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EDITOR: R. H. PARR

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SOUTH AUSTRALIANS ARE P.R. CONSCIOUS

M. M. STEWART, Communication Secretary, South Australian Conference



TAKE TWO BROTHERS to whom a public relations seminar is like the smoke of battle to a war-horse; take a cosy air-conditioned, well-equipped lecture theatre on a rainy Sabbath afternoon in June; fill that theatre with church leaders and church press secretaries who are keen-eyed and quick-brained, and you have the perfect setting for a very profitable communication council.

Such was our happy situation on Sabbath, June 2, when South Australians packed the Graham Rees Theatre for a very successful Public Relations Seminar with our Conference president, Pastor W. A. Townend, and his brother Pastor M. G. Townend, the Communication secretary of the Australasian Division. Present also was our Trans-Commonwealth Union Conference Communication secretary, Pastor R. K. Brown.

Lectures, discussions and films centred on topics such as: "Communication," "A Public Relations Check-list for Your Church," "The Religious News Story," "The Role of the Church Press Secretary," and "A Church Is for People."

Pastor M. G. Townend pointed out the importance of thorough self-examination in order that we may see ourselves as others see us. This lecture could well be summarized under three headings:

1. Research—What's Wrong?
2. Action—Put It Right!
3. Communication—Tell About It.

Pastors and officers have returned to their churches throughout the Conference better equipped to create a favourable image for their church and this will be done, for the promise is: "The Lord will give us favour before the world until our work is done."—"Evangelism," page 65.

Top: Experts in Public Relations, Pastor W. A. Townend (left), president of the South Australian Conference, and Pastor M. G. Townend, Division Communication secretary, lecture to a packed theatre at a recent seminar on Communications in Adelaide.

Rapt attention was evident on the faces of both pastors and laymen at a recent seminar on Communications in Adelaide.

Photos: M. M. Stewart.

HOW THE A.A.A. WAS FORMED

ORMOND K. ANDERSON, Public Relations Officer, Adventist Aviation Association

OUR DIVISION pioneer aeroplane, the VH-S.D.A. "Andrew Stewart" opened new frontiers in the land of Papua New Guinea, greatly spreading and speeding the three angels' messages in that country for eight-and-a-half years. During that time it logged almost three-quarters of a million miles. It was then "traded in" for a Cessna 185, a more powerful and more suitable plane for the expanding needs of the work there. (See RECORD, 9/4/73, article, "A Returned Missionary Revisits His Field.")

Now this smart little aircraft has been purchased back from the Rex Aviation Company by the North New South Wales Conference at a cost of \$10,990. Part of the finance necessary for this negotiation came from the Conference when an appropriation of \$3,500 was made, and a further \$2,000 was received as a gift from Brother L. Cram. A bridging loan to cover the remainder of the cost of the aircraft was also made available by the North New South Wales Conference. (See RECORD, 11/6/73, article "The 'Andrew Stewart' Pioneers Again.")

Pastor L. H. Barnard, in company with Pastor S. A. Stocken and the writer, flew the "Andrew Stewart" from Rex Aviation at Bankstown, Sydney, to Avondale College airstrip on March 30, 1973. A reporter and a photographer from the "Newcastle Herald" were waiting on the airstrip and took the accompanying picture. The Conference president, Pastor Rex Moe, the secretary-treasurer, Pastor Oliver Twist, a number of other ministers and lay members were also present to greet us.

On the evening of April 1, 1973, the Adventist Aviation Association was

formed, and at what better place than Avondale? Fifty enthusiastic church members adopted the initial working Constitution for the A.A.A. (as it became known), which was checked and ratified by the North New South Wales Conference Executive Committee.

The inspired messenger of God says, "The inventions of human minds are supposed to spring from humanity, but God is behind all. He has caused that the means of rapid travelling shall have been invented, for the great day of His preparation."—"Fundamentals of Christian Education," page 409.

Sowing the Seed

During the past few years in Australia some of our young people, skilled as air pilots, have, with other enthusiastic and dedicated youth, ventured out to sow the seed of truth in the minds of men living in remote areas of New South Wales and Queensland. Good results have thus far accrued from their efforts. Now, with our own plane, even greater achievements are possible.

At present youth are sowing the seed of truth in Roma, South Queensland, in preparation for a mission planned for

1974. During the past month the remote New South Wales towns of Walgett, Lightning Ridge, Collarenebri, and Narrabri have been visited. In one town more than fifty folk accepted the Gift Bible Plan and are showing interest in Bible study. A Vacation Bible School was conducted in Coonabarabran after visits by youth from Sydney had sown the seed there. This effort was greatly appreciated by the parents of the children who attended. (For another A.A.A. success story see RECORD, 27/8/73, article "North-West at 4,000 Feet.")

With an army of willing youth, rightly trained, how soon could the good news of a crucified, risen and soon-coming Saviour be heralded to this great wide continent! And in what better way than through regular contacts in aerial evangelism?

It is interesting to note that in an emergency, or by planned appointment, our Conference president and secretary are not more than two-and-one-half hours by plane away from the most remote member in the Conference. From now on they will be able to visit distant churches at more frequent intervals. What a blessing to those in isolated areas!

Our youth are not only giving their energies in this service but are also giving of their means to aid the Adventist Aviation Association and help spread the message to the ends of the earth. We believe the Spirit of God has impressed our young people to promote this enterprise and enlist others in this splendid project.

Our readers, too, may like to have the opportunity of becoming members of A.A.A. now. You may forward your membership fee or share donation to: The Treasurer, A.A.A., P.O. Box 7, Cooranbong, New South Wales. 2265

We quote here from the A.A.A. Constitution, Article 3, Section 1:

"Upon payment of initial membership fee of \$5 (or \$2 for a pensioner, student, or youth below eighteen years); a person may become a member of the Association. Subsequent fees will be \$3 and \$1 respectively per year. Life membership: \$100."

TO THE FRONT LINE

March

Miss Jennifer Gosling left by air for Blantyre, Malawi, Africa, for a new appointment; departure date: March 14.

Mr. and Mrs. M. P. F. McFarlane returned to Port Moresby, Papua New Guinea after furlough; by air, March 18.

Mr. Brian Robinson left on March 27 for Tonga by air; this was a first-time appointment.

Mr. and Mrs. R. J. Elliott and two children left late in March for Rabaul, Papua New Guinea; by air, after furlough.

April

Pastor and Mrs. J. R. Richardson and two children left for Goroka, P.N.G., on April 4.



The "Andrew Stewart" at Cooranbong airstrip with (left to right): Pastor S. A. Stocken, Aerial Evangelism co-ordinator; Pastor J. R. Lee, secretary of A.A.A. and Pastor L. H. Barnard, pilot and A.A.A. president. Photo: Courtesy "Newcastle Herald."

The Angels are Flying

MARGARETHA EALES, Secretary, Melbourne Youth Outreach

"AND I SAW another angel fly in the midst of heaven. . . . And there followed another angel. . . . And the third angel followed them, saying with a loud voice. . . ." Rev. 14:6-12. Melbourne is being invaded by angels—the three angels, and indeed some have flown interstate and even overseas. The loud voice of the third angel will soon swell into a loud cry—and youth are in the front line.

Recently, the Melbourne Youth Outreach Committee put into operation a plan to set before the eyes of the public a symbol that would bring to the forefront the last message to a dying world. The symbol is not new, but the means is different. It is their hope that it will arouse curiosity and create an opening for discussion on the everlasting gospel.

First they had a rubber stamp made of the symbol of the three angels flying across the world. Over fifty are now in operation, and are being stamped on all envelopes that leave the owners' hands. The three angels are flying through many post offices in the land, visiting many homes where religion has not been mentioned; they are heading many a letter-head as a silent witness that will one day warrant an explanation.

Then the three angels found their way on to car stickers, together with a message of salvation. "Christ died for You," "My God is Alive" and "Jesus Is Coming." These are in luminous green or red, and it is the second stage in bringing the symbol before a lost world. . . .

Car-Sticker

The owner of the service station was always very pleasant and friendly, but we had never spoken about religion. But I must speak, for next week I would be leaving the area and might never see him again.

A voice whispered, "The car-sticker."

"Oh, yes, Lord, I'll ask him."

Placing myself conveniently at the rear of the car I handed over the money and then popped the question.

"Do you like my car sticker?"

He looked at it and read "'Jesus is Coming.' Yes, it is nice."

Looking straight at him I asked, "Do you believe it?"

"Yes," he said very sincerely, "Yes, I do believe it."

"Oh, that's great."

"Yes, I do believe Jesus is coming again," he repeated.

"I'm glad," I said, and there the conversation ended, but not the contact. The following week, on my last day in the area, I gave him two books—a gift for the good

service to me—"Our Lord's Return" and "This Is the End."

Then came the third witnessing aid produced by the Melbourne Youth Outreach young people. I gave my service station attendant a small card headed "Seventh-day Adventist Church" with that silent symbol of the three angels and my name and phone number. "Phone me one day and let me know what you think of the books."

Have you ever wished you had a card or a small something to give a contact, and all you can find in your pocket or purse is sweet nothing? Those days are gone for ever, for Melbourne Youth Outreach's "representative card" is the answer. Only 3 inches by 1½ inches, these small identification cards can be kept with you day and night.

Silent Symbol

The Melbourne Youth Outreach Committee, together with their chairman, Pastor Croft, want you to join in the campaign of bringing the silent symbol of the three angels' messages to the public eye.

These symbols may be few and silent now, but if we all stamp our mail, label our cars and carry cards as representatives of the Seventh-day Adventist Church, soon those angels' voices will be sounding the final message of salvation throughout the entire world and Jesus will come.

These witnessing aids are available at the Victorian Conference office, MV Department, P.O. Box 44, Hawthorn, 3122. Three-angel rubber stamps: \$1.50, plus 10 cents postage; car stickers: 20 cents each; 100 rep. cards: 50 cents, plus 10 cents postage. Complete Kit, including 3 car stickers: \$3.00.



MIRRIWINNI ABORIGINAL YOUTH CAMP

ALEC C. THOMPSON

Minister, North New South Wales Conference

FIFTY-EIGHT Aboriginal young people from Kempsey, South West Rocks and Armidale had a happy time over the long week-end in June. They travelled sixty miles up the Macleay and Five Day Creek valleys to begin camp on Friday evening.

