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AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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ONCE UPON A TIME

Once upon a time—

There was an Inn,
And in that Inn
A Stall;
And in that Stall a Babe,
Born to be
Sacrifice for me.

—There was a Star,
That shone upon
That Inn;
That shone upon that Stall
To let men know
God gave His All.

—There was a Shop,
And in that Shop
A man
Who guided tiny hands and feet
Too soon to be
Nail-pierced for me.

—There was a Shore,
And on that Shore
The Man
Who healed the sick, blind, lame,
And forgave sin
In His own Name.

—There was a Wood,
And in that Wood
The Man—
Alone, in anguished prayer
For strength to die
To save His own.

—There was a Hill,
And on that Hill
A Cross,
And on that Cross, Sacrifice Supreme,
The Man, my Lord,
Two thieves between.

—There was a Grave,
And in that Grave
The Babe, the Boy, the Man, my Lord,
My God, who rose and
Conquered sin—for me.

Frances C. Were.

Twenty-four Hours and Three Airstrips Later

RITCHIE WAY, President, Papuan Gulf Mission

THE PAPUAN Gulf Mission has recently broken out in a rash of airstrips, a "disease" which is certain to produce an immunity to isolation as our recently inaugurated aircraft programme comes into full swing. Few people realize that the territory of the Papuan Gulf Mission covers approximately one third of the mainland of Papua New Guinea and has sixteen navigable rivers and river-systems within its boundaries. Here, it is possible to sail for weeks at a time without sighting the sea.

On the other hand, the Papuan Gulf Mission is also one of the least densely populated areas in Papua New Guinea. The Kiwai Council Area of the Western District, for example, with an area of 10,000 square miles, has a population of only 6,500, which is less than one person per square mile. This means that distances between villages are usually vast, requiring many hours of sailing time. Last year I was absent from home for over seven months, most of that time being spent in visitation aboard our mission ship, the "Uraheni."

The majority of villages in the Papuan Gulf Mission are located along rivers or their tributaries and can therefore be visited by water. Those who have flown over the vast delta networks in the Gulf will realize that transportation in these areas will always be limited to either water or air traffic. The demand for economy in time and expense has impelled us to inaugurate an aircraft programme, and we now find that a three-month visitation programme by ship in the Papuan Gulf Mission can be reduced to less than a week with one of the mission aircraft. At present we are able to operate out of more than a dozen government airstrips and six of our own mission strips.

New Airstrips

The first work to be done in the Papuan Gulf, aircraft-wise, was done by Pastor Colin Winch who cleared an airstrip at Oriomo. Three other airstrips, one each at Kibeni, Koumaio, and Mapaio were constructed by Pastor Lew Parker. Then in 1972, Pastor Ray Fraser supervised the completion of the Oriomo strip and the construction of two others, one at Damera on the north bank of the Fly River, and the other at Sebidiro on the Mai Kussa River, sixty miles west of Daru Island. Recently Pastor Fraser was appointed president of the Gilbert and Ellice Islands Mission and was, unfortunately, unable to be present when these strips were officially opened.

We arranged with the Department of Civil Aviation to open the Oriomo strip on September 10, 1973, and the Sebidiro and Damera strips on September 11. We would use SDF, a Cessna 185, and our pilots would be Brother R. Newman, and Pastor B. Roberts. En route to these airstrips we planned to airdrop some spades, axes, files and picks to three other airstrips under construction. The first was at Haivaro in the headwaters of the Turama River.



On the Oriomo airstrip (left to right): pilots Pastor B. Roberts and Brother R. Newman, church-school teacher Brother Donna Waea and family.

Photos: R. Way.

On a recent visit to this village by ship I found the village men stumping trees with sharpened bamboo stakes and carrying earth in stretchers made of bark laced to poles with split cane—real "indigenuity." Here the men of the village work on the airstrip four days a week, Monday to Thursday, and in their "spare" time they have built a new church. Another village, a day's journey further up the river, has shifted down to help them. They have constructed a huge house with a convex-ridged roof at Haivaro in which the whole village will live until the work is completed. Already 1,300 feet of the strip is finished and at present they are digging the top of a hill with their primitive implements to fill in a gully in order to complete the job.

Shifting Villages

At Sasamoro, on the Bamu River (a mere eight minutes from Haivaro by plane, but four days by ship), the people are busy cutting back the jungle and shifting half of the village houses to make way for the new airstrip which is also close to completion. We made two low runs over the strip and dropped some spades and files to them also. The third airstrip under construction is at Bina on Navu Island in the Bamu Delta. There, the village people voluntarily elected to shift their whole village as it occupied

the only suitable ground for an airstrip in the area.

Late in the afternoon of September 10, we circled the new Oriomo airstrip several times, made two low runs over it, then came in for a smooth touch-down. This airstrip is undoubtedly the best strip in the mission. It is 1,600 feet long, has a wide, hard surface with deep drains on either side. When we enquired how the people had managed to get the surface so hard and smooth they pointed to a 44-gallon drum full of water. With this they had rolled and re-rolled the whole airstrip.

That night we stayed with Mr. Donna Waea, our church-school teacher, who treated us with true Papuan hospitality. Next morning we flew to Sebidiro and repeated the first-landing operation there. We were able to taxi right into the village which is located at the inland end of the airstrip. Once more we were treated royally with mandarins and green coconut juice. After a visit with the people and an inspection of their new church under construction we took off for Daru to refuel.

Airstrip No. 3

Next stop was Damera on the Fly River. At this point the river is almost thirty miles wide. While we circled, people from nearby villages came racing through the bush to see the mission plane make its

first landing on the new airstrip. Here, again, the ground was smooth and brick-hard, no rain having fallen for some time. We found the native missionary in the process of building himself a new house. He had to demolish his first home as it was too close to the airstrip. He was thrilled to receive from us a bag of nails to complete the job.

It was a great feeling to have opened three new airstrips in twenty-four hours. These new landing areas, those at present under construction, and others proposed, are bringing a new day to the Gulf. The saving in time alone is permitting us to consolidate our work and extend our lines of influence. We now have a new problem, however, that of trying to keep these airstrips open, for in this region of high rainfall, temperatures, and humidity, the grass grows so quickly it is almost impossible to keep it cut by hand. We have started to raise money in the villages with airstrips to buy motor-mowers, but as there is no industry of any sort here in the Gulf it may take us several years to accomplish our goal.



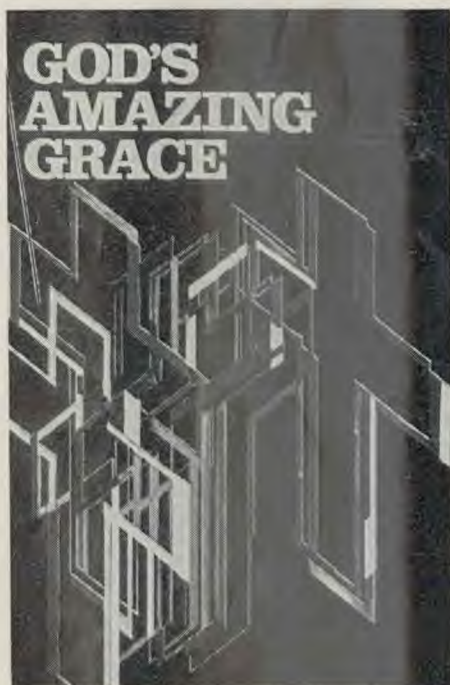
The mission plane, a Cessna 185, at Sebidiro airstrip.

We are very grateful for the faithfulness of our church members who have constructed these airstrips, and also for our pilots who are willing to fly over these

trackless jungles, limestone sink-holes, extensive waterways and swamplands in order that the work might be finished. Spare a thought and a prayer for them.

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TOGETHER

—WITH THE PRESIDENT

“FINISHING THE CHURCH’S TASK”

THIS MONTH I desire to make further reference to the Annual Council of the General Conference held in Washington, D.C., in October. In an earnest appeal that went to the world field from the Council, the church was again challenged to come into line and to finish the task. This appeal is not new, but until the work has been done, it must ever be kept before us. I quote as follows:

“As delegates to this Annual Council we are much aware of one factor that delays the coming of Christ: the unfinished task of carrying the three angels’ messages to the entire world. (Revelation 14 and 18.) We believe that Mrs. White made clear that Christ cannot come until the entire world has had a fair opportunity to hear God’s saving message. For example, she wrote: ‘Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come.’—“Testimonies,” Vol. 6, page 450.

“God was willing to bring His work to a swift triumph following 1844, in 1888, and again in 1901 (among other times). Why then the delay? What can be done now?

“In response to this question, the delegates at this 1973 Annual Council extend the following appeal to all workers and members throughout the world. The appeal is threefold and yet it is one:

“1. Without further delay open the heart’s door fully to the waiting, pleading Saviour (Rev. 3:20). Admit Jesus as the absolute Ruler of the life. Let Him enter the heart to transform it and to rule. Under the influence of the ‘early rain,’ live up to all the light you have. Put into practice all the counsel God has given you.

“2. Forsake the spirit of insubordination that too long has influenced individual and church decisions. This will prepare the way for the renewal of the ‘latter rain’ which has been delayed since the earlier years of our history, for God cannot send the Spirit in His fullness while people disregard the counsels He has graciously sent through that same Spirit, the Spirit of Prophecy.

“3. Make a new commitment to the church’s task of reaching earth’s millions with the three angels’ messages. This commitment will call for personal dedication, for personal witnessing, for personal sacrifice. Moreover, it will call for deep intercession with God on the part of each member, a pleading with God for the ‘latter rain’ of the Holy Spirit’s power for effectual, convincing, loving witness in deed and word.

