

AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

VOL. 81, NO. 19 PRICE: 13 CENTS May 10, 1976

SUCCESS!

MRS. MARY STELLMAKER

Assistant Communication Director, North New South Wales Conference

PETER, DAVID AND JANELLE KING, of Cooranbong, New South Wales, all belong to the Sanitarium Health Food Company Band, and their father, Mr. E. King, has been bandmaster for about ten years.

Late last year, David and Peter entered the New South Wales Solo and Party Championships. Peter gained the Tenor Horn Championship, and David was runner-up for the New South Wales Cornet Championship, missing out on first place by only one point. The winner was Brian McGuiness, the Australian champion.

These successes speak volumes for the background training the boys have received from their bandmaster-father in private tuition, and in the band. Mr. King has been the first and only teacher of many of the boys in the band.

There have been other successes too, that make us proud of our Sanitarium Health Food Band and the public witness they give.

Recently, the band successfully entered competitions at Gunnedah.

David and Peter's younger sister, Janelle, also plays with the band. She started playing the tenor horn in January, 1975, and joined the band soon after. When the three join with their father, who has brought blessing to many in the Cooranbong area with his cornet solos, the King household fairly resounds with the strident martial music of brass instruments.

Janelle summed up the situation this way, "I am sure there are times when we drive Mum mad, but we try to tone it down by playing at different times."

The band plays for many community functions, such as Anzac marches, and they also make a wonderful contribution to Adventist programmes in the surrounding churches. This is greatly appreciated.



Three of the music-makers in the King household. From left, they are: Janelle, Peter (Tenor Horn champion of New South Wales), and David (Runner-up in the New South Wales Cornet Championship).

Photo: courtesy M. Stellmaker.

As well as this, in our assessment of the influence and blessing of the Sanitarium Health Food Company Band, we must remember the benefit that personal participation and involvement brings to each band member. May our young people continue to find inspiration in the band, and may it prove to be a fitting preparation for making heavenly music in the world made new.

**REMEMBER YOUR LITERATURE EVANGELISTS
ON MAY 15 — L. E. RALLY DAY**

Registered for posting as a Periodical—Category A



The headquarters office for the Fiji Mission stands on land donated to Pastor J. E. Fulton by Ratu Aporosa more than fifty years ago.



Some of the crowd on opening day can be seen in the Mission compound, and the new Suvavou church stands in the background.

Photos: R. Baines.

Suvavou Church Dedication and Opening

SAMU RATULEVU, Church Elder, Suvavou, Fiji

AS ONE OF THE SONS of Suvavou, it is my privilege to outline briefly the history of the church. Pastor J. E. Fulton commenced the work at Suvavou in the 1920s. He first settled at Tamavua, and through his enthusiasm and determination to spread the gospel around the whole of the Suva peninsula, he one day confidently crossed Suva harbour to the shore of Suvavou Village, with great faith and hope that God would continue to lead.

To his joy and encouragement, he met the leading chief of Suva, Ratu Aporosa, Tui Suva, who was very friendly and hospitable to him. As a result, a firm and lasting friendship was initiated, and soon Pastor Fulton shared with him the truth, and the good news of salvation.

Even though Ratu Aporosa was a drunkard, and a harsh, dictatorial chief

and ruler to his people, his response and attitude toward the man of God proved to be a favourable and honest one. This was shown when he allowed Pastor Fulton onto his property and permitted him to preach in his Methodist church, and to teach the truth to his people.

To cut a long story short, the episode ended with a fruitful and joyous experience when Ratu Aporosa and his wife Adi Kelerayani of Rewa, with many more of their people, took their stand for the Lord in baptism. Soon after, he gave a block of land near the village for Pastor Fulton to build the church. With it also he gave the land where our present headquarters is located. After its establishment at Suvavou, the work spread out to other parts of Fiji.

The completion and dedication of our new church at Suvavou is another milestone in the history of the Seventh-day Adventist Church in Suvavou, and also for the work in Fiji as a whole. This is

so because it was here, according to our history, more than five decades ago, that Pastor J. E. Fulton, that godly, dedicated pioneer missionary to Fiji, established our work.

The church he built was the first milestone in the beginning of our work, and the dedication of the new church represented the farewell embrace between the old historical beginnings, and the new inspiration with its challenge.

Immediately after the dedication, a small mission programme was organized by the local church members. Brother Pele Vola, the church pastor, echoed the message presented by Pastor J. E. Fulton over fifty years before. Backing was given by Pastor Aisake Kabu, the Lay Activities leader, and Brother R. Baines, the District director in Suva. This programme resulted in a thrilling harvest of twenty souls who took their stand and went forward for their Lord in baptism.