We had a profitable and interesting time on Sabbath. There were about twenty Anglicans and Catholics in attendance and all seemed to enjoy themselves as much as our own young people. A couple of young Catholics remarked: "You have a lot more meetings on your Sabbath than we have on ours."

About ninety-five per cent voted in favour of another camp in the August holidays. They had lots of fun as they engaged in canoeing, hiking and games. There were also arts and crafts for those who were interested.

Our camp leader was Brother Valentine, assistant Youth director for the North New South Wales Conference. We also had the help of Pastor Len Barnard, the flying missionary. Yes, he had his plane there, too. He arrived at Kempsey on Friday with a full plane-load of visitors, including Mr. Dennis Bobongie from Avondale. On Sunday morning, after inspecting the airstrip at Mirriwinni, Pastor Barnard flew VH-SDA into the camp and a number of the young folk enjoyed an air-ride as the pilot became familiar with the strip.

Since the camp, there has been a wonderful response on the part of the parents and I am busy visiting the homes of those not of our faith. Please pray that our work for the Aborigines in this area will be blessed and many new folk will accept God's last message of salvation.

TO THE FRONT LINE

Pastor and Mrs. R. W. Richter left for Lae, P.N.G., on April 5.

Pastor and Mrs. R. D. Donaldson and two children flew out on April 11; destination Maprik, P.N.G.

Pastor and Mrs. R. E. Way and two children returned to Kikori, P.N.G., on April 15.

Pastor and Mrs. R. A. Millsom flew out on April 17, returning to Tonga.

Pastor O. D. F. McCutcheon left for Lae, P.N.G., on April 22.

Mr. and Mrs. David Lundstrom and daughter returned to Papua New Guinea on April 23; destination Kav'eng.

Pastor R. B. Roberts took up a new appointment and flew to Mount Hagen, P.N.G., on April 26.

All of the above were missionaries returning from furlough and all travelled by air.

EDITORIAL



WHEN A BROTHER OFFENDS-1

WHILE EVER we are human and mortal, there will be differences between brethren. Ideally, this should not be, but we all know that they occur. Jesus also knew this; that is why He laid down certain clearly defined rules for remedying the situation. Matthew 18:15-18 is a clear exposition of the whole matter. Indeed, it is so clear that we have always felt that there could be no difficulty in interpreting the simple statement.

This text gives a step-by-step arrangement of what we all must do when a brother offends us. They are:

1. Go and speak to him privately, on a man-to-man basis, with just you and him present.
2. If he fails to respond to this, go along again, but this time take with you one or two others (ostensibly to help straighten the matter out, but specifically, as Jesus states, so that you will have witnesses).
3. If he still fails to respond, take the matter to the church (and presumably they, in their wisdom, will mediate to suggest some compromise satisfactory to you both).
4. If he still remains adamant that he is right and the rest of his brethren are wrong, let him go; he shall be "unto thee as an heathen man and a publican."

Now, as we say, this always seemed clear-cut and straightforward. But recently a book* came to our desk which carried a strangely different thought. The book itself was really an exposition (as it announces) of the text we have mentioned, and is quite four-square on the matter; but in it, it indicates that not all accept Matthew 18:15-18, and the dissenter cited was none other than that grand Scottish expositor, William Barclay, whom we all have read and appreciated. Barclay is quoted as being at variance with the text. We quote the quote:

"[Matt. 18:15-18] does not ring true; it does not sound like Jesus; it sounds much more like the regulations of an ecclesiastical committee than it does like the words of Jesus Christ.

"... We may go further. It is not possible that Jesus said it in its present form. It is far too legalistic to be a saying of Jesus; it might well be the saying of any Jewish rabbi. Jesus could not have told His disciples to take things to the Church, for the Church did not exist, and the whole tone of the passage implies a fully developed and organized Church with a system of ecclesiastical discipline. The passage speaks of tax-collectors and Gentiles as irreclaimable outsiders. Jesus was in fact accused of being the friend of tax-gatherers and sinners, and He never spoke of them as hopeless outsiders; He always spoke of them with sympathy and love, and even with praise (c.f. Matt. 9:10 ff; 11:19; Luke 18:10 ff; and especially Matt. 21:31 ff), where it is actually said that the tax-gatherers and harlots will go into the Kingdom before the orthodox religious people of the time [sic]. And, finally, the whole tone of the passage is that there is a limit to forgiveness, that there comes a time when a man may be abandoned by his fellow men as beyond hope, a piece of advice which it is impossible to think of Jesus as having given. And the last verse, which deals with binding and loosing, actually seems to give the Church the power to retain and forgive sins. There are many reasons which make us think that this, AS IT STANDS, cannot be a correct report of the words of Jesus, and that it must be an adaptation of something Jesus said, made by the Church in later days, when Church discipline was rather a thing of rules and regulations than of charity and forgiveness."

We regret that we must take issue with someone of the status of Dr. Barclay whose Biblical exegesis we profoundly respect, and whose writings have brought us so much pleasure and profit. However, we would like to examine his statements

here, for we believe that his thinking on this matter is not as clear as we have come to expect from him.

First, let us say that there must be a spirit of constructive criticism whenever we would deal with matters of faith and practice. In order to follow this principle, we hold it as fundamental that, if you are going to eliminate any one article of faith, and especially if you would substitute for any Biblical pronouncement, you must substitute a better one (and the difficulty inherent in such a course will be immediately obvious to all). Dr. Barclay does not make such a suggestion; therefore we hold that this pronouncement of the Master (for we believe it to be such) must stand without critical slight or exegetical opprobrium. As a matter of fact, Marlin Jeschke says, commenting on this very thing: "Barclay's ambivalent attitude toward Matthew 18:15-18 shows that the issue is not the wording of the passage and also not basically whether this is a 'correct report of what Jesus said,' but whether these words have been rightly understood and used in much of the history of the church. For on Barclay's own second interpretation they could with no difficulty be accepted as a 'correct report.'"

We feel that these words of Matthew 18 are the Master's own words; we also believe that this is a "correct report." There is no reason for the "ambivalent attitude" of anyone; let us accept the Scripture as it is written.

And is this legalistic? On the contrary! We sense the love of Christ in this counsel. The rabbis were expert at dispensing summary justice (so-called)—swiftly and without any beg-your-pardons. (Cf. their treatment of a certain Prisoner taken in Gethsemane on the eve of the Passover.) Here are three separate steps outlined for reclaiming a brother; and it is not suggested that only one discussion be held at each level. These are merely three steps to be taken; the length of time spent on each is not even hinted at.

And DOES the passage suggest that ALL publicans and Gentiles are "irreclaimable outsiders"? We do not think so. Indeed, there is no such thought—stated or implied. The only suggestion is that these two groups—the rascally and historically dishonest quisling tax-gatherers and the heathen who have consciously and deliberately put themselves outside of the "Commonwealth of Israel,"—have cut themselves off; but no one should take it that they are beyond the pale for ever; "whosoever will, may come" was as operative then as now.

We think, too, that Barclay does not really mean it when he says that Matt. 21:31 says that "tax-gatherers and harlots will go into the Kingdom before the orthodox religious people of the time." No wonder the author of the book inserts the word "sic" at that point; it somewhat expresses his astonishment at the assertion.

And No, Dr. Barclay, we cannot see any limit to forgiveness in this passage. Does it not go without saying that, if the man who is recalcitrant and obstinate comes to his senses, his brethren will gladly re-open the discussion? This passage merely TRANSFERS THE ONUS from the one who is offended and who wishes to patch up the quarrel to the offender who will not be moved from his pig-headed and adamant stand. This transferral of the onus is sound and sensible; it is simply what almost every parent has said to many a stubborn child: "When you get over this silly nonsense, and are ready to talk about it, you come and see me." Too much time is often wasted by busy people trying to get through to those who have built brick walls of obstinacy and whose pride will not allow wise counsels to prevail.

Robert H. Parr

*"Discipling the Brother," by Marlin Jeschke. Herald Press, Pennsylvania. (Pages 53-55.)

Report from the Warburton Sanitarium and Hospital

E. G. THRIFT, Medical Director

RECENTLY, the annual meeting of the Warburton Sanitarium and Hospital Board reviewed the year's activities—a year that has been marked by political changes, radical modification in thinking relating to health care, and the creation of many new problems in operating a medical missionary institution venture because of inflationary trends. None of these, however, prevented a successful outcome in all aspects of our work.

The evening before the Board met, the smaller Aims and Objectives Evaluation Committee met to apply the yardstick of the Spirit of Prophecy counsel to what had been attempted over the previous twelve months and to plans that were to be proposed for the year ahead.

Reports were received on the medical services provided. For the Upper Yarra district, in addition to the hospital, two separate clinics are operating. In the Melbourne city area, medical attention is provided in no fewer than five locations, and in two of these—at Toorak and recently at Ringwood—full-time physiotherapy clinics also operate. Almost 15,000 out-patients were seen by staff doctors, 13,402 treatments given by our physiotherapists in Melbourne and Warburton, as well as 12,894 other treatments given in the Ladies' and Men's Treatment Rooms. In addition, six half-day sessions per week were spent in honorary appointments in Melbourne teaching hospitals by those on the medical staff, who also spent, on the average, sixty-one hours per month in health education work—thirty-five-and-a-half hours in connection with preventive medicine programmes in the institution, seven-and-a-half hours in community services (such as first-aid classes) for the local district, and eighteen hours for local Conference work within the Trans-Commonwealth Union. Paramedical staff located in the Melbourne area also gave generously of their time assisting in field mission work.

The admissions to the hospital for the year totalled 605, and to the Sanitarium section 1,419—a total of 2,024 in-patients, all of them being attended by the employed medical staff. The total patient days reached 17,773, an increase of 244 over the previous year.

Many of our brochures and letterheads now have the title "Warburton Health-Care Centre." This conveys more accurately the purpose of the Sanitarium section, but the name Sanitarium and Hospital has been retained for the whole complex. Growing interest has been shown over the past year in three preventive-medicine programmes operated in the Health-Care Centre by our chaplain-coordinator, Pastor Ward Nolan: Coronary Prevention, Weight Control, and Live-In 5-Day Plan to Stop Smoking. Altogether

195 participants booked for these programmes and many subsequent letters of appreciation have been received. Several national and scientific organizations have expressed keen interest in the lead that is being given in motivating men and women to change living habits and minimize known coronary risk factors. A seven-minute movie film has been prepared by Advent Radio and Television Productions to make this service more widely known in Victoria and interstate.