“We believe that all Heaven is ready to do great exploits on behalf of the church that bears God’s last call of mercy. We believe that God has wonderful surprises in store for every church member who commits himself completely to Heaven’s plan for a perfected people—a people that will reflect the image of Jesus fully.

“That a genuine revival will come is clear from the following statement: ‘Before the final visitation of God’s judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.’ (“The Great Controversy,” page 464.) That Satan will endeavour to prevent this revival also is clear: ‘The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavour to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be a great religious interest.’ (Ibid.) If the fast-spreading charismatic movement in the world today is the false revival forecast by God’s Spirit, clearly the time must be near for God to pour out the latter rain upon His remnant people.

“Therefore, we appeal to our church members everywhere to join hands with Conference workers and church officers in a great revival and reformation that will enable God to reveal His power and glory to a needy, desperate world. With all the solemnity that we can command we appeal to every member to study God’s Word earnestly, to seek first the kingdom of God and His righteousness, and to seek for the outpouring of the Holy Spirit for a finished task. (See “Testimonies to Ministers,” pages 506-512.)

“Time is short. ‘Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh’ (Matt. 24:44; see also “Testimonies,” Vol. 6, page 406, and “Selected Messages,” Book 1, page 67).”

R. R. Frame

Gleanings from the RECORD

FIFTY YEARS AGO

In the issue of RECORD dated 10/12/23 this advertisement appeared: “A sister at Mordialloc [Victoria], living one mile from the station, has five rooms of her house and nine and a half acres of land to let at nominal rental of 12s. 6d. per week. Apply J. L. Smith, c/- Victoria-Tasmania Conference.” How nominal can you get?

★ ★ ★

On page 5 of the same issue, there was a picture of the new church building at Boolaroo, New South Wales. Pastor M. H. Whittaker, in writing the accompanying article, indicated that the land had been donated. “Faith laid the corner-stone of this church,” he wrote, “and hard work built the structure.” In keeping with counsel given in “Testimonies,” Vol. 6, page 101, other churches in the vicinity were approached for help, and the College, Avondale (Village), Ourimbah, Gosford, Erina, Wallsend, and Hamilton between them donated £135. The church was organized at that time, with a membership of twenty-one. The church, when opened, had a debt of £25.

★ ★ ★

In the next issue, church building operations in two states (New South Wales and Victoria) were reported, and new buildings—eight of them—were pictured: Balwyn, Malvern, Moonee Ponds, Bayles and Warrnambool (Victoria) and Harden, Concord and Boolaroo (New South Wales). The introductory sentence begins, “Notwithstanding the high prices of building materials. . .”

TWENTY-FIVE YEARS AGO

The issue of 6/12/48 introduced the new leaders of the Australasian Inter-Union Conference (the fore-runner of the Division). They were Pastors N. C. Wilson, president, and F. A. Mote, secretary, both Americans.

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It was reported that the delegates to the Autumn Council held in Denver, Colorado, Pastors W. G. Turner, L. C. Naden, W. T. Hooper, H. White and Brother (now Pastor) W. L. Pascoe, returned to Sydney on November 16, having had a very busy time in the United States.

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“Pastor W. G. Turner reports that Pastor W. H. Branson and Brother R. H. Adair returned to China from the Autumn Council fully expecting to have to evacuate almost immediately, which probably amounts to fleeing and leaving all their possessions behind. . .”

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It was reported that a special Famine Relief offering had been taken on November 27, and that Wahroonga church had given £306/16/-, and that the combined offering from the College and Village churches at Avondale was in the vicinity of £380.

That Dot--That's Us

JOHN SKUSE

Temperance Secretary, Mudgee Church, South New South Wales

SO YOU want to get on the map. Do you? Well, this is how a little church of about thirty-five members does it in three or maybe four or five easy lessons.

First, you need a minister like Brother Stan Hart who decides you are capable of running a 5-Day Plan. So you go ahead and do it. Just like that! With small resources and plenty of faith we took Brother Hart at his word, and conducted not one 5-Day Plan, but THREE.

To prove we really meant business we even spent two days at the Mudgee Show presenting Temperance films. The photo shows the Temperance tent with some of the workers: ushers, those who gave out leaflets, and projectionists.

One important lesson to learn: don't get faint-hearted because of small numbers. Move into the programme enthusiastically with the brave few. Be sure to keep a good supply of Adventists coming along—the health talks are good for them, too.

We followed each 5-Day Plan with a reunion for the Plan participants. We found that very few had fallen by the wayside.



The Temperance tent at the Show, Mudgee, South New South Wales, with some of the assistants.

Photo: J. Skuse.

These reunions included lectures and demonstrations in vegetarian cooking given by Sister Hart and Sister Skuse, and also bread-making by Sister Skuse.

Even the Children

By this time, even our children were becoming Temperance-minded! It is written, "a little child shall lead them." It happened this way at Gulgong:

A mother with her four-year-old daughter is at the Post Office. An attendant lights a cigarette and this dialogue follows:

Leslee: "You mustn't do that."

Attendant: "Why not?"

Leslee: "Because my daddy will get cross with you."

(Footnote: Daddy is Matron of the local hospital, as well as church Temperance secretary).

Now I think it's time for the final lesson. By now you may, like us, have changed your minister. And you get Pastor Graeme Brown who says "Right, in three weeks we start Mission '73." With the same meagre resources we planned and prepared. But that is another story . . .



South New Zealand Conference personnel who attended the Retreat (left to right): Brother and Sister Harley Stanton, Pastor Graham Coombs, Brother Roger Vince, Brother Alex Penman, Brother Paul Walter (manager, Adventist Book Centre), Pastor Frank Dyson, Pastor Arthur Bishop, Pastor Errol Wright, Brother Ron Eager (Conference secretary-treasurer), Pastor Eric White (Youth director), Pastor and Mrs. L. C. Naden (guests), Brother Glenn Roberts (between Nadens, at the back), Pastor Graeme Bradford, Pastor K. J. Bullock (Conference president), Pastor Al Riggins, Brother Lance O'Neill (Publishing Department secretary), Pastor Keith DeVille, Pastor Neil Peatey (Lay Activities secretary), Brother and Sister Ross Baines. Absent: Pastor Joe Chambers.

Photos: J. Chambers.

Inspiration in Retreat

G. ROBERTS, Minister, South New Zealand Conference

SOMEBODY said that inspiration is "retreating" in South New Zealand. But don't be misled for God is working in this fair land. Read on and you'll understand.

Methven Youth Camp is set against an impressive backdrop of grassy foothills and above and beyond them are the lofty, snow-covered slopes of the Southern Alps. No more majestic setting could ever be found. The ministers of the South New Zealand Conference (all nineteen of them) converged on this beauty spot for an all-too-short three days of Retreat.

Here in this peaceful place, prayer, discussion, study and good, healthy recreation brought new life and courage to every man.

It was a Retreat with a difference for each worker was given opportunity to speak on a particular area of church or ministerial work. The result: relevant discussion and examination of one's own principles and practice.

Strongest of all were the impressions left by our guests-of-honour, Pastor L. C. Naden and his good wife. The Lord was surely with us for as our beloved brother spoke we realized anew the challenge of leading the church of God through the crisis ahead. Helpful counsel on church organization was dispensed, but as he spoke of God's gift of salvation our hearts were warmed and every man's eyes were "turned upward."

As we packed our bags to leave, each agreed that there is "inspiration in retreat."



Pastor and Mrs. L. C. Naden engaging in a little recreation at the Retreat.

Part 4 of a Five-part Series

SOPAS VISIT

DR. WINSTON KENT, a Melbourne Surgeon

AS THE TIME drew near for me to leave Sopas and return to Melbourne, it was kindly arranged that I accompany two General Conference brethren on a tour of the Sepik and Madang areas of Papua New Guinea. They were up for the Union meetings at Lae, and the plane was going on a "milk run" in any case, taking mail and supplies to different mission areas, and bringing back leaders, both national and expatriate, to the meetings. The General Conference brethren were brought to Wabag after a tour of the rest of the Highlands in the Cessna "Andrew Stewart," otherwise known by its registered letters as VH-SDA. (The second plane is VH-SDB.) The brethren were flown by Pastor Lewis Parker, a district director as well as pilot, and accompanied by Pastor Harold Harker, the Western Highlands president.

After landing at Wabag, the party came the six miles up the hill to Sopas for a visit. Their comments were like mine, namely that it was a clean, well-run hospital. We then all departed to the district headquarters at Rakamanda, where Mrs. Parker put on a fine lunch. The missionary wives, like their husbands, are very capable, and can cope with anything, even General Conference VIPs and Melbourne surgeons.

Around Wabag, the brethren had a taste of Papua New Guinea roads, the one between the mission and Wabag being widened and reconstructed. When it rained, which was every afternoon at least, the mud was ferocious. Anything other than a four-wheel-drive vehicle with low ratio was useless, and even those vehicles took some driving in that mud. Mountain-driving in mud is very like mountain-driving in snow—it is rough and gives one a good shaking. But worse was to come, as they were to get a taste of Papua New Guinea flying.

We waited at Wabag for our third plane, VH-UBY, a six-seater Cessna, to arrive. It was to bring Dr. Wayne McFarland to visit Sopas. He is a Public Health expert, and co-ordinator of the 5-Day Plan which is being used with so much success against smoking. Scheduled to take us on, UBY was delayed by bad weather, and was a little late in arriving. It was well after lunch, and in Papua New Guinea flying is done where possible in the morning. It generally rains in the afternoon, often accompanied by severe electrical storms. Like road-driving, flying in Papua New Guinea is of a special brand all its own. Prayer means much at the start of a trip, especially if you are not sure you are going to get through.