Witnessing for Christ in South New Zealand

P. R. JACK, Lay Activities, Communication Director, South New Zealand Conference

"HOW CAN YOU handle a Witnessing For Christ training class containing forty-three participants?" was the question asked by a Union Conference departmental director. This happy group from the Ilam church, Christchurch, is typical of the enthusiasm in South New Zealand for the Witnessing for Christ programme.

It all began in February, when under the ministry of Pastors Abbott and Stanley from the Australasian Division, the worker force in South New Zealand spent three days of instruction and inspiration in the famous "Upper Room" in Christchurch. Armed with a dynamic concept of what the Witnessing for Christ programme could achieve, the

workers have returned to their churches geared to lead their people in a new involvement in the proclamation of the everlasting gospel.

The Ilam church was first in stepping into this programme, and just recently twenty-two members accepted the challenge of going out to knock on doors in Gift-Bible evangelism. Since then, Bishopdale has launched its programme with a regular class of twenty-five. Aranui church has a class of just over twenty; Sydenham has a class of just under twenty and Papanui has a class of forty-four. With other churches planning to launch programmes in the very near future, it looks as if every church in South New Zealand will have conducted

an effective Witnessing for Christ programme by the year-end.

Many folk from around the Conference who are involved in the Witnessing for Christ programme have discovered a new experience in Jesus Christ. The basic philosophy and motivation of the Witnessing for Christ programme is the personal assurance of salvation in Jesus Christ. It is wonderful to observe joy in the hearts of God's people as they step into the renewed application of Righteousness by Faith. In observing laymen linking hands with the ministry in this new outreach for Christ, one can't help but rejoice in the knowledge of homes being opened for studies, and precious hearts being reached with the gospel of Jesus Christ. Surely this is the way in which the gospel will be proclaimed to all the world and the work of God on earth completed so Jesus can come.

HEALTH-WISE

RELIEF FOR BACKACHES

IF the old adage "Misery loves company" is true, backache sufferers have abundant consolation, for thousands are under treatment for chronic back pain.

In fact, backache is becoming a close rival of colds as the leading cause of disability. It is the price exacted by our increasingly sedentary way of life.

As more people spend their days at sitting-down jobs and their evenings in front of TV, as they ride instead of walk, and substitute spectator sports for active recreation, the back problems mount. And the natural tendency to protect the painful area by immobilizing it only aggravates the difficulty to the point that there may be degeneration of the spine, hip or thigh bone.

For orthopaedists this is a frustrating state of affairs, because the remedy is simple. The only problem is persuading people to adopt it.

Unless the condition has progressed to the point of degeneration of the spine, the remedy is faithfully following a daily exercise programme designed to strengthen the large muscle of the back, which holds the lower vertebrae, pelvis, hips and thigh bones in alignment.

Dr. Arthur Michele, chairman of the Department of Orthopaedic Surgery at New York Medical College, has published a book entitled "Orthotherapy" which describes, with illustrations, an exercise regimen designed to prevent back problems and another to cure existing conditions, or at least to make them pain-free. (Your own doctor can also provide you with a set of scientifically designed exercises.)

Dr. Michele warns that not just any exercises will produce the desirable results of strengthening and balancing the muscles of the back. Some of the familiar old calisthenics may actually increase the difficulty—push-ups, sit-ups, and touching your toes with your legs straight, for instance.

The recommended exercise programme will take twenty to thirty minutes once, or better, twice a day. People who are sure they can't find the time might well consider the time and expense involved in visits to the doctor, weeks in traction and/or surgery.

"Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them. They fear that they will be made worse if they labour or exercise, when this is just the change they need to make them well. Without this they can never improve. They should exercise the power of the will, rise above their aches and debility, engage in useful employment, and forget that they have aching backs, sides, lungs, and heads."—"Medical Ministry," page 105.

THE COOK ISLANDS MISSION

N. K. PEATEY, Communication Director, C.P.U.M.

EVIDENCE of prosperity, of extension and of the onward thrust of the work of God greets the eye of the visitor to the Cook Islands.

This thrust is seen spiritually in the dedication of its ministers, colporteur, teachers and members. It is seen physically in the number of new and well-maintained churches, schools and workers' homes. It is also seen in mental attitudes as members support the stewardship programme in eight of the islands' churches. And finally, socially, as they present a friendly, neighbourly attitude to all and sundry, especially the poor and needy through the Dorcas Welfare organization.

The dedication of the ministers and teachers is seen in the fact that even though the population of the islands is not large and is dominated to a great extent by the large London Missionary Society churches (though the Seventh-day Adventist church rates second in membership), this small force of workers were able to baptize forty-seven souls in 1975. Actually, this figure should have been much larger, as seventeen more folk were ready for baptism, but chose to wait until the mission camp meeting in January when they made their public demonstration of faith in their Redeemer.