Occupational Therapy

Rehabilitation of the disabled has become an important part of the work of the institution, and a vital aspect of this involves the visiting of patients in their homes in the city by our Occupational Therapist, Miss Jenny Nolan, before or after a period of in-patient treatment. Physical and other needs are then assessed and ways sought of supplying them. Her

well as engaging in fund raising to assist the hospital in remaining self-supporting. Over \$1,600 has been raised to date. A junior group, The Candy Stripes, has now operated for more than twelve months. As well as assisting the Lilac Ladies in certain of their activities, these high-school girls catch a vision of service to meet the many needs of humanity.

Spiritual work in our medical institutions is not left undone. Much of this is seed sowing, but each year a number of patients are baptized whose first contact with Adventists was through those who work in medical missionary lines in this institution. "Medical missionary work . . . is the gospel practised, the compassion of Christ revealed. Of this work there is great need and the world is open for it."—"Medical Ministry," page 239.

Plans are now advanced for running training courses at Warburton in health evangelism for different worker groups within the church, so that Christ's methods in understanding and meeting human needs while also touching the soul, may be more closely studied and information imparted for fruitful ministry.

The 107 Adventist workers here in this 110-bed institution join me in expressing



A view of the Sanitarium and Hospital, beautifully situated in the hills at Warburton.
Photo: G. Blankenberg.

work and that of the Sanitarium generally, is generously supported by a voluntary group of thirty members formed three years ago. Members of the Ladies' Auxiliary (or "Lilac Ladies" as they are affectionately known) visit patients, assisting them in many ways such as writing letters and reading, or giving books, as

their appreciation for those who have visited the institution, supported it in so many ways, particularly by their prayers, and who have co-operated with us in creating a homely, spiritual atmosphere that brings to troubled hearts the peace which so many are seeking in these perplexing days.

Introducing Inonda School

TANNA PATOVAKI, Headmaster, Inonda Adventist School

THE SEEDS of the three angels' messages were first sown in North East Papua by Metene from the Gulf District. It is believed that the work began in 1951. Then followed other missionaries, such as Pastor Ngava, and Pastor Songavare, both from the Solomon Islands, Pastor Ope Loma from the Gulf, plus many others whose names I cannot recall.

Like a plant, the work grew slowly and gradually until today in this mission alone we have a Sabbath school membership of 2,260. This mission, which used to be called the "North Papuan Mission," is now almost completely administered by the national brethren.

The first mission school was set up in Nembadi. It was taught by Pastor Ope Loma. A few years later other schools such as Karaisa and Sawavi were established. As these schools developed, problems were also created, the major problem being where to send the children when they finished the lower primary? The highest class they could achieve then was Standard 4. To do their Standards 5 and 6, they had to go to other places. This meant that the children had to leave their parents for a year or two. This made most of the parents unhappy because some of the children were too young to leave their parents.

The situation grew worse and worse as these schools developed. It was then that the idea of starting another school came to mind. But this again created a much bigger problem. This time it was the problem of the land. To these people land is so precious. Not only that, but the whole area in this district was already dominated by another religion and this made it hard for us to get land from the village people. So we applied for land from the Government. After long negotiations with the Government, a piece of land was given and it is on this land that the Inonda Adventist School is established. This is ten miles out from Popondetta, the main town of the Northern District.

Building Begins

The work of building this school commenced in 1967 and it was completed in 1968. Where did the money for building that school come from, some of you might wonder? It came from you. It was also from a Missions Extension Offering. How much did the money then enable us to put up? Well, with part of that money we were able to build a classroom block 70 feet by 20 feet. The building consists of

two classrooms, a library, a storeroom where we keep all our supplies, and an office.

With the other half of the money the headmaster's house was built. And that was as far as the money would stretch. So the other buildings, such as dormitories for both boys and girls, and some other staff houses, were built with native mate-

The staff of the Inonda Adventist School. Those pictured are (left to right): Tanna Patovaki (headmaster), Maroe K (medical aid-post orderly), David Yaninen (teacher), Yorio Momo (campus boss boy) and Isaiah Gauki (teacher). Photos, pages 6, 7: P. Miller.



rials. This is not as easy as you might think. Materials were taken from Karaisa which is about thirty or forty miles along the coast. This was done by boat, and then from where the boat leaves the materials we had to load them by truck and bring them to Inonda, a distance of twenty miles. You can see that in order to get the materials for building these houses a lot of expense was involved, such as for purchasing diesel for the boat and purchasing petrol for the truck. Most of those buildings that we built three years ago are all rotting away. We just can't keep up with repairing them. Most of them need rebuilding.

Some Other Needs

At present things are not good as far as accommodation is concerned. To give you an idea of this situation I would just like to mention one or two cases. First of all, our Standard 6 teacher is using the storeroom in the classroom block as his accommodation. About thirty girls are crowded

into a 14 foot by 18 foot dormitory. The other thirty girls are sharing the house with one of the staff.

We have three different classes using the classroom from 7.00 a.m. to 5.30 p.m. Because we have three classes and only two classrooms available, Standards 4 and 6 meet from 7.00 a.m. to 12.30 p.m., while Standard 3 pupils go to work. Then Standard 3 goes to class from 1.00 p.m. to 5.30 p.m. while the other classes work. English, of course, is the main language used in the classrooms.

Lights are needed so that the students will be able to do their studies at night,

especially for Standard 6 who must sit for the Government exams. At present, pressure lights are being used. But both of them have broken and we have difficulty getting the spare parts required to get them repaired.

So, fellow church members right throughout the Australasian Division, the money that you will give in this Missions Extension Offering won't be wasted at all. The need here is so great that we require your help urgently. All the proposed plans for the dormitories for both boys and girls, and the proposed extension for the classrooms, have been approved. But without your help they cannot be built at all.

It is my earnest hope and prayer that the Lord will richly bless you as you dig deep into your pockets when this Missions Extension Offering is being collected in November to help us improve our school's facilities.

MISSIONS EXTENSION OFFERING—NOVEMBER 10 —INONDA SCHOOL



The first of two houses for staff now being constructed at Inonda.

WORK COMMENCES AT INONDA

PETER A. MILLER, President, North East Papua Mission

URGENT construction work has already begun at the Inonda Adventist School near Popondetta in the North East Papua Mission. Anticipating a generous response to the Missions Ex-

The present dormitories are made from bush timber and sago leaf. They are old, leaky, vermin-ridden, and totally unsuitable and unrepresentative. Beds also need to be supplied to all students. At present there are none, so everybody sleeps on the floor.

Most of the original buildings were constructed of bush materials which have a useful life span of about four to five years.

In December, 1972, it was decided to consolidate the Milne Bay Mission and the North Papua Mission to form the North East Papua Mission. The fact that educational facilities in both former missions were overtaxed was a major factor in the decision to amalgamate the two missions. At the same time, it was decided to upgrade Inonda to a full primary school by adding Standard six to the curriculum. Upper level pupils from both former missions are now directed to Inonda, and from there many will attend the new Mount Diamond High School near Port Moresby.

These changes make it essential that Inonda School be upgraded to an upper level primary boarding school with adequate facilities to accommodate 120 boarding pupils. Tuition is to be provided for Standards 3, 4, 5 and 6. Standard 5 is not being taught in 1973 because of inadequate facilities. Consequently, Standard 5 pupils are sent to the Ramaga School in Milne Bay which is over 200 miles away by sea.

The Needs Outlined

The most urgent needs at the Inonda Adventist School at the present time may be summarized as follows:

★ Toilet and washing facilities are totally lacking. There is not a septic tank on the campus and the river serves as an ablution block.



Students make concrete blocks for the new building.

★ The present kitchen is built of bush materials. It is hopelessly inadequate and there is no dining room. Pupils eat outside or in their dormitories. The only laundry is the river.

★ Classroom space needs to be doubled immediately. At present, classes are held in morning and afternoon "shifts."

★ There is no electricity supply of any kind on the campus. This makes it hard for pupils, particularly those in the upper grades, to cope with their homework.

★ A workshop for maintenance of school plant and equipment and for the teaching of manual arts is badly needed.

All must surely agree that Adventist youth in the seventies require better than the inadequate facilities that are currently provided at Inonda. We in the mission field are confident that our fellow church members throughout the Australasian Division will gladly work and willingly give so that something better can be provided. We will be counting on you on November 10.

★ ★ ★

SOVIET RELIGIOUS POLICIES

The Soviet Union is following three clear guidelines in its policy concerning religious life in the country, said Dr. Mikko Juva, President of the Lutheran World Federation, a Finnish theologian who is also the President of the University of Helsinki, after returning from a visit to Estonia. This he learned from discussions with Pjotr Makartsev, Vice-President of the Soviet Religious Council.

Makartsev affirmed (1) that churches in the Soviet Union face problems because the State is atheistic and the educational activities of the State operate on that basis. On the other hand, (2) the State guarantees to its religious citizens the right to satisfy their religious needs. All religious activities, however, (3) must be operated by Soviet citizens, which means that all the church functions, both spiritual and economic, must be performed by Soviet Christians. No spiritual work done from outside is permissible.



Nehemiah (an appropriate name for a builder) is in charge of building operations. Here he works on a staff house.

tension Offering which will be collected in all churches throughout Australasia on November 10, the mission officers have authorized the immediate erection of two staff cottages. Currently, the school has only a headmaster's house constructed of permanent materials. The other staff members live in native-style grass huts. Following the completion of the staff cottages it is expected that work will begin on the erection of the first of three new dormitories.

Around the Conferences . . . (Number 14 of a Series)

IN GREATER SYDNEY THERE IS MORE THAN AN OPERA HOUSE AND A BRIDGE

LAURENCE GILMORE, Communication Secretary, Greater Sydney Conference

THERE WERE no Seventh-day Adventists aboard the First Fleet when it berthed at Sydney Cove, away back in those rugged and hard days of 1788 when Sydney Town began to develop. Now, nearly two hundred years later, some 5,542 members are scattered around this unusual Conference. Unusual, because it is mainly a city Conference, lacking the rural support seen elsewhere. It has about the same population as New Zealand (3,000,000), yet its border extends beyond the giant metropolis only to the Hawkesbury River in the north, Wollongong in the south, Katoomba in the mountains to the west, and eastwards to the islands of Lord Howe and Norfolk in the Pacific.