A Re-written Paragraph

Eventually the UBY arrived and after greeting Dr. McFarland we got aboard.

We were bound for Wewak, via Ambunti. The usual route through Lalagam was impossible due to a severe electrical storm in that area. On take off, therefore, we flew down the Wabag Valley and over the pass into the back of the Hagen Valley, trying to get through the Yuat Gap which was the alternative route.

We never got there. The cloud masses were down to below the level of the mountain ridges, so that we could not see the gap, or find it. The cabins of little planes are not pressurized, and so cannot get above the storms, as the bigger ones do. They also lack sophisticated navigational aids, which means that the pilot, especially in mountains such as those, must be able to see the ground at all times. Otherwise he does not know where he is. We stooped up and down the valley, looking for the way through, but as it was "no go," our pilot finally gave up and decided to go to Hagen instead.

I am rewriting this particular paragraph in the light of a tragedy that has since occurred to that same plane, VH-UBY, and its pilot, the late Pastor Laurie Shields. Work since my return prevented my completing this account of my trip and sending it off to the editor, and in the meantime that plane has crashed and its pilot with others was killed just out of Goroka, in those same Highlands. That makes the memory of my trip with Laurie Shields and his plane so very precious to me. I can never repeat it, and that makes me very sad.

Difficulties and troubles separate men from weaklings, as I have found out in the war years, and in skiing on mountains. Flying with Laurie Shields instantly put him into the category of a man, despite his small stature, and what is more, he was God's man. Calm and capable, he was also humble and devout, and he was engaged in the work of the gospel commission when he met his death. We do not know why God in His wisdom allowed this particular tragedy, but I gained much from my association with dedicated missionaries such as Laurie, and plan to meet him when Christ comes. He has at least one admirer in Melbourne who sends his sincere sympathy to his young wife and his family. **Vale and auf Wiedersehen, Laurie.**

More Trouble

We never got to the Sepik that day, and we had more trouble getting to Hagen. Besides storm clouds to contend with, we then had wireless transmission trouble. Our microphone on the transceiver went dead. When flying, without getting a clearance from the control tower, no pilot is allowed to approach nearer than a set

distance from that particular control. With the transmitter useless, we could not let Hagen tower know we were in the area, and could not ask for a clearance, without which we could not come nearer than a certain distance.

And so we circled round and round the Baiyer River strip and over the adjacent Lutheran mission while the problem was considered. I am sure the good Lutheran folk below thought the Adventists above had gone mad, going round and round in circles. Once the fault was located, the rest was easy. The plane carried a second transmitter and receiver on a different frequency to keep in touch with base at Lae. On this set, Laurie called up Eddie Piez at base and told him of our problem. Eddie rang Headquarters of the Department of Civil Aviation at Madang, and they in turn radioed Hagen tower. Hagen tower then radioed our plane, giving instructions how to land by the back route, and gave us further instructions once we came in sight of the tower.

Not only were we glad to stop circling and be on our way, but the change of scenery was most welcome. We flew over Paglum, our central school for the Western Highlands, and gave it a buzz. This is traditional for Adventist planes flying over Adventist institutions. The pilot pulls the throttle out and pushes it in a few times as he approaches, and those on the ground, if at home, come out and wave. At Sopas, it was the signal to go down to Wabag and meet the plane, in order to travel with it, or pick up people and/or cargo brought by the plane.

Paglum

Safely down at Hagen, we were met by Mrs. Harker who was deputizing for her husband. He had gone to Lae on the "Andrew Stewart," picking up Dr. Stephen Smith at Togoba en route. Piloted by Lew Parker, the plane just got out as the weather closed in and so stopped us. Then I remembered Graham Barnett's invitation to visit his school at Paglum. Mrs. Harker very kindly lent us the mission vehicle, and I drove Laurie Shields out to the school. Like most drivers, he was nervous of another driver, but was told it was my turn now, and he had to take it, just as I had to the preceding few hours! We went out the fifteen miles to call on the Barnetts, arriving unheralded. We were not thrown out, but made very welcome, shown over the property, and given a meal and a bed.

The Paglum central school has 140 acres, and is well laid out with beautiful gardens. As vegetarians, it is significant that the Adventists are in the lead in growing vegetables in Papua New Guinea. Not only does this supply food for the occupants of the school and provide employment for them, but it also employs some of our national brethren who would otherwise find the economic going a bit hard. Then lastly, in making a profit, it helps with the school finances.

We were shown over the school hydro-electric-system rooms. The showpiece of the school was the new and recently-opened Mervyn McLauchlan building for worship, concert hall and indoor sports pavilion. It is named in honour of a former principal who died of a heart attack in 1969, at his post of duty.

It was most fitting that Mrs. Mc-Lauchlan was asked up for the opening ceremony, and she came on up to visit us at Sopas. Being the former Joyce Thrift and a nursing sister, she was most interested in the hospital. The name of Thrift is well known and honoured in Papua New Guinea, and I heard her brother Lyn's name mentioned in connection with Bena Bena and Kabiufa. Currently, Sister Mc-Lauchlan is on the staff of our "Coronella" Homes at Nunawading, Melbourne.

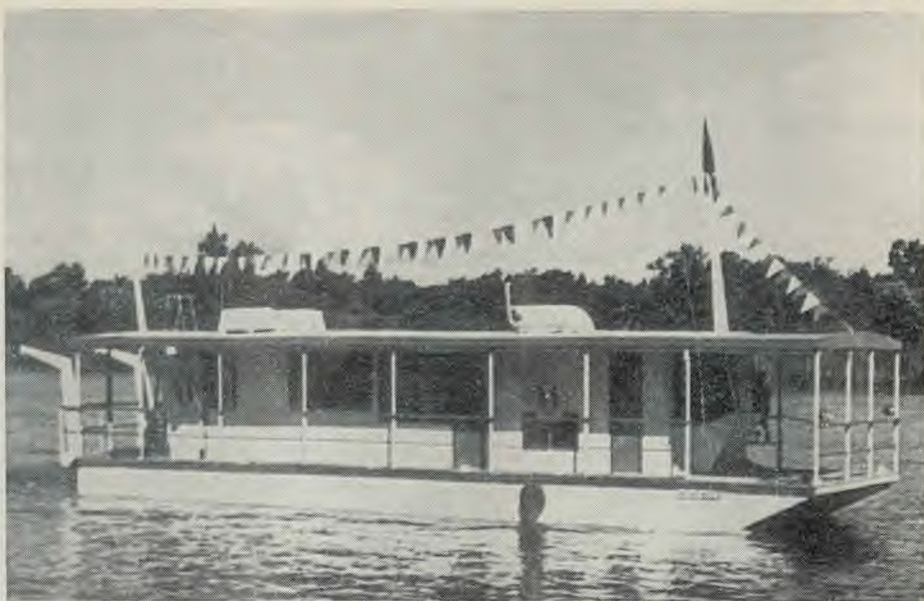
Back to Hagen

Graham Barnett is an exceptionally busy young man. As school principal, he supervises the twenty-five national staff, and the 185 pupils at the boarding school. He also has the responsibility of the 140 acres of gardens with the problems of growing and marketing the vegetables. With this goes the maintenance of vehicles and equipment. It requires multiple skills to be a missionary today, and indomitable courage to overcome challenges. There is still scope to hang up a picture roll and talk to the raw savage, but there is also a lot more than that. In addition to his Paglum duties, Graham is the Western Highlands District School inspector. That is why I first met him at Sopas—he was on a tour of the local schools. Should a teacher at Paglum be away for one reason or another, he also has to fill in as a teacher. There just are not enough hours in one day for all the work to be done.

To illustrate: when we inspected the hydro-electric system in the gathering gloom of nightfall, we found leaves and debris blocking the filter gate at the take-off of the channel that snaked around the side of the hill above the creek and led to the final cascade down to the power house. Graham waded in to clear the blockage, which should have been done by a member of the staff. Laurie Shields and I took off our shoes and socks and helped with the job. It is all part of a day's work for a missionary.

After a delightful visit to Paglum, early next morning we returned to Hagen to find that the General Conference brethren were not coming on with us. I suspect they had had enough of Papua New Guinea travelling, both on the ground and in the air, and that their air-conditioned room in the Lae motel had a certain attraction. That suited me fine, as I was no longer outranked, and promptly laid claim to the co-pilot's seat as we made plans to leave for Ambunti and Wewak. They went with Pastor Lewis Parker in the "Andrew Stewart" while we went in beautiful clear conditions over the Yuat Gap to the Sepik area.

Our first stop was Ambunti, our station up the Sepik River not far from Wewak. The Ambunti airstrip is an interesting one.



The M.V. "Pathfinder" on the day of its commissioning.

The approach is over the river and straight on to a grass strip. One attempt to land, and one only is allowed as a hill rears up steeply at the end of the rather short runway. The drill is to touch down immediately the river is crossed, which calls for nice judgment. To land too early is to find oneself in the drink, and if it is left too late, the luckless pilot can crash into the hill at the back if he overruns the strip! They tell me this particular strip was easy compared to others encountered in Papua New Guinea flying. I don't think Mrs. Kent would have enjoyed the experience. She always panics coming in to land at an international strip as it is, and they are miles long and very wide, flat and smooth. Not bumpy, narrow, short and steeply inclined with a sheer drop at the rather short end, as they can be in Papua New Guinea.

From Aeroplane to Houseboat

Safely down, we were met by Brother David Lundstrom, and taken to see his "baby." This is a magnificent houseboat. It was made at Ambunti, which its particularly fine craftsmanship completely belies, and its revolutionary propulsion system is also a local achievement, being the special invention of Brother Lundstrom himself. A powerful diesel up the front circulates oil to drive twin outboard propellers on either side at the rear. The advantages of this system are more power, very economical running and less wear and tear with less maintenance, replacement and repairs because of the very few moving parts. The outboard propellers rise automatically should they strike a snag or a sandbank. The double aluminium hull has wooden runners to handle the same problem.