The church buildings in the Cook Islands are quite respectable, with some very modern and beautiful additions being completed in 1975. In Rarotonga a new church was opened and dedicated in January of this year, and it was described by the Premier, Sir Albert Henry, on opening day, as "the nicest church building in the Cook Islands." Certainly it is a very representative building which would grace any suburb in our larger cities of Australia or New Zealand.

Beside the church a modern and functional dwelling has recently been completed for the president and his family. This home, built for tropical conditions, is set among the palms just fifty metres from the beach and the beautiful, clear, blue lagoon from which cool breezes blow almost continually.

When the visitor to the Cook Islands travels 200 kilometres north from Rarotonga he is delighted to see our work well established on the island of Aitutaki. A strong church with a membership of over 200 carries on an active spiritual programme and supplies pupils for the school newly opened in 1975 with an enrolment of fifty children. This year, 1976, the enrolment has risen to almost eighty. The school is built of concrete block, and has three large class-rooms, plus the administrative section, so that the children learn under pleasant conditions and

with quite modern facilities, with teachers who are dedicated and efficient. Beside the school a new three-bedroom teacher's home is nearing completion, also of concrete-block construction. During this current year it is planned to build a new secondary school of similar design to the primary school, which will cater for the forty-plus children who now attend the public high school.

Stewardship

Two years ago Pastor J. H. Wade conducted the first Stewardship programme in the Cooks at the Aitutaki church. This programme was so successful that this church had actually fulfilled its year's budget by September of 1975. Since then Pastor Saula Ratu, Stewardship director for the C.P.U.M., has conducted further programmes so that today all of what is called the "southern group islands" are now on the Stewardship Plan (eight churches in all). The success of this programme is reflected in the fact that tithe income in the mission increased from \$12,000 in 1974 to \$18,000 in 1975, an increase of fifty per cent. The mission budget has also doubled since 1970 and for 1976 stands at \$45,000.

The laymen of the church are also on the move. One layman on the island of Aitutaki is studying with seven families. One of these families has begun to attend church meetings. The C.P.U.M. Lay Activities director has conducted introductory meetings with the ministry for the Witnessing for Christ programme. The ministers are confident that their church members will rally to the task of carrying the three angels' messages to every man's door.

Problems

And thus the visitor to the Cook Islands is impressed with the strong onward thrust of the remnant church. But what of its problems? Yes, there are many, as in every other field. Perhaps outstanding in the eyes of the president, Pastor G. C. Porter, and his members on the island of Rarotonga, is the need for a school bus to transport the children from all points (the island is 35 kilometres in circumference) to the Papaaroa Central School at Titikaveka. At present the children have to depend on Government buses, which are far from efficient. Because of poor maintenance these buses often just don't arrive or, if they do, they are very late for school starting time. However, such vehicles are expensive and hard to come by in this isolated dot in the Pacific. The parents, teachers and ministers are praying and working toward solving this ever-present problem.

Pray with us that this problem will soon be solved so that on every front God's church will continue its triumphant onward march in the Cook Islands paradise.

A message from the General Conference president, sounding a warning that is pertinent to our time

GO AWAY AND LEAVE ME ALONE

YOU HAVE READ the experience of Jesus and the demon-possessed man of Gadara as recorded by Mark. The Saviour cast the evil spirits out of the man, but upon the request of the demons He permitted them to enter a herd of swine grazing on the mountain-side. Immediately the hogs stampeded down the mountain-side, over the brink of the cliff, and plunged into the sea below.

Let us refresh our minds regarding the events that followed. As Dr. Kenneth Taylor tells the story in his paraphrase of the gospel narrative, "The herdsmen fled to the nearby towns and countryside, spreading the news as they ran. Everyone rushed out to see for themselves. And a large crowd soon gathered where Jesus was; but as they saw the man sitting there, fully clothed and perfectly sane, they were frightened. Those who saw what happened were telling everyone about it, and the crowd began pleading with Jesus to go away and leave them alone!" Mark 5: 14-17, The Living Bible.

Note well those words, "The crowd began pleading with Jesus to go away and leave them alone!"

What a strange reaction on the part of the people who had witnessed the miracle-working power of God upon an unfortunate demon-possessed countryman! They should have been glad, glad, glad, and have rejoiced over the great deliverance that had been wrought in their midst.

Instead they appealed for Jesus to go away and leave them alone.

The sad truth was that these Gergesenes did not want to be disturbed. Up until the time Jesus came to Gadara, their life-style had been well fixed. When Jesus came He disturbed their pattern of pigs, play, and pleasure. The Gergesenes didn't like it. They wanted to be left alone. They disliked Jesus because His presence threatened their complacent, comfortable way of life. They urged Him "to go away and leave them alone."