Within its territory there are the Division and Trans-Tasman Union offices, the largest private hospital in Australia (the Sydney Adventist Hospital), Advent Radio Television Productions, ESDA Sales and Services and Central Credit Offices. World travellers usually pass through this city sooner or later and Australian Adventists likewise come and go, pausing to share their fellowship with many of the forty-seven churches in this Conference.

In 1972, two new churches were opened (at Bankstown and Ryde), while at this moment work is under way with new buildings for the Chinese and Yugoslav congregations, and extensions are being made at Hurstville. Meeting separately are our French, Polish, and Russian members, in addition to smaller groups of Spaniards, Portuguese, Italians, Mauritians, Hungarians, Rumanians, Albanians and Greeks.



The members of the Greater Sydney Conference Executive Committee (left to right): Pastor K. R. Low; Mr. W. R. Veitch; Pastor W. H. Simmonds, secretary-treasurer; Mr. J. B. Bagnall; Pastor F. T. Maberly, president (seated); Mr. E. Long (at back); Pastor R. B. Mitchell; Mr. A. L. Knight; Mr. R. G. Lamplough. Photos: L. A. Gilmore.



Ministers who care for various National groups (left to right): Pastors D. Vitiello (French-Spanish), J. Borody (Polish-Russian), E. H. Ho (Chinese) and D. Jakovac (Yugoslav), examining the plans of the new Yugoslav church now under construction.

Distant Norfolk Island, famous for its climate and historic past, is building a new church and hall near to the present minister's house. As in Lord Howe Island, which recently celebrated its sixtieth anniversary, the church and members are well known to the local residents.

Quota of Problems

All great cities have complex problems, and Sydney has its quota. To meet the needs both in and out of the church, the Conference maintains a child adoption agency, employs a full-time University-graduate social worker and this year will open two community Welfare centres—in Blacktown and Liverpool.

Mission '72 saw a time of active preaching in thirty-six churches and halls which realized 286 baptisms and a net increase of 207. God's people returned to His work some \$1,004,000 in tithe and over half a million dollars in offerings. These figures are impressive and represent financial strength but always in the background hovers spiralling inflation and currency unrest. Praise be to God for a goodly land and faithful stewards.

People do not stay young, and the infirmity of years will become evident in us all one day. For those who are now past bearing the heat of the battle and whose immediate families cannot care for them, the Conference maintains Parklea Village for the Aging, in the Blacktown district. Here the elderly may enjoy the dignity of retirement in ideal surroundings. Presently, the twenty-eight home units and eighteen nursing beds meet a percentage of accommodation requests. This year will see an increase to forty-six home units and thirty-five beds in the nursing home.

In a big city where violence of all types is increasing annually, it becomes difficult to reach the masses and share the everlasting gospel of redeeming grace. Many people are disinclined to go out at night. How will they ever hear of the three angels' messages? Public evangelism no longer draws the crowds of the thirties and forties because there is a powerful competitor in modern television. People live in their high-rise home units and flats with elaborate security systems to guard their privacy against anyone knocking on their front doors.

To reach these hundreds of thousands of people, is a task that must be done by letter, magazine, radio, television or telephone. Like other Conferences, a full use is made of radio and television in featuring Adventist programmes though good viewing time is almost impossible to obtain.

Soul Talk and Salt

At the Conference office in Strathfield, there is a sound-proof room which is quite special in Australia. In it are housed the four-track reproducing machines carrying



Landscaping and a rural setting make the Parklea Village for the Aging one of charm and eventide rest.

ninety-second messages for telephone evangelism. Every month, thousands of calls come through such services as Dial-a-Prayer, Gospel Good News and the youth programme, Soul Talk. Of recent date in Sydney, a lady worshipped at an Adventist church because she listened to a recorded prayer which helped her at a difficult time. What help and blessing, all through a five-cent phone call!

This Conference is blessed in having a significant number of medical practi-

tioners who have made their time available outside of surgery and office hours to assist in the conducting of an ever-increasing number of "Stop Smoking" clinics. When the ministry and medicos team up as in this well-known community service, the impact on the people is marked and lasting. In 1972, fifty-two 5-Day Plans to Stop Smoking were conducted with 1,679 people attending, and up to June 20 this year, already twenty-seven "Plans" have operated.

In June, 1971, there developed a new term in the Adventist vocabulary when SALT began to be mentioned—Share A Little Truth. Around fifty active Christian young people have supported this programme of outreach and public witness at halls, beaches, and the public domain, plus endless visiting to all types of people. One must admire the courage of Adventist youth to set up their stand on Manly Beach or the Sydney Domain, there to face the curious, the hecklers and the wayouts as they present a modern concept of witnessing for their Lord. If you think it is easy—then try it! They have held twenty-two "SALT Shakers" or monthly youth gatherings to which some 600 to 800 people come regularly. With them they have consistently brought some 150 non-Adventist young people who are interested to hear the Adventists' point of view.

Once upon a time, we had what was called the Book and Bible House, and probably it will take us some time to become familiar with the new title—Adventist Book Centre. This Conference Book Centre has just recorded \$111,300 sales which is its largest trading figure for any year. The opening of a branch office at the Wahroonga Activities Centre was an immediate financial success.



Miss Y. Ogg checks the reproducing machines at the Conference office used in telephone evangelism.

(Continued next page)

At the Strathfield Adventist High School, there are 368 pupils and it is reasonable to expect that in a few brief years 550 pupils will be attending. This year saw the introduction of three Form 1 groups and twenty-two teachers shaping the educational needs of the whole school. Around the Conference there are 341 pupils at the six primary schools—Auburn, Castle Hill, Doonside, Hurstville, Macquarie Fields and Wahroonga. To satisfy the pupil demand, fourteen full-time and two part-time teachers are employed at this level.

Statistics as at March 31, 1973:

Church Membership	5,542
Churches and Church Companies ..	47
Church Buildings	44
Ordained Ministers	35
Licensed Ministers	13
Graduate Social Worker	1
Bible Instructor	1
Literature Evangelists	11
Licensed Missionaries	22

If you are passing through Australia's largest city, why not make it your plan to visit the fine new office in 84 The Boulevard, Strathfield? You will be welcome. Enjoy a conducted tour through the office. Together, let us strengthen and hold fast the cords of the growing Adventist family. Under the Southern Cross, this Conference and this Division will ever proclaim the gospel of the blessed hope in Christ Jesus.



"Enter to learn and leave to serve," might well be what headmaster, Mr. W. R. Veitch, is saying to School Captains Ian Cappe and Jill Palmer on left and right of picture. Visiting from Mangere High School in Auckland, New Zealand, was Miss Adelle Hopkins.

The Lucinda Hall Collection—2

Letters to Lucinda

Excerpts from the Ellen White messages found in the newly discovered collection.
Prepared by Paul Gordon and Ron Graybill*

JAMES WHITE approached the door cautiously. He didn't know what to expect. Rhoda Abbey opened it and listened while he introduced himself as a Sabbath-keeping Adventist.

"I am glad to see you," Mrs. Abbey responded, "come in."

"There are three others in the carriage with me," James said. "I thought if we all came in together, we might frighten you."

"I am never frightened at Christians," was the welcome reply.

Thus began the long acquaintance of Ellen and James White with the Abbey family. Ellen White and the Abbeys' daughter Lucinda eventually formed a warm, close relationship. Lucinda preserved Ellen White's letters to her, and today, 135 years after that initial contact with the Abbey family, thirty-seven of those letters have been rediscovered.

Actually, there are forty-one Ellen G. White documents in the Lucinda Hall collection secured from Susan Jaquette as reported last week. Besides the thirty-seven letters addressed to Lucinda Hall,

there is one to James White and a brief one to Mary Mortenson.

Then there are two Ellen White visions that are copied in a hand that is not Ellen White's. Nevertheless, they bear all the marks, both internally with regard to their content and externally with regard to the physical condition, of being authentic copies of original Ellen G. White materials.

In this article we shall call attention to, and quote from these materials. The newly discovered letters between Ellen White and Lucinda Hall, especially those written in the 1860s and 1870s, fill in many important points in a story previously only hinted at in scattered records. Prior to this discovery, the White Estate files contained only sixteen letters written to Lucinda Hall.

In a letter to her husband, James, which has long been in the White Estate files, Ellen White speaks of her affection for Lucinda: "I prize her society, and no other one can fill her place to us. She is a dear,

precious child to me. Her worth cannot be estimated by its weight in gold. She is my twin sister indeed in Christ."—Letter 44, 1874.

"Confidential Companion"

The record of this close relationship is greatly expanded in the letters just discovered. Writing on March 25, 1875, Ellen White refers to Lucinda as "my confidential companion." In a series of letters urging Lucinda to join the White family late in 1874, Ellen White again expresses her feelings: "We must see you without fail now. Do not delay coming. God has united you with us, and so do not be induced to go contrary to His providence" (October 8, 1874).

Lucinda is obviously not well, and so on October 14, 1874, Ellen White living in Battle Creek continues her urging: "We want you to come at once, if possible. We want to care for you while you are poorly. We shall have the best girl that we can find to do our work and shall have a small family. Rosetta [Lucinda's sister] will stay here some weeks and longer if it is your judgment. We wish to see you and consult with you, but we don't want you to do a stroke of work but just be a lady for once in your life."

Mrs. White goes on: "We knew what you sacrificed and with what cheerfulness for the truth's sake. God is acquainted with every sacrifice you have made, and you will certainly be a sharer in the eternal reward to the true faithful workers. If we get any reward you will most surely."

The letter then concludes with these personal words: "My precious Lucinda, you are dearer to me than any earthly sister I have living. May the blessing of God and His peace abide upon you is my most earnest prayer" (October 14, 1874).

There is one letter in the collection written in rough form by Lucinda to Ellen White dated April 24, 1870. Obviously she did not send it but no doubt copied from it for a final letter to Ellen White. It indicates the mutual affection and sense of responsibility Lucinda felt for Ellen White: "I will keep you posted as to my whereabouts and will try to hold myself ready to come to you as soon as the way may open. In your sickness I felt you had first claim on me."