The wheelhouse is a delight, and would be a credit to an ocean-going vessel. Everything was set out with neatness and orderly precision, and with complete push-button electronic control. The crew quarters were in the wheelhouse.

Medically, it was designed for a nursing couple, with adequate living quarters in the middle, and a little clinic at the rear. It is an ideal set-up for a medical boat, being beautifully designed, and magnificently built, comfortable and very efficient. Going upstream at four knots for 180 miles or so, means close confinement for quite a while, so that in that steamy heat, comfortable and efficient living and working quarters are mandatory. (See article "A Dream Becomes a Reality," RECORD, 10/7/72, pages 8 and 9.)

The houseboat plies up and down the muddy Sepik, calling in at the villages and settlements with a regular service. Since it started operations, infant mortality has dropped from 50 per cent to a much more reasonable figure. The river people will not come to a hospital or clinic, so the clinic makes its way to them, travelling on tributaries as well as on the broad Sepik. With four lamps up forward it can travel at night, the middle two lighting up the stream ahead, and the side two focused on the banks. In this way it will not run aground nor will it strike logs or crocodiles—or is it alligators they have in those parts?

The Lundstroms have since moved to a new field, but have left behind a floating institution that will be a fine memorial to the man who designed and built the boat, and is, and will be, a credit to our medical work. At present the boat is operated by Gordon and Lin Taylor and it was a pleasure to meet this young couple. When I was there, they were expecting their first child in a few months, which means the whole family will travel by houseboat. Both the young people are nurses, graduates of our Sydney Adventist Hospital. Our prayers go with them as they wind up and down the Sepik at their lonely post of duty, carrying out the Master's commands as they care for the sick and needy.

(This series will conclude in our next issue.)

Ministerial Retreat:

"We Must Attempt Unusual Exploits"

R. H. H. THOMAS

Communication Secretary, Victorian Conference

"LET US GO forward in faith and attempt unusual exploits," was the theme at the three-day Minister's Retreat held recently in Nunawading, Melbourne. Victorian Conference president, Pastor H. B. Christian in his opening address highlighted the parallelism between the Exodus from Egypt and the Advent movement.

Interesting and provocative thoughts were aroused from his study of the role of Moses, Aaron, the priesthood and those under their leadership. The symbolism of the Red Sea experience and later events were an interesting commentary on our present-day attitudes to conversion, Christian experience and participation in God's purpose in revealing the plan of salvation.

Guest speakers at the Retreat were Pastors R. R. Frame, C. R. Stanley (Australasian Division), D. Ford (Avondale College), S. M. Uttley, B. L. Crabtree (Trans-Commonwealth Union

Conference), G. C. Best and J. M. Johanson (Victorian Conference).

Topics presented by the various speakers included "General Report of the Church," "Unchanging Standards in a Changing World" (R. R. Frame), "Evangelism and the Minister's Approach to His Role in the Church" (C. R. Stanley), "Daniel 8: 14 and Its Significance," "The Sabbath and Conversion," "The Charismatic Threat" (D. Ford), "The Significance of the Health Message and Our Attitudes to

Its Demands—A Synopsis of the Seminary Extension Series 1972-3" (J. M. Johanson). Devotional studies were taken by Pastors Uttley, Crabtree, Best and Stanley.

A general discussion period followed the presentation of each topic and this open forum was appreciated by all present.

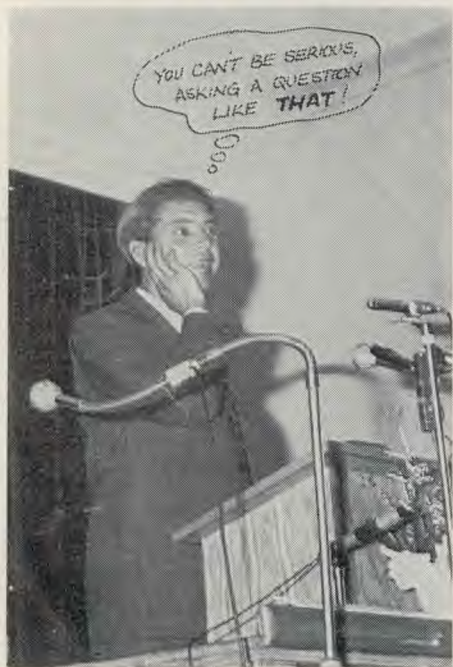
Catering for all meals was cared for admirably by the Nunawading Church Catering Services, under the direction of Mrs. L. Collister.



Three leaders compare their choice of books to recommend to Victorian Conference ministers at the three-day Retreat (left to right): Pastors H. B. Christian (president, Victoria), R. R. Frame (president, Australasian Division), S. M. Uttley (president, Trans-Commonwealth Union Conference).

Photos: R. H. H. Thomas.

THE FORDIAN TECHNIQUE



Avondale College Calendar

1973

Secondary Education

Science

Fine and Applied Arts

Path, Peer & Finance

Application to enter AVONDALE COLLEGE

This form should be filled out by hand and returned to:
THE AVONDALE COLLEGE
PO BOX 100, N.S.W. 2265

PERSONAL

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Address _____
City _____
State _____
Postcode _____

Telephone _____
E-mail _____

Married _____
Single _____

Relationship _____
Mother _____
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Other _____

Current _____
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OPPORTUNITY...

AT THE TIP OF YOUR PEN!

AVONDALE COLLEGE AN TO ST

AS FROM 1974, all new and current students on Secondary Education, Commerce and Science Courses at Avondale will benefit from the Commonwealth Government Tertiary Allowances Scheme. An announcement concerning the Primary Education Courses and the Fine and Applied Arts Teachers' Training course will be made shortly.

STUDENTS who are contemplating to study those courses who should write immediately application forms for entry to the Commonwealth Tertiary Allowances Scheme. Details regarding the benefits available will be forwarded immediately.



Pastor R. R. Frame

THE SEVENTH-DAY ADVENTIST CHURCH is committed to the task of educating for eternity—an education that includes the whole man, body, mind and spirit. As part of this programme we can now count more than one-third of a million pupils in four and a half thousand schools and colleges around the world. These institutions—vital links in an Educational-Evangelistic chain—are fashioned after no particular State or secular programme.

Offers of Government finance have been made to us often, and again in recent weeks it might have been possible for the church in Australia to accept hundreds of thousands of dollars of direct financial aid. But the price measured in terms of independence of operation, freedom of curriculum choice, and the employment of a wholly Christian body of staff is too high for us even to consider. Seventh-day Adventists have a distinctive educational philosophy, and separate and distinct it must remain until our work is finished.

In this Division the hundreds of keen-minded youth that fill our junior colleges and the senior institution at Avondale demand our interest, our prayers and our loyal support. In this decade of mental anarchy and spiritual drought we commend to our members around the Division the rapidly expanding programme for our youth being carried on by faculty and staff dedicated to the task of preparing young lives for service here and salvation hereafter.

OUNCES FINANCIAL AID DENTS

g entry to Avondale College or may shortly be approved. Academic Dean requesting well as applications for the es Scheme. Further details and how they may be secured

BENEFITS AVAILABLE are (i) Tuition and other approved fees (not means tested). (ii) Living Allowances up to \$1,400 per annum (subject to means test). These benefits are available to all students accepted by the college on approved courses who are permanent residents of Australia.

Avondale satisfies a need and enlarges it at the same time. Seventy-six years of its products have so expanded the church's operations that graduating classes now numbering over one hundred and thirty each year are insufficient to meet the volume of demand for trained and dedicated workers.

But the obvious need for Christian education for young Adventists in Australasia becomes still more striking when Avondale College is viewed against the alternative forms of education which the seventies have produced for our youth in this part of the world. Nothing must be permitted to hinder our young people from attending Avondale and preparing for Christian service.

Avondale makes no apologies for its academic standards or for the quality of its teaching, and these facts have won recognition from the Commonwealth authorities to the extent that there is now the same financial support offered to students on most of Avondale's courses as there is at Government institutions.

Avondale in 1974 will have room and facilities for the greatly increased enrolment demanded by the steadily increasing needs of this Division for trained workers and lay members. Christian fellowship, responsible scholarship and high ideals are combined in Avondale's manifesto to its students. All three are worth protecting and supporting—tasks which Avondale's faculty is happy to share with concerned Adventists everywhere.



Dr. E. A. Magnusson

COMMERCE
 EDUCATION
 ENGLISH
 CURRICULUM STUDIES
 ART
 INSTRUMENTATION
 CHEMISTRY
 PURE & APPLIED MATHEMATICS
 ACCOUNTANCY
 FOOD TECHNOLOGY
 GEOGRAPHY
 BIO-CHEMISTRY
 TECHNICS
 FRENCH
 ECONOMICS
 MUSICAL PERFORMANCE
 NEW TESTAMENT
 PHYSICS
 HISTORY
 TYPING
 STATISTICS
 PSYCHOLOGY
 BIBLICAL LANGUAGES
 PHYSIOLOGY
 THEOLOGY
 HOME SCIENCE
 COMPUTING
 PRACTICAL THEOLOGY
 INDUSTRIAL ARTS
 OLD TESTAMENT



ACCOUNTANCY
 EVANGELISM
 SCIENCE TEACHING
 MUSIC
 BUSINESS ADMINISTRATION
 HOMECRAFT
 MANUAL ARTS TEACHING
 STENOGRAPHY
 PRIMARY TEACHING
 SCIENTIFIC RESEARCH
 INDUSTRIAL TECHNOLOGY
 HUMANITIES TEACHING
 BUILDING
 FINE ARTS TEACHING
 MINISTRY

North New South Wales:

New Church Complex at Maitland

NEVILLE ROBINSON, Public Relations Secretary, Maitland, North New South Wales

DESPITE inclement weather on September 15, 1973, over 400 people attended the official opening of the new Seventh-day Adventist church complex which is situated at Brunswick Street, East Maitland, North New South Wales.