If we are truly honest with ourselves, perhaps we, too, would like to be left alone. We feel comfortable in our accustomed life-style. We feel threatened if these patterns are disturbed. "Don't disturb me," "I'm comfortable," "Go away and leave me alone!"

"We have not the opportunity of turning from the person of Christ as had the Gergesenes; but still there are many who refuse to obey His Word, because obedience would involve the sacrifice of some worldly interest. Lest His presence shall cause them pecuniary loss, many reject His grace, and drive His Spirit from them."—"The Desire of Ages," page 339.

Jesus Christ remains the Great Disturber, both within and outside the church. It is easy for us to agree that by His Spirit He should disturb sinners and bring them into the church, but how is it with some of us as "saints" already inside the church?

When the call to repentance, revival, and reformation confronts us it is a call to the forsaking of sin. It is a call to victorious Christian living. It is a challenge to a new and vital relationship with Jesus. It is a call to action. Such a challenge means stirring from our comfortable, complacent, lukewarm spiritual experience.



When, through His Holy Spirit, Jesus comes to us with such a summons to change, when He declares that there must be some reformation in OUR lives, too, many respond as did the Gergesenes, "Go away and leave me alone!" "I'm comfortable as I am. Don't disturb me!" When the Holy Spirit reminds us that God's people are still to be a called-out people, to be different, peculiar—it is easy to rationalize and reply, "Don't talk to me about standards, about dress, about adornment, about movies or novels. Leave me alone. Just talk to me about Jesus once in a while, but don't keep nagging me about those externals!" We much prefer to be left alone in our own tight little box of conformity to the world around us!

When God says, "Come out from among them, and be ye separate," too many of us find it more convenient and more comfortable to turn our ear the other way and reply, "Go away and leave me alone!"

Haven't I read some place else in God's Word about His last-day church being in this "leave me alone" condition? I have! So have you! Let's read it again: You say, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3: 17.

The Lord's messenger has a few words to say about this experience also: "What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God."—"Testimonies," Vol. 3, pages 252, 253.

Some of us will need a lot of disturbing before the Lord will be able to get us ready for His soon return.

When the Spirit speaks we should respond gladly, thankful that God still loves us and desires to save us. He will not always strive with us. There may come a time when He will no longer speak to our hearts. We may tell Him to go away and leave us alone for the last time.

"Wake up, brethren"; the Lord's messenger cries, "for your own soul's sake, wake up."—"Christian Service," page 80.

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2.

Robert H. Pierson.

EVANGELISM WITH A DIFFERENCE

MRS. JANICE FITZCLARENCE

Missionary Wife, Batuna, Western Solomon Islands

"SHARE YOUR FAITH" is a well-worn phrase among Seventh-day Adventists, but how, I wondered, does one manage to carry out this instruction when situated in an isolated place such as Batuna, where there is only one European family (ourselves), and where much of the population is already Seventh-day Adventist?

Within three weeks of our arrival in January, 1975, two yachts from different countries called in at Batuna, and we found the people on board very friendly and easy to talk with. We discovered that, during the yachting season, we would be likely to have many more such visits from folk drawn this way by reports of the beautiful Marovo Lagoon and the skilfully worked wood carvings for which this area is famous.

During the year, a total of fifteen yachts called, staying from two to eight days in our bay. Those on board totalled forty adults, eleven children and one cat! They came from Canada, America, West Germany, Australia, New Zealand, and Papua New Guinea. We have enjoyed the company of "our yachties," and they in turn have enjoyed looking around the sawmill and mission compound, asking many questions and showing a genuine interest in the work being done here.

These folk are always glad of new reading matter. Owing to the confined space of a yacht, they cannot carry too much with them, so whenever they get the chance they exchange books and magazines with others. We have been glad of the opportunity to pass on the "Alert," and "Good Health," "Signs of the Times" and "Our Little Friend" magazines to many of these people.

Meat-Eating

One of the main questions asked is in regard to the teachings of the Adventist Church on flesh foods. In travelling around the Marovo, they have noticed that many of the native people will not eat crayfish or shellfish of any kind. These are our Adventist church members of course, and this has stimulated the interest of some of these visitors with regard to our diet.

My husband Stephen and I decided that perhaps we could witness in a small way by having these folk to a meal in our home, which would enable them to sample vegetarian food. Not being the world's best cook, I was a little worried at first, but God is good, and willing to help in any way, no matter how small, if we will but make the effort ourselves. Each family who came appeared to enjoy the meal (if one may judge by second helpings consumed) and expressed surprise at the variety of food. This was my cue to advertise the many other products available, and most of the ladies have been very interested in the ingredients of

the savouries. Freshly made wholemeal bread is always much appreciated by these travellers.