Two of the most interesting letters in this new collection were written just after Ellen White had given birth to her fourth and last son, on September 20, 1860. The baby lived not quite three months, dying of erysipelas on December 14, after twenty-four days of suffering.

"Our Nameless One"

But Ellen White had no premonition of tragedy when she wrote to Lucinda on October 24, 1860: "We have just weighed our nameless one. He weighs twelve pounds and a half, good weight. He is fat and healthy. The small clothes we made for him can but just touch around him."

It had evidently been a difficult birth, and the mother was still not able to keep house or tend her baby. James White had

had to leave for Wisconsin when "Nameless" was only three weeks old, and he was still away. Ellen had a girl to help her with the work, but she still wrote to Lucinda: "I have felt so lonesome that I could not prevent two or three crying spells" (October 29, 1860).

In another letter a week later, on November 2, she mentions the same thing, saying: "I have a long cry now and then, and it does me good. I feel better afterward" (November 2, 1860).

In this same letter she also tells how frustrated she is with the inefficiency of her housekeeper and how she hates to see everything in confusion. She is getting a little more strength now, but she writes: "My back is weak and I am so lame I cannot get around much. I went upstairs once on my knees to get these things together for the poor." Then she goes on to tell of several poor families that must have help or suffer severely in the winter weather.

The baby, meanwhile, was still without a name. After three boys—Henry, Edson, and Willie—the Whites had probably figured that the law of averages would bring them a girl. At any rate, they had no name for their child yet, and Ellen opened this November 2 letter to Lucinda by saying, "I improve this opportunity while the yet nameless one is asleep." Then, in parenthesis she adds: "(Send him a name.)"

Ellen White's letters to Lucinda tell of a busy life. Little details are given about the home and the community that don't appear in the usual E. G. White letters. For example, she writes about a family moving into a house in Battle Creek and talks of the rental arrangements: "They have rented their house down the street and pay . . . fifty cents a week for summer and seventy-five in winter" (October 24, 1869).

In a letter dated May 4, 1861, she says: "We shall have to get up a little sewing bee for Sarah." In another she tells of concern for neighbours. While waiting a few days as a trip is delayed she tells what she does: "I rode out to Jonestown Brother Van Horn and Ellen Lane accompanied me. We had a special prayer for Cyrus. . . . I have visited Father Norton and prayed with him. He is much better. Visited Brother Gardiner and prayed with him yesterday" (December 17, 1873). And while busy with writing she makes time for home duties: "I have worked before day and after dark every moment I could get to arrange the children's clothing" (December 2, 1874).

Thoughts on Child Training

The mother's thoughts were not far from her children even when she had to travel and leave them in the care of others. We find her writing to Lucinda while waiting in the train depot at Ashland Crossing, Iowa, on June 2, 1871. Her comments about her children's education no doubt reflect her own experience in trying to educate herself:

"It is my wish that the children study and write some each day. If they improve their moments they can acquire considerable knowledge of the sciences so that when they shall attend school in the winter they will not be behind children of their age. If the children have a purpose and a will they can advance in knowledge daily. If they really want to learn they need not depend upon excitement of school to stimulate them to obtain an education. If the children would practise in writing, following closely the copy books and making use of the instruction they have had in writing they can by practice become good writers. But patience is required in this as well as other things.

"This skill of writing correctly will not come to them without mental effort. If the moments were employed by the children in study that they spend in reading with no particular object in view of benefiting the mind or of obtaining useful knowledge, very many could obtain a good education without ever entering a school-room."

In 1874, she devotes a major portion of a letter to talking about her two nieces, Addie and May Walling, who are staying with her. She says they are "just as good as they can be. We enjoy their company very much." But there are other activities: "I have cut out May a dress of that light plaid. Addie is due to get a dress just like it." In an earlier letter she even mentioned her own clothes, saying a friend had just finished up a purple dress for her (November 27, 1873).

*Paul Gordon and Ron Graybill are associate secretary and research assistant, respectively, of the Ellen G. White Estate.



Lucinda Hall

House-keeping

She turns to the subject of fixing up the house: "We have the house now all carpeted, every room except the halls. I have carpeting for these halls and about ready to put down." And there are other projects: "I am getting sewing done up. Have made sheets and pillowcases, and my clothing is in good order."

As she finishes this letter, one gets the distinct impression that her husband, James, is bending over her shoulder as she says: "James says I must leave this, go at once, and close up" (November 23, 1874).

The next month she continues an account of how the house project is going: "We have just got the house furnished and settled. Everything is comfortable. We have a nice warm room at the head of the kitchen stairs with a stove in it. There is a fire built in it on nights and mornings so that the children may dress by it. It is nicely carpeted with a new pretty carpeting and makes a very nice sleeping room."

She adds: "We have plenty of apples and potatoes in the cellar for winter, and were never so comfortably situated as now" (December 14, 1874).

Ellen White's mother had always kept the home beautiful with flowers, and Ellen must have done the same. From Oakland, California, she asks Lucinda to send plant slips for summer greens—as well as flowers: "a slip of snowballs and a trumpet vine" (April 27, 1876).

Anyone harbouring the suspicion that life in the White home was always sombre and dull will be delighted with a little incident Ellen White relates in a letter dated November 27, 1873. At this time Lucinda was evidently away, but Lucinda's mother, Rhoda Abbey, and Lucinda's two sisters, Rosetta and Lillie, were staying with Ellen White. Evidently, the elderly Mrs. Abbey was supposed to be resting and taking things easy, but was "having difficulty abstaining from work."

"Your mother is real smart and cheerful as a bird," Ellen White writes to Lucinda: "I heard a great rumpus yesterday in the dining room, laughing and protesting. I found out your mother was washing dishes. Rosetta had got her around the waist and called Lillie, who took her feet, and they tugged her and put her on the lounge, and she was so overcome with laughter, and they too, it was difficult for them to explain to me their mischief."

A Working Leader

In these new letters there also emerges a picture of Ellen White as a working leader in the cause, travelling, speaking, and writing. From a camp meeting in Kokomo, Indiana, she writes in September, 1875: "When I went to Battle Creek I had to labour hard and I was quite exhausted, and on my way to Ohio took cold and although suffering with hoarseness spoke three times [at Ohio camp meeting] to about three thousand people. This about used me up. I could not talk for a day or two even in private conversation. But today on the Indiana camp ground I spoke for the first time."

On April 8, 1876, she writes from Oakland, California, about her work of writing. "I have a special work at this time to write out the things that the Lord has shown me. . . . I have felt that I must neglect everything to get out these writings. I have not attended meetings for two weeks. . . . While Pastors Waggoner and Loughborough are here I let them do the work, and I keep all my strength for one purpose—to write. . . . I have a work to do that has been a great burden to my soul. How great, no one but the Lord knows. Again, I want time to have my mind calm and composed. I want to have time to meditate and pray while engaged in this work. . . . Oh, Lucinda, I do love Jesus. He is so near, so precious to me. Oh, pray for me, Lucinda. Pray that heavenly wisdom may be given me. I want to make every move in God. I want this work got out right, I must do this work to the glory of God."

When one thinks of the 100,000 pages of material Ellen White wrote, the job seems a staggering one. "I am working to the very extent of my strength," she writes in another letter from Oakland, "and my prayer is for the Lord to help strengthen and bless me in this work. He does do this, or I could not do what I have done. My spirit yearns after God, and I dare not trust to myself at all."

Ellen and James White's intense devotion to the work of God is eloquently and movingly expressed in the earliest of the Ellen White letters from this new collection, one written from Battle Creek, Michigan, on April 5, 1860. James White was labouring earnestly to bring about church organization. Not all of the believers agreed that this was the course to follow. He was particularly pained when a minister in western New York wrote condemning the steps that seemed so necessary.

Concern for Cause of God

Ellen White writes that he is "desperately discouraged," and then goes on to say: "The cause of God is a part of us. Our experience and lives are interwoven with this cause. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed like our children. When the cause of God prospers, we are happy. But when wrongs exist among them, we are unhappy and nothing can make us glad. The earth, its treasures and joys are nothing to us. Our interest is not here. Is it then strange that my husband with his sensitive feelings should suffer in mind?"

Another aspect of her letters to Lucinda reminds us that her greatest thought was to write and tell the story of truth. She talks of righteousness by faith in these words: "Lucinda, how apt we are to look to ourselves trying to hunt up some worthiness in us to make us acceptable to God, or else to bemoan that lack of worthiness we are so anxious to find. Jesus invites us to come just as we are, although polluted with sin. We cannot

make ourselves better. It is more pleasing to God for us to come to Him just as we are in our helplessness, in our hopelessness, and cast ourselves upon His mercy, upon His worthiness. Our necessity will then be God's opportunity. . . .

"We lack living, abiding faith. When clouds surround us we are apt to sink under the cloud instead of labouring to have our faith alive amid the darkness and gloom. O let us not distrust God, but venture out. Trust, trust, for ever trust" (May 4, 1861).

In 1861 Ellen White wrote to Lucinda: "How important that we maintain our separate distinction from the world. But it is a fearful fact that we as a people are losing our simplicity and the marks of our peculiarity. We cannot honour God while mixed up with the world, following their fashions and customs." Then she turns immediately to a spiritual message: "Oh, that God would impress upon His church the necessity of unity of action and activity, and great care to maintain our elevated position. The Lord is not slack concerning His promises. He will not refuse or delay to give any counsel or support necessary for our continual advancement when we receive it and improve it."

"It was not the good pleasure of God that the children of Israel should wander so long in the wilderness. God would have brought them directly to the promised land if they had loved to be led by Him; and because they so often and so many times grieved Him in the desert, He swore in His wrath they should not enter into His rest, save those two that wholly followed Him."

Then turning to the present, Ellen White continues: "A greater than Joshua is in the midst of God's people to lead them to victory if they will submit to be led. All power in heaven and earth is committed to the Captain of our salvation. He has said for our encouragement: 'Lo, I am with you alway,' and 'Be of good cheer.'"