Pastor Owen D'Costa, the local minister, presented the key on an open Bible, to Mr. Milton Morris and requested him to officially open the church to the service of the community and the glory of God. Mr. Morris then unlocked the door and proceeded to unveil two plaques.

Plaque 1 reads: "This Building was officially opened by M. A. Morris, M.L.A., Minister for Transport. Dedicated to the Glory of God on Saturday, 15th September, 1973. Architect, Guy Menzies, M.B.A."

Plaque 2 reads: "This Church was erected in memory of our Ambulance Bearers, Medical Workers, and Missionaries who gave their lives in World War II."

Assisting Mr. Morris was the Mayor of Maitland, Mr. Noel Unicomb.

Pastor R. R. Frame, president of the Australasian Division of Seventh-day Adventists, conducted the Service of Dedication, and Pastor E. Clarke, secretary of Social Welfare for the North New South Wales Conference, dedicated the Community Social Welfare

Centre of the church. Among church dignitaries present was the Conference president for North New South Wales, Pastor R. V. Moe (ex-Maitland minister of 1966). Mrs. M. Morris and Mrs. Noel Unicomb were also official guests. Two special songs were presented by the Keitley Singers.

To accommodate the overflow of members and visitors the complete programme was relayed from the main church auditorium into one of the adjoining halls, two children's cry-rooms and the front foyer.



Two special items were rendered by the Keitley Singers from Avondale, here shown rehearsing for the occasion. Note the interesting architecture of the church ceiling.

Photo: courtesy "Newcastle Herald."



Above: The front view of the attractive new church complex and Welfare rooms at Maitland, North New South Wales.

Photo: courtesy "Newcastle Herald."



Left: Interior view showing the minister, Pastor Owen D'Costa, looking up at the three angels emblem at the back of the rostrum.

Photo: courtesy "The Mercury."

A tour of inspection of the building and the well-equipped Community Social Welfare Centre concluded the programme.

The opening of the new church complex and the history of Seventh-day Adventists in the district was well covered by the local press. A number of interesting articles and pictures appeared in "The Maitland Mercury," the "Newcastle Herald" and the "Hunter Valley Herald."

"It Is Still True"

R. H. ABBOTT

Sabbath School Secretary, Trans-Tasman
Union Conference

YES, IT IS true! It was true in the time of Christ. It was true in the Middle Ages, in Reformation days, in the days of the pioneers of the Advent movement and it is still true at the end of 1973. "IT IS STILL TRUE THAT CHILDREN ARE THE MOST SUSCEPTIBLE TO THE TEACHINGS OF THE GOSPEL."—"The Desire of Ages," page 515.

Branch Sabbath schools are reaching children and their parents and winning them for Christ. In one Conference (North New South Wales), 500 children make up the total enrolment of twenty-six branch Sabbath schools. It is still true that fruit grows on branches.

In the North Queensland Conference at Walkerston near Mackay, five young men are conducting a branch Sabbath school. They commenced with a group of thirty children meeting under a mango tree. This branch Sabbath school bore fruit and soon another was commenced some five miles away. These young men—two of them ex-rugby league footballers, two ex-rock-and-roll musicians, and one an ex-professional boxer—are realizing the thrill of their lives in finding fruit on these "branches" of the Sabbath school tree.

At Mount Cotton in sunny South Queensland, Sister Audrey Billiau commenced a branch Sabbath school two years ago with an attendance of four

children. A little later in the same area Gift Bible contacts developed into a cottage meeting. Then branch Sabbath school and cottage meeting combined to care for the needs of both seniors and children. (By this time there were twenty-four adults and sixteen children.) The next step was the formation of a Pathfinder Club for the children and cooking demonstrations for the womenfolk. Today plans are being made to form a church company at Mount Cotton. Yes, it is still true. Child evangelism pays.

From Branch S.S. to Avondale

A branch Sabbath school boy from North New South Wales is now at Avondale College studying for the ministry. John was eleven when he first attended a branch Sabbath school which, incidentally, was held on Sunday. He continued attending and at the age of fifteen requested baptism. At this his parents became bitterly opposed. Several times he was driven from home and even committed to the care of a corrective institution for a time. John, however, has remained faithful. He has worked and earned college fees and is today enthusiastically preparing for the ministry at Avondale. The humble Adventist lady who had a burden for the boys and girls and rented a hall for a branch Sabbath school has proved how true it is that "children are the most susceptible to the teachings of the gospel."

In the Sydney suburb of Mount Druitt there is a roadside sign which reads:



Two children at the Mount Druitt branch Sabbath school in Greater Sydney, with Mrs. Louwen.

Photo: L. A. Gilmore.

"Drive carefully, 22,000 children live in this area." But, until this year, there was not even a branch of the great Sabbath school tree among these thousands! Sister Louwen, a migrant Seventh-day Adventist, caught the vision. On March 18, 1973, a branch Sabbath school was opened with an attendance of 135 children. This branch Sabbath school is still moving forward strongly with eight class groups and a cradle roll division and a steady attendance of about eighty. There is fruit ripening on this branch for "IT IS STILL TRUE."

And in New Zealand

Across in the "land of the long white cloud" the students of Longburn College have combined with the Feilding church Sabbath school to conduct a branch Sabbath school in that city. This branch Sabbath school began as a follow-up to a Vacation Bible School conducted in the May holidays of 1972. There are twenty-five to thirty children attending the branch Sabbath school but this is not the end. A Pathfinder Club has been formed with an attendance of forty-five to fifty non-Adventists. A number of children have already attended the Feilding church.

Further up in North New Zealand, the Dargaville Sabbath School members have been conducting a Friday night branch Sabbath school at Pouto, fifty miles away. "Fifty miles," you say, "is a long way." Yes, but fifty children are attending—one child for every mile—and surely they are worth the effort! "It is still true that children are the most susceptible."

A little nearer the south pole the South New Zealanders are experiencing the warmth of branch Sabbath school work.



The branch Sabbath school at Feilding, North New Zealand.

Take Bishopdale for example. It started with a church-sponsored fellowship and get-to-know-you tea to which parents of the neighbourhood were invited. The branch Sabbath school programme was explained and now twenty-five starry-eyed children meet each Sabbath afternoon and enjoy every minute of it.

Fellow believer, branch Sabbath school work is vital soul-winning evangelism. These "branches" are fruitful, as they must be. "[Jesus] knew that . . . children would listen to Him and accept Him as their Redeemer far more readily than would grown-up people. . . . He planted in their minds the seeds of truth, which in after years would spring up, and bear fruit unto eternal life. It is still true that children are the most susceptible to the teachings of the gospel."—"The Desire of Ages," page 515.



Members of the Walkerston branch Sabbath school, North Queensland, under the mango tree.



LETTERS to the EDITOR

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

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

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

"Hands Up All Those . . ."

Dear Editor,

I wish to comment on Dorothy M. Bonser's letter regarding Daily Study (RECORD, 8/10/73).

Whether to report or not to report Daily Study did not appear to me to be the question involved in a previous RECORD article entitled "What Happened to Daily Study?" Daily Study itself was the chief concern of the writer of the article, or so it seemed to me.

Admittedly, reporting is important and to report or to refrain from reporting is surely a student's privilege. The honesty or otherwise of the report also rests with the person reporting.

Personally, I think ministers would be remiss, likewise Sabbath school superintendents, if they failed periodically to

encourage members to commence, continue or renew the Daily Study habit.

"Search the Scriptures," is Christ's admonition given in John 5:39. What better way than Daily Study?

"Study to show thyself approved unto God," is Paul's advice to Timothy.

"Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the whole world captive."—"Great Controversy," page 625.

Again we all know that the Bereans were commended by Paul because "they searched the Scriptures daily."

Doris Miller,
South Queensland.

Editor's Note: Mrs. Miller is correct in her interpretation of the editorial. Our concern was for the practice much more than the reporting. "Not for a goal, but for your soul" is a good motto.

A Cure for Olives

Dear Editor,

I noticed in the "Letters to the Editor" of the RECORD, 16/7/73, a request about "Properly Prepared Olives." I've looked up this statement I had tucked away in my files and thought it may be of interest.

Hilda Bartlett,
North Queensland.

Properly Cured Olives

Many questions have come to us at International Nutrition Research Foundation concerning what Ellen G. White meant when she speaks of properly prepared olives. Did she mean the lye (caustic soda) method of curing?

Recently we received a letter from Arthur L. White of the White Publications which we think answers the question very well. We quote:

"Now as to the methods used in the White home in the curing of the olives. These were cured by the lye process. Sister White had been in Europe. She had undoubtedly found olives as cured in

various European countries—for olives and olive oil are used very freely in such countries as Italy and France. She visited these countries several times while she was in Europe from 1885 to 1887, so she must have had a knowledge of methods of curing the olives other than by the lye process. But the lye process was used in the curing of olives in our home at Elmshaven. We continued to use the lye process at St. Helena for many years. Regardless of the merits of the system, that is the method which was employed by Sister White."

Here is a statement from Elder White's father, made some years ago at St. Helena:

W. C. White Comments on the Curing of Olives

"I think the formula Doctor Walton gives for the curing of olives is the standard one. I requested my wife to read it and tell me if she had anything to add. She says there will be some difference in the matter of treating the olives according to circumstances. Those picked early in the season require much more vigorous treatment with lye than those picked late in the season, and this reminds me that she has spoiled one to two small lots picked late in the season by using too much lye.