One particular day, there were two yachts in the bay (one from California, U.S.A., and the other from Berlin, West Germany), and we invited both couples to share our evening meal. To give an idea of the variety, I prepared a Casserole Mince curry and rice, a Nut Meat and spaghetti roast and a Nutolene savoury done in white sauce. At the end of the meal, the young man from Berlin made this statement: "This is the first time in my life I have eaten a meal which does not contain meat of any kind, and really enjoyed it."

One couple from Australia allowed their two small boys to attend our Primary Sabbath school where they joined in with great enthusiasm, much to the delight of the Batuna piccaninnies. Later, the whole family joined us for Sabbath lunch, where a surprised mother watched her two "finnickier eaters" devour all the left-over Nut Meat and ask for more!

"The Great Controversy"

This couple had a Bible on their yacht and asked many questions during their short visit. When they left, they carried with them some Home Colour Sets and copies of "Our Little Friend" for the children, a paperback edition of "The Great Controversy," and some material on Daniel and Revelation in which they were particularly interested. We still pray that this lovely family will be led to accept the wonderful Bible truths.

Another very friendly family had five children, with whom our two children had a wonderful time. On their departure, we presented each child with a new copy of "Bedtime Stories," which they were very happy to accept.

Owing to the inclement weather so far this year, the yachts have not started to come through as yet. However, we look forward to meeting more "yachties" in the future and continuing, with God's help, to witness through the medium of tasty, wholesome vegetarian food, coupled with good Adventist literature and sincere prayer.



The yacht "Content" from San Francisco, California, rides at anchor at Batuna, in the lovely Marovo Lagoon.

Photo: S. Fitzclarence.

One Day at a Time

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong;
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,
And the heart is not brave, and the soul is not strong.
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

—Annie Johnson Flint.

Part seven, and the concluding instalment in the series, Our Theology and Our Experience

WITNESS

GRAEME S. LOFTUS

THE BIBLE reveals both an imperative to witness and a theology of witness.

God's reply to Cain's question, "Am I my brother's keeper?" (Gen. 4:9), reveals that indeed we do have a responsibility for those around us. God made it abundantly clear to Ezekiel that if, as a divinely appointed watchman, he didn't warn the people of sin and share with them the plan of salvation, then his blood would be required. (Eze. 33:1-11.) Christ intensified this responsibility in His last words to His disciples, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20. "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10:33.

The imperative command to witness comes to all Christians and awakens different emotions in their hearts, ranging all the way from joyful compliance to rebellion or to frustration. No matter what our reaction may be, it is the eleventh commandment, and stands as a moral obligation.

No Full-scale Activity

This imperative is something that is just as binding as the Sabbath commandment, and is constantly kept before members of the Seventh-day Adventist Church. The Lay Activities Department is very virile in its plans and promotion. But, if we are perfectly frank with ourselves, we will readily recognize that neither God's imperative nor the Lay Activities Department's promotion has been successful in moving the Seventh-day Adventist Church into full-scale motion in this area. We have held training schools and witnessing workshops year after year. We have told inspiring stories; bribed with all sorts of merit awards; begged; cajoled; threatened; offered wonderful tools that will actually do the job; but the general picture still remains one of a central nucleus of about half a dozen in each church (if we are lucky), who actively share their faith.

Why is this so?

There are a number of secondary mechanical reasons, and we could profitably consider them for a moment.

1. As ministers, we recognize that in the past we have largely educated lay folk to feel that soul-winning was something for the professionals only. The pattern was for an evangelist supported by a team of minister-workers to run a series of meetings. The workers visited those who came to the programme and studied with them. The layman supported the programme by his presence or by bringing a friend along, but rarely did he study with his friend himself. Consequently, if he ran out of friends who would come, he generally ceased to come for his own information or entertainment after one or two series, because he had "heard all that before." Even when a layman did begin to study with his friend, the minister would usually be apprehensive lest the layman bungle it, and would tactfully suggest that he take over for him.

No Time

2. Even when the minister recognizes the enormity of this mistake, as he largely has, and seeks to encourage his lay people, he rarely has time to train them. There is a difference between telling a man what to do in a theoretical workshop and actually taking him along into a real, live set-up, showing him how it is done, and even letting him do it himself under supervision, even if he does make a few mistakes. A person can never really learn to swim until he jumps into the water with the instructor.

Paul makes it clear that God gave spiritual gifts to all men, laymen as well as clergymen, in order that the church might become mature and do the work of the ministry. (Eph. 4:8-13.) It is the layfolk, not the minister, who are to do the work of the ministry, according to Paul. The minister's task is to use the spiritual gift given to him to guide the layman in his understanding of the Word, to inspire and encourage him, and to train him properly.

A recent tape-of-the-month featured a minister who grasped this concept, ceased trying to do everything himself, and concentrated on deeper Bible study and sermon preparation. God honoured this man, and his fruitfulness increased tremendously.