Then Ellen almost seems to forget she is writing only to Lucinda as she concludes: Dear friends, the warfare is before us. The work that God gives us to do, He is able to accomplish by us. If we fail of obeying God, the promise of God cannot be fulfilled to us. Oh, let us unitedly seek God and follow in a course of strict obedience" (June 19, 1861).

PATHFINDERS WELCOMED BY MAYOR

V. McIVER, Public Relations Secretary, Feilding Church, North New Zealand

SEVERAL hundred people were present at the Pathfinder rally held at Feilding, North New Zealand, on June 30.

The brisk tramp of vigorous young feet heralded the arrival of the Pathfinder Clubs as they marched into the Civic Centre and placed their flags at the front. The National Anthem was sung to honour the Queen, then came the singing of the grand old hymn, "Onward, Christian Soldiers," followed by prayer.

Mr. W. Boucher introduced the guests, the mayor, Mr. G. H. Corrick, and Mrs. Corrick, who were on the platform with the Pathfinder directors and Youth leaders. Mrs. Corrick was presented with a sheaf of flowers by Karen Atkinson of Palmerston North. The mayor accepted the book, "Under the Southern Cross," as a memento of the occasion, from Ann Powell of the Longburn Pathfinders.



Boys developing their creative talents at the Feilding Pathfinder Hobby Club.

Photo: K. Frauenfelder.

Welcome and Award

The mayor welcomed the visiting teams and other visitors to Feilding, and then gave some very interesting information about the early history and settlement of Feilding. About 450 people were present in addition to 125 Pathfinders who came from Lower Hutt, Wellington, Porirua, Wanganui, Longburn and Palmerston North.

Pastor Lansdown, Youth director of the North New Zealand Conference, outlined the Merit Award Scheme, and these awards were presented by the mayoress, Mrs. Corrick, to juniors of Palmerston North, Wanganui and Longburn. These awards were given for various skills demonstrated at the Camporee last Easter.

Pastor C. D. Judd, president of the Trans-Tasman Union Conference, ad-

ressed the audience and explained the basic aims of Pathfinder work.

One item which was much enjoyed was the singing of two gospel songs by the Destiny Group, well-known through TV programmes.

The fifty-four members of the Feilding Pathfinder Club meet regularly every second Monday under the leadership of veteran Pathfinder director, Mr. J. Larsen of Palmerston North, assisted by fourteen counsellors from three churches—Longburn, Palmerston North and Feilding. A feature of unique interest is that all except five of these Pathfinders are non-Adventists.

This is really a missionary outreach programme and is known as the "Pathfinder Hobby Club." It all started in May vacation, 1972, with a Vacation Bible School organized by the Longburn College church.

accepted an invitation from their Adventist relatives to attend the meetings. As they continued to attend night by night, the Lord spoke to their hearts and they made their decision for Christ and His truth. They expressed the conviction that the Lord had led them to Townsville at just the right time. As they return to their home state, their names will be passed on to the minister in the area where they reside.

It is a real thrill now to see the new faces at both the Aitkenvale and Townsville churches. Several families from the mission are attending regularly. Some are attending prayer meetings as well, while still others are having Bible Studies. A baptism is planned for the near future.

We in Townsville say "Thank you" to Pastor Stanley for his messages and for the inspiration of his fellowship among us.

REPORT ON THE TOWNSVILLE MISSION

SELWYN BARTLETT, Pastor, North Queensland Conference

"TOWNSVILLE, city in the sun . . . Townsville is for lovers. . . ." So read the advertising signs which dot this North Queensland tropical centre. And I guess they are true. Where else could young lovers plan an outdoor wedding, and for nine months of the year be practically certain that it wouldn't rain?

Townsville . . . where cyclone Althea is now little more than a nasty memory and the reason why householders here now pay two and a half times as much for insurance as do their southern counterparts. Townsville . . . with its James Cook University and various associated colleges—a seat of learning, and a centre of commerce and tourism, but still very much in need of Christ.

Townsville needed a full-scale mission effort—the Conference administration had agreed on that four years ago. But the evangelist who was to have come was appointed elsewhere, and project "Townsville Mission" had to be shelved. But now 1973 was to be the year for sure.

So it was planned, but once again it was not to be. Then the need was met in a different way. The North Queensland Conference is most grateful that Pastor C. R. Stanley, the Division Ministerial Association secretary, was able to re-adjust his year's programme at such short notice and step into the breach to conduct a mission in Townsville, even though it could not be a full-scale one as first planned.

Pastor Stanley commenced his effort in the Senior Citizens' Centre on Saturday night, May 19. His opening topic was the one recommended as the subject for Mission '73: "Life—Does It End at Death?" He was assisted by Pastor S. A. Bartlett and Brethren Doug Robertson and Francois Flohr. There was a good attendance. The members of the two Townsville churches gave good support.

Health Feature

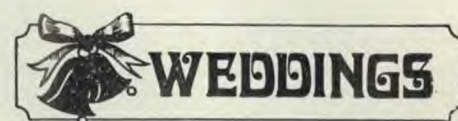
Pastor Stanley's leadership was much appreciated, especially by the men who were assisting in the mission programme, and by those who attended the Field School which Pastor Stanley also conducted—Pastor John Kosmeier, Brethren Frank Bobongie, Neville Smith and Chester Stanley. (For Chester, it was taking lessons from Dad!)

A segment of the mission programme that was greatly enjoyed was the health feature given by Sister Hilda Bartlett and her assistants. The "Taste and Try" tea proved a very popular occasion. The gastronomic treats so attractively prepared were daintily served by the mission hostesses and the girls from the Street Witness Group, who had also assisted with musical items during the programmes.

Also appreciated was the practical instruction given in the form of a series prepared from Ellen White's writings as set out in the book, "Happiness Home-made." This regular seminar formed part of the programme, and brought many comments of gratitude from those who were new to this practical instruction.

Before he concluded his series, Pastor Stanley transferred to the new Townsville church, where Pastor Selwyn Bartlett is now continuing the series one night each week.

One fine couple from another state visited Townsville soon after Pastor Stanley commenced his programme. They



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.

BARRETT—MOLLISON. Denise Mollison and Lindsay Barrett were married in the Croydon church, Victoria, on Sunday afternoon, September 2, 1973. The parents of both the bride and groom are well known in the Melbourne area as faithful members of the Seventh-day Adventist Church. Many friends and relatives from far and near were present at the service and also at the reception, which was held in the Nunawading church hall. As Denise and Lindsay set up their home in Hawthorn, Victoria, we wish them Heaven's richest blessing.

Claude D. Judd.

BROWNE—HUTCHINSON. The sun was setting on August 23, 1973, as Christine Rose Hutchinson walked down the aisle of the Trinity Gardens church, Adelaide, South Australia, on the arm of her father, Mr. Austin James Hutchinson, to meet Gordon Earle Browne at the marriage altar. Here they exchanged their vows each to the other before God, to be true and faithful to each other as long as life shall last. The beautifully gowned bride and her attendants were in harmony with the lovely floral decorations in the church, and the large attendance of friends and relatives betokened the esteem in which these young people are held. Gordon is the son of Mr. and Mrs. Arthur Browne of Aldgate, South Australia, and Christine is the daughter of Mr. and Mrs. Austin Hutchinson of Firlie, South Australia. The marriage service was conducted by the writer, and all their friends wish Gordon and Christine the Lord's blessing on their united lives as they walk together life's pathway to the kingdom.

R. Bullas.

CARTER—MULITALO. Wedding bells rang for Eunike Satalaitai Mulitalo and Floyd Ray Carter at 4.00 p.m. on August 21, 1973, in the Apia church on Western Samoa. Satali just recently completed a B.Sc. degree at Loma Linda University in the U.S.A., while Floyd flew all the way across the vast Pacific Ocean to claim his bride in her own homeland from her parents, Mr. and Mrs. Mulitalo Tauvau. After a very lovely and colourful wedding ceremony, a bountiful Samoan feast was enjoyed by their many friends in the newly dedicated Youth hall adjacent to the church. Pastor D. E. Hay assisted the writer on this happy occasion. We all wish them much of God's blessing as they return to set up home in America.

K. J. Gray.

CLAUSEN-COX. Promptly at 12 noon on Sunday, September 2, 1973, Mavis Joy Cox, daughter of Mr. and Mrs. Eric Cox of Avoca, via Mossvale, New South Wales, arrived at the doors of the Bowral church, New South Wales, to be joined in marriage to Brian Leslie Clausen, son of Mr. and Mrs. Henry Clausen of Melbourne. The church looked very attractive for this, the first wedding to be held in it since its renovation. After the service the young people went with their friends to Burrawang to enjoy their wedding breakfast. We are sure that God's richest blessing will attend their way as they walk life's pathway together. Ken R. Low.

COOMBS-BLACK. The Goulburn church, New South Wales, must surely be able to claim the honour of having the most beautiful setting for a wedding; and this was clearly evident at noon on Sunday, September 2, 1973. The two young people to be united in marriage were Robin Boyd Coombs, son of Brother and Sister Glen Coombs of Goulburn, while the bride was Barbara Mena Cleugh Black, daughter of Mrs. Viola Black of Mittagong. Barbara walked down the aisle on the arm of her brother Andrew, to the strains of the wedding march played by Rob's mother. During the service, Sister Allison Willis rendered two lovely messages in song. Friends and relatives from near and far gathered to witness the happy occasion, and together with each one of them, we would wish Heaven's blessing upon Rob and Barbara as they set up a Christian home in Canberra. W. H. Otto.

FOSTER-HOGAN. On May 19, 1973, at Wahroonga church, New South Wales, Phillip Hayden Foster, radiographer at the Sydney Adventist Hospital (and formerly of Nambour, Queensland), and Ruth Jeanette Hogan, nurse at the Sydney Adventist Hospital (and formerly of Coff's Harbour, New South Wales), exchanged wedding vows. Many well-wishers and friends from as far away as Queensland attended to make this a memorable day for this dedicated Christian couple. We know that the Christian influence of Phillip and Ruth, in their love for each other and their Master will be a witness for Christ. May God bless their united Christian witness together and may this home demonstrate God's ideal for marriage. L. J. Laws.