"There has been much argument and criticism regarding the curing of olives with lye, but we have not found any other way as good; and I take no stock in the criticism that the oil of the olive and the lye make a soap. If a soap is thus made, I have eaten lots of it, and find it is excellent for the system.

"Some inexperienced people think an olive must be black in order to be ripe, and some olives are coloured to make them appear very ripe. As we handle the olives, many of them are nearly black when taken from the tree, but in the process of curing them they turn green and some of them a light green, and yet they are fully ripe.

"The process of curing olives under running water is very tedious, and expensive. The process of cutting the skin leaves the fruit in an undesirable condition either for keeping well or for looking well. After eating olives from many lands and treated in many different ways, I have come to believe that the very best olives are those that are cured according to the process recommended by Brother Walton.

"About the time that Sister White wrote the passage you have referred to, our sisters were cooking olives in many ways. They were baked with beans and they were combined with other foods, and I think that what was meant by their being properly prepared would naturally mean that the olives should be well cured, not hard like the green olives from Spain, and that in combination with other foods it should not be used in excess as many of our nut foods were used when first introduced."

W. C. White.

Tired Old Titles

Dear Editor,

Just a little thought concerning Mavis Cooke's letter, re Archaeology, saying people are tired of this subject being used for opening evangelistic meetings.

There is something wrong if they are. I would think that they do not follow this most interesting work being done, proving the Bible true more than any amount of talking that we can do.

What I think they are tired of is the titles. "Dead Men Do Tell Tales" is "old hat." As long as I have been an Adventist, this title seems to have been popular. There must be other titles that can be used, just as simple as, "Archaeology Proves the Bible True."

The down-to-earth, honest approach with the great faith that God will run the mission, with us as helpers, and not the other way round, with God as helper, will make for success.

We are a body of people who try to do all the work and run ahead of God. If only we could pray that God be the Head, and to make us suitable channels to work through, all would be well. He sees what we cannot. What we think is no good, He will most likely think is wonderful.

Dorothy M. Bonser,
Western Australia.

She Hates Being Asked

Dear Editor,

Having read your editorial re daily Sabbath school lesson, I would like to give the other side.

Except for brief periods through sickness or weariness I have been going to Sabbath school since 1916, and received loads of cards for Daily Study, etc., and also yearly bookmarks which eventually disintegrated from old age.

Oh, how I weary of the continual asking, "How many for Daily Lesson Study?" and the continual nagging from secretary or superintendent about the poor percentages!

I feel the record of Daily Study should be kept for children only and maybe teenagers. They surely should be encouraged. But as for adults, let them be free agents.

I sincerely believe in the study of the Scriptures each day and sufficient study of the Sabbath school lesson to be able to discuss it in class. However, being tied down to a particular study seven days a week is more than I can take at times. I've even stayed away from Sabbath school so that I wouldn't spoil the record.

At times I've dodged getting a lesson pamphlet, so that for thirteen weeks I really enjoy reading my Bible where I please. Then I go back fresh to systematic study again.

Maybe once a quarter the secretary or superintendent could state that he hopes everyone is studying the Sabbath school lesson regularly, but this continually being asked week after week for fifty years and more is just too much.

Let us be treated as adults and not children, and cut out having to report whether we've studied daily or not.

As for the new lesson pamphlets, there is far too much for one week. I've never known a Sabbath school teacher to get through the whole week's lesson yet. There is enough in two or three days for the week. Please give us smaller lessons that we can digest.

Oh, for the good old pamphlets, and the good old Sabbath school when the children would sing with us and then march out. Having been attending for fifty-seven years I think I'm entitled to my grouch.

One thing I love is the AUSTRALASIAN RECORD.

"Old Timer,"
North New Zealand.

Editor's Note: We cannot understand how a teacher cannot get through the lesson. It's a matter of planning and programming. Carefully prepared, the entire quarter's lessons could be presented in half an hour. After all, it took Moses only one chapter of thirty-one verses to deal with Creation. He did it by picking out the highlights.

Old Churches Never Die, They Simply Move On

Dear Editor,

I am forwarding to you a photo of the Prospect church, the third Adventist church to be built in New South Wales. It was built in 1895. The brickwork was done by a Brother Sherret who became an Adventist in Parramatta in 1892. He got wet working on the Prospect church and died of pneumonia.

Brother Roy Thompson's father and mother became Adventists and helped build the church. He was a carpenter and joiner. The people of Prospect said that they would help build it because this new-fangled idea wouldn't last long and then they could have it for a dance hall.



The church with the itchy feet. Has it come to rest at last? This picture was taken about 1900, when it was the Prospect (N.S.W.) church.

Photo: E. Sperring.

Sister White lived at Granville in those days, and invited Brother Thompson to live at Avondale. He went there and helped build Sunnyside, the old Avondale church and the old Health Retreat.

Among the charter members of Prospect were my father, my mother and grandmother. Pictured in front of the church are some of the charter members—Brother Nevis, Brother Pond and my father. The women are my grandmother, Mrs. Pond, and my mother, and also some of the children of the church.

In 1920, Brother Dudley Meyers ran a mission at Liverpool and Pastor Cecil Griffin came to help him (about 1922)). In 1922, the Prospect church was pulled down and moved to Liverpool where it was re-erected by voluntary labour for a church school.

About 1936 it was moved to Thirroul, and again used as a church. In 1972, it was moved once again to Corrimal, where it is still used as a church. It certainly has had a chequered career.

Edgar M. Sperring,
Greater Sydney.

[We regret to report that the writer of the above recently passed away and will not see his letter in print. Ed.]

LIFE SKETCH OF THE LATE BROTHER GORDON E. SALISBURY

A. H. FORBES

Gordon E. Salisbury was born in Albury, New South Wales, on May 13, 1897, and passed away on November 5, 1973, in Sydney; he was thus seventy-six years old.

Our late brother was born into an Anglican family, but accepted present truth in 1924 after hearing the presentation of the message in a mission conducted by the late Pastor G. G. Stewart and his team of

workers. Although he had risen to a position of departmental manager at Mates Ltd., Albury, he resigned from the firm so that he could be sure of proper Sabbath observance, and took up the colporteur's prospectus.

While attending the Sydney camp meeting in 1924, in a meeting of the literature evangelists, he met Miss Vera Cole, who later became his wife. At this time another important decision was made: he would attend Avondale College.

Both Gordon Salisbury and Vera Cole were students in 1925 and 1926, and they became engaged in the December of the latter year. College over, Brother Salisbury was invited by the then general manager of the Health Food Company, Mr. George Chapman, to proceed to Melbourne to help out in the retail shop work. Just four months later, our brother was appointed as manager of the Perth Wholesale and Retail branch. Unwilling to go alone, he was granted leave, and at Lithgow, New South Wales, he married Miss Vera Cole on April 21, 1927.

After three years in Perth, the Salisburys were transferred to Hobart in a similar capacity. They remained there for one year, during which time their first daughter, Valmer Ellen, was born.

Then followed a transfer to Adelaide in the same capacity, and in that city their second daughter, Deidre Burdett, was born. Next came a period of ten years during which time Brother Salisbury engaged in sales work on the wholesale level, after which he was invited to transfer again to Melbourne (1945) to manage the Melbourne Retail branch.

Two years later, he was again transferred to Adelaide as manager, a post he held for about ten years before transferring to the expanding retail work in Brisbane. After seven years in the northern capital he retired on April 12, 1963, having given thirty-six years of faithful and efficient service to the cause he loved.

The Salisburys spent several years in retirement in Brisbane, then, in April, 1968, they moved to Camellia Court, Hornsby, New South Wales, where Brother Salisbury assisted in keeping this delightful place running smoothly, combining this with other interests he found in the district.

Our late brother will be remembered for his energetic, efficient and immaculate service. He leaves to mourn him his wife, Vera, and two daughters—Val (Mrs. Les Fehlberg) of Wahroonga, and Deidre (Mrs. Benton) of Castle Hill, and their husbands and children. His countless friends in all the fields of his labour will remember him with warmth and affection, and will also mourn the passing of this good man.

"All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus."—"Mount of Blessing," page 8.

WISHFUL THINKING

I WISH I HAD . . .

A foot large enough to stamp out injustice;
A fist big enough to knock out my own self-opinion;
And a heart big enough to accept true judgment;
A mind broad enough to accept man as he is—
But a desire to show him a better way.

A tolerant sympathy for the narrow-minded;
Clear vision to see my own short-comings;
And a simple, unquestioning faith in the unknown.
A heart strong enough to take life as it comes
And a determination to stick to what is right.

Eyes to see the road to self-improvement;
Two arms strong enough to hold many sorrows;
And an understanding of life's disappointments,
To hold my ideals high enough to keep me humble,
And strong enough to keep me true.

—Nerolie Caro

(Note: A selection of Miss Caro's poems titled, "His Way," is now on sale. The price is \$2.00. We understand that the book may be obtained from the Sydney Adventist Hospital. It may be procured also from Miss Caro by writing to her at either of these addresses: C/- Nurses' Home, P.A.N.C.H., Preston, Victoria, 3072, or 10 Ridge St., Gordon, N.S.W. 2072. The price includes postage.)

Report from Washington, D.C.

TIME FOR THE SPIRIT

M. CAROL HETZEL, Associate Secretary, General Conference Department of Communication

THE ANNUAL Council of the Seventh-day Adventist Church is a business session. There are scores of items to be considered, recommendations from departments for the future progress of the work as well as financial and worker policies.