This was because laymen began to discover the spiritual gift given to them individually. To find this out is a wonderfully exciting thing. To realize that at conversion God gives each of us a unique gift or combination of gifts means that no longer need I say there is nothing I can do. It also releases me from trying to reach somebody else's standard. I can

just relax and exploit my own personal gift given to me by a loving heavenly Father.

3. The layman has not been schooled to cope with discouragement in this work.

Usually, about one in seven people who begin coming to meetings or studying the Gift-Bible lessons, endure unto the end. Of that group that does endure, possibly only another one in seven decide for the truth. Not realizing these statistical figures, many loyal Adventists adopt a negative defeatist attitude after their first few efforts at what is a difficult game anyway, peter out or meet with rebuff.

No Need to Feel a Failure

He needs to realize that the ultimate responsibility for saving a person is God's, not his. If he has done his part faithfully and tactfully, then he need not feel a failure if the person he is sharing his faith with doesn't come through. Even Jesus Himself didn't win every person He talked to.

4. Our emphasis on a basic "cold turkey" witness is becoming increasingly fruitless. So many other voices are seeking to be heard, so many others are knocking on people's doors and thrusting literature in their letter-boxes that in order to protect themselves people are just not listening any more. It almost seems that, like Jeremiah, we are called to witness to a people who will not hear or understand, and because of this many layfolk are thinking, "What's the use, anyway?"

While there will always be a place for public evangelism and "cold turkey" witnessing, Ellen White's words are becoming more and more significant. For example, she said: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'—"Ministry of Healing," page 143.

Maybe we should cease striving for quick returns for minimum effort and settle down to some long-term personal involvement with people before we bid them follow Christ. We need to restudy the counsel on personal medical evangelism, and work more along these lines. This was Jesus' method, and "this alone will give true success in reaching the people."

Everyday Mission Work

5. Gottfried Oosterwal's book, "Mission: Possible," brings out very clearly the thought that our concept of missions has often been confined to "overseas work." We give our money and our children and feel that we are vicariously doing "our bit." The situation has arisen, however, where pioneer overseas mission work has been seriously curtailed by fierce nationalism, and more and more that type of work is being thrust on to the nationals themselves. Our mission field ceases to be overseas. It lies in the people that God providentially brings across our path every

day: the milkman; the garage attendant; our workmates; our next-door neighbour; the person who checks out our goods in the supermarket. God brings them to us, and that is never a coincidence.

These five points are really only secondary matters of technique. They don't really explain the paralysing impotence we experience in our witness. The primary cause lies in our faulty understanding of the theology of witnessing. Once again our experience is a reflection of our theology.

"No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit we shall not be able to hold our peace."—"Steps to Christ," page 78.

Witnessing becomes spontaneous and vital only when we realize the full implications of God's work of salvation for us; what He has done for us in His great justifying act on Calvary.

As an aid to understanding this work for us and accepting it by faith, we read in the New Testament that we become part of the "body of Christ." 1 Corinthians 12; Ephesians 4. Christ is the head; we are the members of His body. The head contains the mind and seat of a person's personality and character. The other organs of the body carry out the dictates of that mind. The church today is Christ living in the world as a body; and when we understand this, we will not be reluctant to express in actions the thoughts of Christ's mind toward the unsaved.

Glorifying God

In the Sermon on the Mount, Jesus told His disciples that they were the "light of the world." He bade them let their light so shine before men that they may see their good works and "glorify your Father which is in heaven." Matt. 5: 14-16. Somehow our witnessing glorifies God. Paul makes clear how this works when he points out that his preaching among the Gentiles was in itself a vindication of God's character before the principalities and powers in heavenly places. (Eph. 3: 8-11.) If God were to carry on His own evangelism by short-circuiting man's co-operation; if He were to do it all Himself by His own methods, Satan's slander that God was a one-man band, a self-appointed manipulator of men's wills, would have some ground. God depends almost desperately for our vindication of His plan of salvation before Satan's accusations. We show by our acceptance and enthusiastic sharing of what God has done for us, that what God has freely offered us is of infinite value, that it really works, and that Satan is a liar.

In committing to us the ministry of reconciliation, God has made us "ambassadors for Christ" (2 Cor. 5: 17-21), representatives to the cosmos of God's match-

less character. The same compassion and desire to save the lost that is evident in His nature, is reflected in ours.

Consequently, the secret of witnessing is not to try to argue people into accepting doctrinal truth, but just to share with them what Christ has done for us. A witness is not a lawyer. He does not harangue or manipulate. He merely tells what he has seen and experienced. The loud cry, the last effective witness of the church, is where the world is covered by God's glory, viz., His character lived out in men's lives. (Rev. 18: 1.)