GLASPY-BETHEL. A departure from custom was witnessed by a large group of friends when Eileen Joyce Bethel and Daryl Wayne Glaspay were married on Sunday, July 8, 1973, in the attractively decorated lounge room of the home of the church pastor in Mackay, Queensland. Eileen was a beautiful bride as she came to meet Daryl in the late afternoon of a delightfully sunny North Queensland winter's day. Daryl is the son of Mr. and Mrs. Glaspay of Malanda, Queensland, and Eileen is the daughter of Mr. and Mrs. Bethel, also of Malanda. May the Lord make their lives radiant with His presence that their home may be a foretaste of the kingdom to come. J. J. Carter.

MACKAY-STEWART. On May 13, 1973, in the beautifully appointed Dundas church, New South Wales, Loma Florence Stewart walked very happily down the aisle to take the hand of Kevin Charles Mackay in marriage. Kevin is a member of the well-known family of Launceston, Tasmania, and Loma is the youngest daughter of Brother and Sister Don Stewart of Wilson's Creek, Mullumbimby, New South Wales. The wedding was attended by many relatives and friends from far and near. The reception was held in the Dundas church hall, magnificently catered for by the catering committee of the Dundas church. All were delighted, particularly the bride, when during the reception it was announced that she had very successfully passed her nursing examinations. She had finished her exams a few days earlier, and until the announcement, she had been in suspense about the results. We wish Kevin and Loma the fullness of God's blessings as they make their home at Toongabbie, and fellowship with the members of the Dundas church. B. L. Crabtree.

MOORTON-HERMAN. The sun shone beautifully as Denise Herman arrived at the Mackay Central church, Queensland, to be united in wedlock with Gordon Moorton in the early afternoon of Sunday, August 12, 1973. Denise is teaching in our church school at Mackay, and Gordon commences work as a literature evangelist early in September. The wedding breakfast, which was served outdoors in a lovely garden setting at the home of Brother and Sister Cyril Mau of the Mackay church, was enjoyed by the happy couple and their guests. We wish Denise and Gordon much blessing and a happy married life as they set up their home in Mackay and work together in the Lord's vineyard. Selwyn A. Bartlett.

NEWCOMBE-SANDERS. A very pretty wedding was celebrated at the Warburton church, Victoria, on Sunday afternoon, September 16, 1973. The principals were Peter John Newcombe, son of Mr. and Mrs. F. R. Newcombe of Warburton, and Mary Eves Sanders, daughter of Mr. and Mrs. Peter D. Sanders of Newcastle, New South Wales. Peter is now employed in the office of the Sanitarium Health Food Company, Cooranbong, and it is there that the new home will be established. Mary has been, for the past two years, a valued member of the staff of the Signs Publishing Company, and it was in Warburton that she met the man she was to marry. All their friends combine to wish them God's blessing as they set up a new home founded on Christian principles.

Robert H. Parr.

RENTON-CLEMENTS. After twenty consecutive week-ends of rain and biting winds, brilliant sunshine gladdened the hearts of Leslie Renton and Joan Clements on Sunday, August 26, 1973, the day chosen for their wedding in the Scarborough Adventist church, Western Australia. Joan is the only daughter of Mr. and Mrs. James Clements of Albany; whereas Leslie, formerly of New South Wales, now resides in Perth with his esteemed father, Mr. Robert Renton. Both of these young people are student teachers, aiming to combine their talents in a way that will prove of value in God's cause today. As Leslie and Joan establish another Christian home in Western Australia, we believe they will honour their vows with lives truly dedicated to God. G. I. Wilson.

ROSENBAUM-ORCHARD. A large number of relatives and friends assembled in the Fremantle church, Western Australia, on Wednesday afternoon, August 15, 1973, to witness the uniting in marriage of Gerd Erhard Rosenbaum of Tecoma, Victoria, with Pamela Ann Orchard of Kulja, Western Australia. At the close of the service, Brother Ross Turner rendered a beautiful solo entitled, "Thanks be to God." As these dedicated young people set up their Christian home at Tecoma, Victoria, we know that they will want it to be used of God as a witness to all around and a place where God will be glorified as together they prepare for the soon coming of the Lord. L. C. Coombe.

THOMPSON-JONES. On Sunday afternoon, September 9, 1973, at 3 o'clock, Debra (Debbie) Jones walked down the aisle of the beautifully decorated Fremantle church, Western Australia, to unite her life in marriage with Keith Thompson. Keith is the son of Mr. and Mrs. Robert Thompson of Hilton Park, Western Australia, and Debbie is the only daughter of Mr. and Mrs. H. E. Jones of Norseman. Many relatives and friends witnessed the exchanging of vows and joined their hearts in the prayers offered, asking for God's guidance, blessing and love to be with these earnest youth as they establish another Christian home in the community. L. C. Coombe.

WALKER-ALESSI. Sunday, August 19, 1973, dawned bright and clear, to provide a fitting welcome to the day of the wedding of Stewart Paul Walker and Josephine Caterina Alessi, which was conducted in the Dundas church, New South Wales. Stewart is the son of Mr. and Mrs. J. W. Walker of Guildford, New South Wales, and Josephine is the daughter of Mr. and Mrs. F. Alessi of Drummoyne. They will be establishing their new home in the Sydney suburb of Drummoyne. A select group of close friends and relatives gathered at the church, and later at the reception, to join in this happy occasion, and to wish Stewart and Josephine well for their future.

Hugh J. Bolst.

WEBB-SANDBERG. Ronald Webb and Rhonda Sandberg were married in the South Brisbane church, Queensland, in the afternoon of September 2, 1973. Ronald is the only son of Mrs. Hazel Webb, Dean of Women at Avondale College, while Rhonda is the younger daughter of Mr. and Mrs. Sandberg of Brisbane. Their future home will be in Brisbane where, under the blessing of God, their lives will continue to be a positive influence for good.

Graham Miller.

WOLFGRAMME-MARTIN. In the cosy and friendly atmosphere of the log chapel at the Chateau Wyuna, Lilydale, Victoria, we gathered to witness the marriage of Robert Wolframme and Andrea Martin, on July 8, 1973. Robert is well known both in Victoria and at Avondale

College for his musical talents. Andrea is the daughter of Mr. and Mrs. Ray Martin of Healesville, Victoria. Theirs was a simple and happy wedding of old-world charm, enriched by a musical background of soft classical guitar. We wish this young couple every happiness, and trust that they will found their home on the Chief Cornerstone—Jesus Christ. James M. Johanson.



DIXON. In his seventy-third year, Brother Norman Dixon passed to his rest in the evening of July 29, 1973, at his home at Burleigh Heads, Queensland. Brother Dixon leaves to mourn his passing his wife, Sophia Dixon; Coralie, wife of Pastor Ray Richter of Lae, Papua New Guinea; son Ronald of Port Moresby, Papua New Guinea; and Dorothy Dixon of Sydney. Only nine months ago, Brother and Sister Dixon, while at Ryde, New South Wales, celebrated their golden wedding anniversary. Our brother was baptized in 1935 at Townsville by Pastor R. A. R. Thrift. Brother Dixon served his God faithfully through the years in holding various offices of responsibility, especially in the Ryde church, New South Wales. Pastors W. A. Coates and H. E. Vysma assisted the writer in the conducting of services in the chapel and at the graveside in the beautiful lawn cemetery at Southport. Confidently we laid him to rest to await the call of the Life-giver, who promised, "Blessed are the dead that die in the Lord from henceforth."

S. T. Leeder.

JACK. Mr. Robert McKee Jack was born at Ermington, a western suburb of Sydney, New South Wales, in December, 1907. As a young man he worked with his father who operated a large nursery in Ermington. From this work, Mr. Jack developed a continuing love for flowers, particularly roses, a love which is still evident in the garden of his home at Baulkham Hills, New South Wales. Perhaps Mr. Jack is best remembered for his help in the 5-Day Plans conducted in Sydney. In September, 1965, he attended a 5-Day Plan at Dundas with the full intention of discarding tobacco for ever. But for him the cure was not permanent. The craving returned and he resumed smoking. But a few years later, in response to a doctor's urgent advice, he finally gave it up. At last he could fulfil his desire to follow the Lord in baptism. His own son, Pastor Peter Jack, had the joy of baptizing him, assisted by Pastor F. Basham. The next week Mr. Jack entered hospital for the removal of his voice box which had been gravely affected by smoking. Within a remarkably short time he had learned to speak by the guttural method of speech. From that time on Mr. Jack attended every 5-Day Plan that his health would permit. At each Plan he told his own story, strongly urging all to take advantage of the opportunity that was theirs. In July, 1973, Mr. Jack again entered the Page Chest Clinic of the Royal Prince Alfred Hospital, Sydney. On the evening of July 11, the writer visited Mr. Jack. It was wonderful to hear him express his firm belief in the Lord and his confidence in the resurrection. A few hours later he died. He leaves behind his wife, Mrs. Pearl Jack, and two children, Mrs. Helen Taylor and Pastor Peter Jack. It was at the Castlebrook Memorial Park, Sydney, that the writer assisted Pastor Frank Basham in conveying God's message of hope to the large gathering who came to show their love for Brother Jack. He now awaits the call of Him whom he loved and served.

L. N. Hawkes.

MAY. The eighty-year life span of Brother Roy May was typified in Dick Johns' beautiful solo, "Others," at the funeral service in the Albion church, Brisbane, on July 27, 1973. Brother May spent fifty years as primary teacher and headmaster in Queensland schools. While at Innisfail he helped erect the church building, and also served on the North Queensland Conference committee. Through his efforts, several rejoice today in the Lord, among them the parents of John Gate, a minister in Western Australia, and more recently Sister Gardiner of Albion. To Brother May and his wife (nee Hilda Weber) were born five children, Vernon (S.A.), Gloria, (Mrs. Stewart, Cairns), Beverley (Toowoomba), Brenda (Mrs. Rogers, Murgon), and Daphne (Mrs. Harch, Brisbane). In services at the church and crematorium Pastor M. S. Ball assisted in pointing the large group of family and friends to the glad and certain hope of the resurrection and reunion.

J. B. Trim.

POTTER. Suddenly on August 27, 1973, Alfred John Potter passed from this life at his home as a result of a coronary occlusion, a condition from which he had suffered for a number of years. Two daughters, Vera and Muriel (Mrs. Keith Watts), with grandchildren Greg and John, are left to mourn his passing. Services of interment were conducted by the writer at the funeral parlour and the Centennial Park Cemetery, Adelaide, on August 29, 1973. He died in the "blessed hope" and rests with his wife, who predeceased him four years ago. "Till the day break and the shadows flee away."