With 258 items on the agenda, this Annual Council was different. Rather than be pressured by the heavy agenda, the leaders of the church set aside the business of the council to give attention to that which they felt should take top priority.

Concerned that the church's task of giving the message to all the world is not yet completed, concerned because of rapidly fulfilling signs that the end of all things is at hand, the leaders of the church paused to ask the questions: Why are we still here? What is wrong with the church? Can it be something in us as leaders?

The General Conference president, Pastor Robert H. Pierson, called earnestly for a deep revival and reformation that would start with the leaders of the church and sweep right through the entire membership. He called for a deeper devotion to the study of God's Word, a revival in Bible study.

"We need to discover on our knees how our homes can cope with the problems of

today, and there are many of them," Pastor Pierson said. "We need to bring our people back on their knees again—with us.

"We need a revival in Bible-based, Christ-centred preaching. We are not psychiatrists or psychologists. We are preachers of the Word. The message that should eclipse all others is 'Christ our Righteousness.' This," he said, "means simply putting Christ first in our lives and through His grace finding victory over sin."

Pastor Pierson appealed for the leaders to make first things first and bring the "ship of the church back on course. There are many things happening today," he said, "that make me believe that this is God's hour.

"I believe that it is providential that medical evangelism is receiving such great emphasis.

"Many of our young people have come face to face with Jesus Christ, and I don't think this is coincidental.

"I think the renewed emphasis on the Spirit of Prophecy is not coincidental.

"It is not coincidental that the Bible conferences are being planned here across the United States for our workers.

"Another thing that has impressed me," he said, "is the response of our separated

HILDA BARTLETT'S

Menu
Masterpieces

How and what should older people eat? This question is becoming increasingly important to all of us, so that our added years may hold pleasure and enjoyment. For this our health is a "must." And here again, good health is dependent on good nutrition. A well balanced diet is a "must" but remember, calorie needs decrease as our years increase. This means that more care in food selection must be exercised.

APPLE CHARLOTTE

- | | |
|--------------------------|-------------------------------------|
| 6 medium apples | 1 tablespoon lemon juice |
| 1 tablespoon margarine | 1 dessertspoon (small) grated lemon |
| $\frac{1}{2}$ cup honey | rind |
| 6 slices wholemeal bread | |

Method: Peel and core apples. Add margarine and cook 10-15 mins. Stir occasionally. Add honey, lemon rind and juice and cool.

Oil pyrex dish. Butter 6 slices of wholemeal bread and cut in triangles. To form the shell for the charlotte, line the bottom of the bowl, buttered side out. Fit the remaining triangles around the sides, making sure the buttered sides are out. Fill in with the cooled apples and press down firmly. Bake at 425°F for 30 mins. Loosen edges and turn on to plate.

Top with Apricot Sauce.

APRICOT SAUCE

- | | |
|---|---------------------|
| 1 cup apricot halves, cut into slivers. | 1 cup apricot juice |
| 1-2 tablespoons cornflour | Pinch salt. |

Method: Cook together till thick and clear. Add $\frac{1}{2}$ cup crushed pineapple if desired. Serve over apple charlotte.

Top with sweetened whipped cream, flavoured with a little almond essence.

brethren. Many of these have been coming back as the call to revival and reformation has gone out.

"All these things are part of God's plan to tell us that now is the time. The Spirit of God must come into every board, every committee, every institution."

Delegates Respond

The president then opened the meeting to the delegates, who responded with declarations of new perspectives in spiritual leadership—a leadership that would find them closer to their Lord.

Requests were made for victory over selfish rivalry, over elation at words of praise. Requests were made for a more spiritual work, a more spiritual thrust in the schools of the church.

Leaders expressed concern for a more spiritual emphasis in existing large institutions of the church and a determination to assure that such institutions would be brought into line with the true focus of the church's mission.

One Division president stated that he had attended Autumn Councils for twenty-one years, but this one, he said, "will go down in history as a turning point in our church." He expressed concern over ministers who talk about cars with their members rather than about Christ.

A publishing house administrator expressed determination to give the trumpet a certain sound in the literature of his institution.

Earlier that morning eighteen of the staff of the secretariat had met in prayer bands, asking that the Lord would lead in the Annual Council meeting of revival and reformation. General Conference secretary, Pastor Clyde O. Franz, expressed the opinion that no item on the agenda was so important as the time for self-examination and rededication being at that moment experienced by the delegates.

Pastor Daniel A. McAdams, Publishing Department secretary for the General Conference, expressed the determination that the literature printed by the denomination's publishing houses, and carried by

its literature evangelists, should focus on bringing men and women nearer to God.

Sabbath school men sought the direction of God in the preparation of the Sabbath school lessons, that they might print that which would help to bring Sabbath school members into a richer relationship with Christ.

A board chairman urged that when leaders or members hear the church's institutions criticized, they bring the criticism to the attention of the board chairman, so that the problems might be remedied. "We have many problems," he said, "but with God's help we can meet them."

An overall emphasis was the need to make ready a church whose members can welcome newcomers into their midst without the existence of a credibility gap. The atmosphere was one of seeking a closer walk with the God who waits for the hearts of men to turn to Him. Truly it was a time for the refreshing of the Spirit.

TILL HE COMES

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

HANDS. Ten years of idyllic marriage ended when Dallas Fay Hands passed away on November 12, 1973, in the Princess Alexandra Hospital, Brisbane, Queensland, at the age of thirty-one years. She was the wife of Douglas Hands and the mother of three young children, Douglas, Sharon, and Sandra. A happy and practical home-maker, Dallas was loved and respected by her many friends. The chapel at the Mount Thompson Crematorium was filled with those wishing to express sympathy to the bereaved husband and children, also to Dallas's mother (Mrs. L. Duke), sisters and brothers, Pastor O. W. Knight joined with the writer in ministering the comfort of prayer and the promises of God. D. A. Brennan.

HARKER. Alfred Norman Knightly Harker was born at Weymouth, England, in January, 1879; he died at Newcastle, New South Wales, on October 9, 1973. He was buried in the Avondale Cemetery on October 11. Our late brother accepted the truth and was guided to Avondale College by the late Pastor J. E. Fulton in 1889. Ill-health prevented his entering the ministry. His late brother Harold became an ordained minister. Our late friend himself became a literature evangelist for many years. Two of his sisters worked as Bible Workers. Norman married Marriex Ethel Walker, who predeceased him, and to that union were born eight children, Norman, Harold, Leila (Mrs. Robinson, Queensland), Violet (Mrs. Bone, Queensland), Jean (Mrs. Adams, Sydney), Joyce (Mrs. Wallace, Nora Head, New South Wales), Lorna (Mrs. Baldock, Waratah, New South Wales) and Nancy (Mrs. Fenwick, Kurri Kurri, New South Wales). At the time of our late brother's death his family tree spread out to include 101 children, grandchildren, great-grandchildren and great-great-grandchildren. Many of the dear ones rejoice in "present truth." Brother Harker was a talented poet and writer for many of his ninety-four years till his eyes grew dim and memory failed. One of his poems was compiled on a Sabbath afternoon as he sat in King Edward Park, Newcastle, New South Wales, overlooking the mighty Pacific Ocean as a storm was approaching. These words we find in Hymn 97 in the Church Hymnal. The writer well remembers the day when our late friend visited

his home and requested his father, Pastor A. W. Anderson, to compose music to these words. So the memory of both the dedicated servants of God will not be forgotten, at least while we use the Church Hymnal. Words of consolation, promise and prayers were expressed at the graveside by Pastor W. G. Turner and the writer who reminded all present that "Precious in the sight of the Lord is the death of His saints." Ormond K. Anderson.

MITCHELL. Raymond Stanley Mitchell spent most of his life in the Macleay Valley of New South Wales with the exception of a short time at Cooranbong when he attended Avondale College. Rest and release from suffering came peacefully on Sunday evening, October 14, 1973. Just three weeks previously, Ray had given his heart to the Lord in complete surrender and looked forward to the day when Jesus shall call him forth with a new body free from disease and taint of sin. Ray was the brother of Mr. Les Mitchell of Kempsey, and Miss E. Mitchell who for many years has been associated with the Sydney Sanitarium and Hospital and also the Warburton Sanitarium. She has served as matron at both of these institutions and is now retired at Kressville. Left to mourn also are a wife and two daughters, two sons, and six grandchildren. The writer presented to all gathered at the church and the graveside the thought that Jesus is near and that we can be sure that the day is not far distant when Jesus will send His angels to gather His elect. For Ray that will be a wonderful day. Alec C. Thomson.

SALISBURY. Gordon Edward Salisbury was born in Albion, New South Wales, on May 13, 1897, and passed to his rest in the Hornsby District Hospital, New South Wales, on Monday, November 5, 1973. He had been a member of the Adventist Church since the year 1924, and over the years held many managerial positions in the Sanitarium Health Food Company. Our sincere sympathy goes out to his widow Vera, and his two daughters Val (Mrs. Les Fehlberg) and Deidre (Mrs. Benton). He lies at rest in the Avondale Cemetery, awaiting the call of the Life-giver in whom his trust has been placed for so many years. Pastor A. H. Forbes and Brother L. Piper assisted the writer at the service. A life sketch appears on page 16 of this issue. K. R. Lowe.