If a Christian is rebellious or lethargic in his witness, it is an indication that the full glory of the plan of salvation has not yet dawned on his mind.

Do You Trust Him?

You say that you have faith? You say that you are saved? I ask, do you trust God? Trust Him enough to go out of your camp or church circle, and tell others about your God? Or have you just "grasped" at salvation for yourself, and are now chanting religiously, "I am saved," going off by yourself in some corner of your home, or into a conspicuous place in the circle of your church, singing songs to yourself, humming holy tunes, keeping so great a salvation all to yourself? Are you afraid, perhaps, although you would not come out and admit it, that it is perhaps too good to be true? Or worse still, in your secret heart do you not trust God to be truthful, at least not enough to admit it and go out and shout from the rooftops what you hear in the secret place, or to "confess with your mouth" what in your heart you already "believe unto salvation"? (Rom. 10: 10.)

If you are not actually practising this second stage of faith, look out! For this could be tantamount to contempt of God—thus not fully trusting Him. Such inactivity, in any case, spells out distrust of God.

If you curtail the outreach of God through you, who already are reached by His love, your worship will stagnate, eddy inside of you, and will begin to set up an idol in your heart. For ever after, once you have stagnated thus into inactivity, you will chant, "I am saved, I am saved," giving eloquent testimony that you are selfishly concerned with yourself.

But more than that. To remain silent, not to witness, not to communicate or evangelize this faith to others, not to enter upon a career of soul winning, is disobedience, and displays a definite lack of trust in God. Such failures are Laodicean in character, and are far worse than anger and lust of the flesh.

Do you believe in Christ? Is His righteousness yours? Did you come by it through faith? Fine. Come now, if you are a layman, you have come only halfway. Come into the open. Become an expert, be a witness for Christ. Give Him in this way your faith and trust, and you will be greatly honouring Him.



Golden Wedding

MRS. C. A. DARKO

SOME TIME AGO, Mr. and Mrs. Neil Darko of Mullumbimby, New South Wales, were guests of honour at a surprise celebration at Warburton, Victoria, to commemorate their golden wedding anniversary.

Forty-eight members of their family and close friends joined Mr. and Mrs. Darko. Some guests travelled from New South Wales and Tasmania for the occasion. All three sons and three daughters were present, together with a number of grandchildren and one great-grandchild.

Mr. and Mrs. Darko cut a wedding cake made by a daughter-in-law, Mrs. Joy Darko. They were each presented with a gold watch. The marriage ceremony took place fifty years ago, in Tasmania, in 1926, when Mrs. Darko was on a holiday visit to Australia from her home on Norfolk Island.

Formerly Annie Fish, Mrs. Darko is a direct descendant of the "Bounty" mutineers Fletcher Christian and John Adams, while Mr. Darko's family were pioneers of the Advent message at Collinsvale, Tasmania.

Members of the Darko family also made a presentation to Mr. and Mrs. Alvin Goldsmith (nee Rhonda Darko) in honour of their silver wedding anniversary.

THE GIFT

The day was long, the work was hard,
And courage ebbed down low.
Then someone came and took the load,
While sweet hope seemed to grow.

The tears that came so close to fall
From heartache dried away,
Because a thoughtful person came
To brighten up the day.

The act seemed simple to the one
Who ventured out to share,
But angels counted it with stars—
God's love was shining there.

—Virginia Vess, "Review and Herald."

BENDIGO ON STAGE OF A \$

RO



The new Bendigo church, with the pastor's residence on the extreme right.



From left: Pastor W. Gerken (architect), Mr. E. Piez (secretary-treasurer, Victorian Conference), Pastor K. Satchell (builder), Pastor S. M. Uttley (president, Trans-Australian Union Conference), and Pastor H. C. Barritt (president, Victorian Conference).



Pastor Satchell, church pastor and building supervisor, watches as Mrs. A. Wills, the oldest member of the Bendigo church, signs the register in the foyer.

DECEMBER 6, 1975, might seem a long time ago, and it is true that this report should have been featured in these pages before this. But there was a slight mix-up about pictures. Now all that has fallen into place, and thanks to Pastor R. H. H. Thomas, we have pictures. (I took some, too, but somehow the film didn't roll, and the whole thing was wasted. Hence our gratitude to Pastor Thomas.)

Well, it was a marvellous day—summer sun glowing, birds chortling in the trees that lined the Calder Highway at Golden Square where the church is located, and people all a-twitter with excitement, as well they might have been, for this was the day for the opening of the new church (and what a beautiful building it is, too!).

The morning services were as programmed, with Brother (now Pastor) Bill Gerken leading out in the study of the Sabbath-school lesson to a full church, and Pastor H. C. Barritt taking the divine service.