R. Bullas.

RICE. Dr. Terence Vivian Rice, of Penrith, New South Wales, died on July 8, 1973, as the result of a tragic accident. He was laid to rest in the peaceful cemetery at Avondale on July 11. Dr. Rice did his medical training at the Christian Medical College, Vellore, India, and soon after, worked at the Karachi Adventist Hospital, Pakistan. After a stay in England, when he achieved his Fellowship in anaesthesia, he and his family migrated to Australia, finally establishing his practice at Penrith. Dr. Rice was very widely known and respected in the Penrith district, as was made obvious by the many from that community who were present at the funeral. A very large crowd of friends, relatives, workers, and members of the medical fraternity gathered at the cemetery to pay their last respects to this young and once useful life. On July 12, in the Blacktown church, a memorial service was held, mainly for those who were unable to travel to Avondale. The church was filled with those who knew Dr. Rice. He leaves his widow, Priscilla (nee Cobbin), and daughter Patricia. In the peaceful surroundings of the Avondale Cemetery we were able to see, in imagination, the time when the Life-giver will come, and His saints from the living and the dead, will be taken to glory.

Hugh J. Bolst.

STIRLING. John Craig Stirling passed to his rest at his home in Cambridge, New Zealand, on Tuesday, August 14, 1973, at the age of seventy-six years. Born of Scottish parents in Kaeo, Northland, New Zealand, Brother John Stirling was the third of a family of eight, six of whom still live to mourn. Educated at Longburn and Avondale, and for a short time engaged in Bible work, he later settled on a farm in the Waikato, there to witness as a faithful layman in the cause of God. Two sons and three daughters, with other members of his family, are well-known members of the church and share his hope of the soon coming of the Lord. On Sabbath afternoon, August 18, a service was conducted in the Hamilton church by the writer, assisted by Pastor E. B. Andrews, after which he was laid to rest in the Hautapu Cemetery, Cambridge, to await the call of the Life-giver.

A. G. Jacobson.

SUTTON. The very much loved friend of many, Pamela Ann Sutton died in the Princess Alexandra Hospital, Brisbane, Queensland, on August 22, 1973. She was born in England in 1938, and spent her girlhood there. Her family moved to Rhodesia, and here Pamela met and married John Lewis Sutton. The young couple were introduced to William Bell, a remarkable Adventist layman, who taught them the Advent message in marathon four-to-six-hour sessions. In 1964, the Suttons came to Australia. They eventually settled in Brisbane, where they have had the joy of living near John's parents (the George Suttons) and brother Fred and his wife Mary, all led into the church by William Bell. The untimely death of Pamela brought great sorrow to the family and to church members and friends. Her happy disposition, her wonderful smile, and her willingness to co-operate in any project, endeared her to everyone. Our prayers and sympathy unite with the divine comfort for John and his children, Shane, Hazel and Graham, also his parents, and brother Fred, and sister-in-law Mary. All await the morning of promise. Pastor A. D. Pietz joined the writer in the church service at Mount Gravatt and the service at the Mount Thompson Crematorium.

D. A. Brennan.

VAN TIGGELEN. Martinus van Tiggelen passed away at the Warburton Sanitarium and Hospital on July 20, 1973. Although not a member of the Seventh-day Adventist Church, he attended the services regularly in company with his son Barend van Tiggelen. He had a distinguished career as an accountant to a large business organization in Holland and as a consultant in that capacity to the Dutch Government. He gave long years of faithful service to the Dutch Reformed Church as a layman. He was a devoted father and husband. The final accolade from his son was that he was "a good man and a good father." He sleeps in the Wesburn Cemetery, Victoria. Pastor W. J. Cole associated with the writer in the services both in the Warburton Seventh-day Adventist church and at the graveside.

H. W. Nolan.

WEIS. Ten years ago in the Mudgee church, New South Wales, Sister Edith Weis was baptized by Pastor S. A. Stocken, and became a member of the remnant church. Five years later, because of failing health, she came to live with her two daughters in Sydney. Approximately eighteen months ago she was admitted to the Alma Road Nursing Home, Padstow, where she quietly passed to her rest in her seventy-fifth year, on August 8, 1973. She was laid to await the call of the Life-giver at the Rookwood Lawn Cemetery on August 10. Her husband, two sons, two daughters and eight grandchildren are left to mourn her passing. The writer had the privilege at the Bankstown church and at the cemetery, of bringing words of comfort and reassurance of the imminent climax of the gospel when our Lord shall return to bring a glad reunion.

C. H. Raphael.

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Former members and friends are cordially invited to attend special services to commemorate the seventy-fifth anniversary of the opening of the Stanmore church, Cannon Street, Stanmore, New South Wales, to be held on October 20, 1973.

Sabbath School 9.30 a.m.
Morning
Commemorative Service 11.00 a.m.
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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 - DULCE RICKARDS
Wahroonga Representative
WENDY BLANK

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FLASH POINT . . .

- ✧ Just a friendly word to writers of correspondence designed for publication in our "Letters to the Editor" column. PLEASE keep the length down to three hundred words or thereabouts. Considerations of space make this a necessary request. While we won't say that longer letters will not be published, we will say that the shorter you keep it, the sooner it is likely to see the light of public print.
- ✧ It is with sincere regret that we announce the passing of Mrs. R. R. Bietz, wife of Pastor R. R. Bietz who visited Australasia in 1970 as vice-president of the General Conference at the time of the Division and Union sessions. Mrs. Bietz accompanied her husband on that visit. Many who came to know Pastor and Mrs. Bietz then would have appreciated the warmth and friendliness of these two splendid people, and our thoughts and prayers are for the sustaining power of God to be with Pastor Bietz in his hour of bereavement.
- ✧ You won't want to believe this, but you'd better, because it's true. In a certain South American prison there are so many Adventists that the authorities have given permission for the construction of a special Adventist chapel INSIDE the prison walls to accommodate them. How come? Well, they weren't Adventists when they went IN, but they are now, thanks to two Adventist ladies who held studies in the prison. As a result of their work, thirty-two men have been baptized into present truth and that is not expected to be the end of the story. The chapel is expected to cost \$3,000 (U.S.). But then, one imagines that labour costs will be down to a minimum.
- ✧ As you will know, things have been just so-so in the Phnom-penh area lately. Cambodia has not been enjoying the sweetest of peace, and missionaries were moved out. Now we have word that five overseas and two national missionaries are moving back to Phnom-penh to carry on the work they had to lay aside as they hurriedly moved out three weeks before.
- ✧ We were in the midst of announcing some changes in locations and work last week, when we were cut off in our prime by the end of the page. Continuing the story: Pastor Don Hosken, assistant Youth director of the Victorian Conference, has been called to the Greater Sydney Conference in the same capacity.
- ✧ Miss B. V. Robe, an office worker in the South New South Wales Conference, has responded to a call to similar work in the Greater Sydney Conference.
- ✧ Inter-Union evangelist, Pastor A. H. Tolhurst of the Western Australian Conference, will move at the end of the year to the North New South Wales Conference—for evangelism of course.
- ✧ Brother Douglas Oaklands, accountant of the North Queensland Conference, has been called to fill a similar position in the North New Zealand Conference.
- ✧ The Smiths are also moving. The S. T. Smiths, that is. Mr. S. is transferring from the Sydney Retail branch of the Sanitarium Health Food Company to the Cooranbong factory; loyally, Mrs. Smith, the former Jenny Colquhoun, who for the past four years has served in the Health Food Department of the Division office, is going with him—and to the Cooranbong Factory office.
- ✧ Miss Helen Ferguson of the Melbourne Factory and Wholesale branch of the Sanitarium Health Food Company, Victoria, has been called to office work in the Health Food Department of the Division office.
- ✧ Here's a hot item from Pastor Graham Allen, the L.A. secretary of North Queensland. Executive Committees do more than just sit and cogitate up there; they also sit and ponder. Then they act. Pastor Allen asked them to do a brief survey of homes around the Conference office recently, and, with Mission '73 tracts and survey cards those doughty men had opened twelve homes for Bible studies in twenty minutes!! They did three homes each and already one family has sent in for the Gift Bible Guides. That's an example in leadership you don't see everywhere, unfortunately. Oh, yes, Pastor Allen was in it too; and he master-minded the whole thing.
- ✧ We are counting heavily on a prompt postal department (putting this notice in, as we are, at this late hour). But seeing you are getting your RECORD well in front of the date of publication (which is the way to know of things before they happen) we hope that this makes it in time: Sunday, October 14, in the new hall at Sherwin Lodge, from 11.30 a.m. until 3.30 p.m., the "San" reunion is on again. What were you? A nurse, a gardener? A records clerk, or telephonist? Doesn't matter. If you ever drew a pay-cheque from that august institution, and now live in the Golden West (or even if you don't and can afford to make the trip) you are most welcome. Basket lunch, of course. Mr. and Mrs. Scarfe of the 1930 era are expected to be along. (Sorry, Mrs. Epstein, for the lateness of this item; not your fault; actually the blame lies wholly within this office. As a matter of fact, the editor of the SIGNS was sitting on the notice.)
- ✧ Down Victoria way, where the winter snows almost forgot to fall this year, there is a strong stirring in the matter of education. A new Junior High School is scheduled for Nunawading—to open in 1974; Croydon school is doubling its size, practically, and the building activity is ON; Ballarat has struck gold again by putting up a school building and we expect it to open in 1974; at Carrum Downs on the south-eastern edge of Melbourne a new two-teacher school is a-building and will open next year for business. All in all, enough to keep the Conference coffers from overflowing for QUITE a while.
- ✧ Of course, there is educational expansion elsewhere, too. At Victoria Park in Western Australia there are extensions to both primary and high school well past the planning stage; in Adelaide the Northern District school is timed for an early-1974 opening; Launceston school has been sold and another school building (with a youth hall) is taking shape at Prospect Vale on a 2½-acre site; and at Albury, because a new highway is going right through the old school, they are hard at work on the change-over. All this adds up to PROGRESS.
- ✧ "Finally, brethren . . .": Don't expect a \$1,000-answer to a 10-cent prayer.