STOCKTON. Charlotte Ellen Stockton, born at Geelong, Victoria, on January 24, 1885, was the third daughter of Charles and Mary Young. She was reared a Christian and became a baptized member of the Adventist Church in September, 1900. She held membership in the Warrongga church for some fifty-one years. Charlotte was united in marriage to the late Brother J. H. Stockton in April, 1907. To this union were born one daughter, Merle (Mrs. Jack Ross of Ballarat, Victoria) and four sons Esmond, Irwin, Lindsay and Noel, all of New South Wales. Sister Stockton was a person of quiet spirit and gentle ways. She possessed a rich contralto voice. At one stage with her husband and two of her sons she joined four of the top choirs in Sydney, including the Royal Philharmonic and the Sydney Conservatorium Choirs. She dedicated her singing talent to expressing the themes of the gospel. During her lifetime she had witnessed the whole growth of the Adventist Church in Australasia to 1973, and married a man who heard the first sermon ever preached by an Adventist evangelist in Australia in 1885. Both our late Brother and Sister J. H. Stockton were esteemed workers in the Echo and Signs Publishing Companies. They spent many years at Warburton. The writers were associated in services at the Parlours and at the graveside in the Northern Suburbs Cemetery, Sydney, in the presence of the Stockton family and many of the family of God who share their sorrow but not as those who sorrow without hope. The glorious resurrection day hastens on apace; let us watch and be ready.

Ross Piper and O. K. Anderson.

APPLICATIONS ARE INVITED for fully qualified teachers to join our staff in the following capacities in 1974—Preceptress, Home Science teacher and Commerce teacher—all applications should be made to the Principal, Lilydale Academy, Bag 1 P.M.B., Lilydale, Victoria. 3140. Phone 728 2373.

ATTENTION ALL HOLIDAY MAKERS to the South Coast of N.S.W. A warm welcome awaits you at the Nowra church, 169 McKay Street, which is south of the town. Sabbath school commences at 9.45 a.m., divine service at 11.15 a.m. Bring your lunch and join us for the afternoon meeting at 2.30.

RUBY JAMES, Church Clerk.

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

FASHION FABRICS. P.O. BOX 16, GLEN-ORCHY, TASMANIA. 7010. DACRONS: florals, \$1.30 per metre; TERYLENE/CHIFFON: florals, \$1.50 per metre; TERYLENE/LINEN: plain colours, \$1.50 per metre; TERYLENE/GABARDINE: plain colours, \$1.50 per metre; TERYLENE/JERSEY: \$1.80 per metre. All 1.14 metres (45-in.) wide. Samples available. Remnant parcels, \$5 and \$10.

MEDICAL. The general practice at Lake Cargelligo, New South Wales, urgently needs a doctor from early January, 1974. Sale, lease, or long-term locum considered—preferably sale. This practice has a long association with Seventh-day Adventist doctors. Please reply to Dr. Len Tuckwell, Maternity Unit, Princess Margaret Hospital, Swindon, Wiltshire, United Kingdom.

MOOROOLBARK CHURCH BUILDING INVESTMENT. Brethren, we are now able to offer you educational aids, Childcraft and World Book, as used in our church schools. If you would like more details of this complete educational plan, age groups from birth to ninety-nine years, please write to: K. & N. Hardy, 1 Cowley Court, Mooroolbark, Victoria. 3138. Those wishing to contribute to the placement of this material in our teacher training schools in the Islands are also invited to contact us. All material purchased will assist in the building of the new Mooroolbark church, Victoria.

SECRETARIAL COURSE AT LILYDALE ACADEMY, 1974

Only a limited number of vacancies exist in the first full Secretarial Course to be commenced at the Lilydale Academy in 1974.

This new course may be undertaken by girls who have successfully completed the equivalent of four years of high school in Victoria.

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(Phone 728 2373)

SYDNEY ADVENTIST HOSPITAL

185 Fox Valley Road,
Warrongga.

Have you a desire to make a contribution to the medical programme conducted by the Sydney Adventist Hospital? Would you like to find employment in its new air-conditioned hospital complex located in a delightful bush setting on the upper north shore of Sydney? Vacancies are now available for young people and more senior males and females in the following work categories:

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Apply to:

The Personnel Officer,
Sydney Adventist Hospital,
185 Fox Valley Road,
WARRONGGA, N.S.W. 2076

WANTED. Active Adventist lady pensioner urgently needs a small house, half house or flat, unfurnished if possible; before Christmas or as soon as possible. Permanent. Reply, Mrs. R. Freestone, 4 McCredden Court, Box Hill, Victoria. 3128. Phone: 288 3957.

WANTED TO BUY. 3-bedroom house, preferably on large block, Murwillumbah district, vicinity of church school. Details to G. Pennifold, 54 Riverview Terrace, Belmont, Victoria. 3216

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
Warrongga Representative
WENDY BLANK

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Advertisements approved by the editor will be inserted at the following rates:

First 25 words - \$2.00
Each additional 5 words - 10 cents

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

FLASH POINT . . .

- ✧ Every month approximately seventy magazines and journals are published by Seventh-day Adventists in North America alone. Add to this those published in other parts of the world, and you have quite a volume of worth-while material. Every year, 8,300 articles are written for church publications by Adventist writers. There must be something among them that you would want and use, but the trouble is how to know what is coming out and in what journal and when. We mention all this because there is now a way by which you can keep up to date. The Seventh-day Adventist Periodical Index keeps track of these articles for you, indexing them by author and subject and presenting the compilation in two paper-bound volumes each year. Don't go away; there's more . . .
- ✧ If you have access to these excellent Index volumes, and pick out an article that appeals, the publishers will mail you a reproduced copy at a minimal charge. The 150-page Index is printed twice a year, and a cumulative index is published every two years. The official organs of all world Divisions are included, and thirty periodicals (including the main Australasian journals) are included. In all, about sixty publications are indexed, and even articles about Adventists as they appear in major non-denominational periodicals.
- ✧ All this, but how do you get it? Glad you asked; thought you weren't going to. Write to Loma Linda University Library, Riverside, California, U.S.A. 92505. The price? Oh, yes, the price. Well, if you are an institution such as a hospital, an academy library, a Conference office, or a church, even, it will cost you a trifling \$25 a year. But if it's just you, and you're the studious type and want to keep abreast, and all that, it's a mere \$9.50. Over to you as of now.
- ✧ When we printed that bumper issue back in July telling the world that the new Sydney Adventist Hospital was opened (you will remember the all-hospital issue, no doubt; there wasn't even Flash Point in that issue), it was stated in the copy that the managers of the Sanitarium from its foundation to the present day were . . . and a list was given. We have now discovered in a journal whose authority is so close to absolute that it doesn't matter, that one notable omission was made, and we now hasten to rectify that mistake. Pastor Robert Govett was manager from 1914-1916 as stated in his obituary notice in the RECORD by the late Pastor A. W. Anderson. With the complete concurrence of the present hospital management we mention this matter and apologize to any interested parties for the omission at the time; it was not done with malice afore-thought.
- ✧ **GOOD NEWS!** A personal letter from Pastor E. L. Minchin, now in retirement in the United States, brings the glad tidings that he and Mrs. Minchin will be visiting Australia early in 1974. In fact, they arrive in Sydney some time in the middle of January and are planning to stay a few months. Also among those "whose hearts have burned when home their footsteps they have turned from wandering on a foreign strand" will be Brother and Sister Tom Bradley, due to touch down in Sydney on January 5. "So

✧ The editorial staff of the RECORD wish all their readers God's blessing during the Christmas-New Year Season and an abundance of spiritual blessings in 1974.

- you will see," Pastor Minchin concludes, "the old boys' are coming home." The Minchins will visit the Philippines where they have a daughter and a son-in-law before coming to their homeland. We know that Pastor Minchin will be a guest speaker at at least one camp meeting—that of his home state, Western Australia.
- ✧ Last week we mentioned that Brother Kelvin Shinn was moving to the management of the Melbourne Retail branch of the S.H.F. That, of course, created a large hole in the Brisbane managerial department. Calm your fears; Brother R. K. Groom will move from Wellington, New Zealand, to take over in Brisbane. But what of Wellington? Well . . .
- ✧ From Dunedin, Brother L. K. Townend, who has been running the branch down there, will move to the Dominion's capital to take Brother Groom's place. But what happens now in Dunedin? Well . . .
- ✧ Brother Ken Reeves, who has been Factory superintendent in the Sydney Factory and Wholesale is called to Dunedin as manager of the Retail branch there. And who takes the place of Mr. Reeves? Ah, that's the question. We'll let you know when the word comes to hand.
- ✧ The MV Service Plan you know about. The appointees (who go to their stations for a year and receive only their keep) for 1974 have been announced. They are: Miss Carol Hay, a secondary teacher student at Avondale College, to Apia Adventist School, Samoa. Graham Blackburne, a secondary teacher student at Avondale, to Vatuvonu Adventist School, Vanua Levu, Fiji. Mrs. G. Brabant, already at Atoifi Adventist Hospital, Malaita, has offered to serve another year as nurse; offer accepted. Miss Shirley Mitchell to serve as a nurse at Atoifi Adventist Hospital, Malaita. Miss Lone Markey to serve as a nurse at Aore Hospital, New Hebrides. Mr. Stan F. Peate to serve as a builder (also at Atoifi, we think).
- ✧ How long is it since you heard of a baptism almost being put off because of a drought? In Sonoma College, plans had to be changed because of lack of water (a case for sprinkling?). The student body thought nothing of a five-mile walk to the Warangoi River where the baptism was held, and thirty-seven precious souls were immersed to rise to walk in newness of life. Pastor Rex Cobbin took the sermon and four ministers (three national and Pastor Bill Liveridge) took part in the actual baptism. Many of those baptized had been contacted by students during their regular missionary programme. This is the largest-ever baptism at Sonoma and the college folk there are happy to report that a further thirteen indicated their desire to participate in the rite when a call was made. They are now preparing.
- ✧ "Finally, brethren . . ." (A special thought for those who, at this time of the year will be camping): A lot of people must be wondering during the summer why Noah didn't swat those two mosquitoes while he had the chance.