Bloemfontein, in the Orange Free State, the Cherry Mission baptized forty, with many more still in baptismal classes. Now in Capetown, Pastor Cherry and his team are running a suburban effort, which would turn out a crowd, it was hoped, of 700. But with what Pastor C. describes as "Aussie-style advertising" they had to hold four sessions on the Sunday—2 p.m., 4 p.m., 6 p.m. and 8 p.m. with additional sessions on Tuesday (6 p.m. and 8 p.m.). But even that wasn't enough to hold all the people who rang for seats, so they had to have further meetings on the Thursday. All told, they had NINE sessions (by the last one the preacher didn't need to refer to his notes). Total attendance: 7,000. For a suburban effort! Whew!
- ✧ More about the Cherry Mission. For the second Sunday they had to have four sessions again, two on Monday and two on Tuesday. For "next Sunday" (their fourth week) they had 4,200 bookings. More details of the progress as they come to hand.
- ✧ "Finally, brethren . . .": Some people give according to their means, others according to their meanness.