However, it was in the afternoon that the important opening services were held, and again there was a packed church, with many visitors and ex-members coming from far and near to look the church over and to cast envious eyes on all that had gone to make this a place where men would delight to worship.

Pastor S. M. Uttley, the president of the Trans-Australian Union Conference, gave the dedicatory address, speaking from texts in Matthew 5 to 7, pointing out that Christians are the salt of the earth, the light (reflected from Christ) of the world, and a spectacle to all men.

Melbourne Advent Band

Mr. E. R. Piez, the secretary of the Victorian Conference, read a history of the church, and Pastor H. C. Barritt, president of the Victorian Conference, offered the prayer of dedication. Leading the singing and playing on the lawn outside the church before the meeting began was the Melbourne Advent Band under the baton of Bruce Gilson, and a very pleasant sound the band makes these days, as, indeed, it always has.

Among the civic dignitaries present were Councillor and Mrs. R. W. Paulsen of the Bendigo City Council (representing the mayor) and Mr. Daryl McClure, M.L.A., and Mrs. McClure. Both of these men spoke words of commendation for the work that had gone into this first stage of the complex, and for what was evident that had been put into stages 2 and 3, which are nearing completion.

You see, the showpiece of the whole complex consists of the church itself, a

THE FIRST 1,000 COMPLEX

ARR

magnificent structure, built with imagination and foresight, a monument to the architectural skill and the building ability of Pastor Keith Satchell and his team of earnest laymen (and thank you, wives, for allowing your husbands to come along Sunday by Sunday to hammer and chisel and plane and saw and carry bricks and mix cement and do those ten thousand hours of work that went into this splendid structure).

The Right Man for the Right Place

And I must throw in a thought here; Bendigo was very fortunate to have Pastor Keith Satchell as its pastor in this building programme. Not only has he led out with a hammer in one hand and a blueprint in the other, but he has negotiated land deals and bought up houses adjoining so that this whole complex is no longer an airy-fairy dream, but a bricks-and-mortar reality.

Beside the church stands the pastor's home, a neat brick cottage which does no violence to the architectural symmetry of the plan. Then, beside that, are the new retirement units which are rapidly nearing completion; again the work of Satchell and Co., Builders Extraordinary and Partners with the Almighty. For had I the time and the exact details, you would gasp at how this fine group of buildings has been planned and erected, with the money coming in through channels practically unheard of in church-building history.

Just behind the church and the units there is the church school, and now, by the time you read this, I would think, Pastor Satchell and his team are pegging out the hall site or setting out walls for the hostel for the more elderly folk who are less able to care for themselves. I tell you, those Bendigo people have a vision, and God will bless them for it. He already has.

Well, back to the opening ceremony (and excuse me for getting off on a little side-track there; but I get all excited when I talk about what these Bendigo people have done).

After the opening ceremony, there was a tour of inspection, and everyone went tramping (reverently) through the Sabbath-school rooms and the Welfare rooms and the other rooms which had been sited with a planner's eye to the future, and all was universally acclaimed by the visitors. (You could tell the Bendigo members that day; they were the ones who couldn't help smiling all over their faces—and none of us could blame them. You could tell the visitors; they were the ones with the envious expressions that THEY couldn't wipe off either.)

(Concluded on page 14)



From left: Mrs. S. Rowe, one of Bendigo's school-teachers, with two of her charges, talking with senior elder, Mr. Ray Turner, and Pastor K. Satchell in front of the indoor garden in the foyer of the church.



The interior of the church with the copper three-angels motif standing out from the blue-tiled rostrum wall.



Mr. Bruce Gilson conducts the Melbourne Advent Brass Band at the opening of the new Bendigo church.

All photos: R. H. H. Thomas.

High Day for Brisbane High

LIONEL R. HUGHES

MORE THAN five hundred interested parents and friends attended the official opening of the Brisbane Adventist High School building on Sunday afternoon, February 15, 1976.

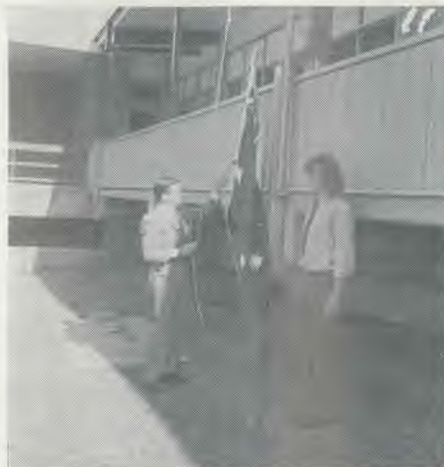
This school is the most recent of our capital city high schools, and 1976 is the fourth year of its operation. Local residents and interested RECORD readers will remember the transportable tin shed where this fast-developing school had its humble beginnings. In 1973, thirty-four pupils entered Grade 8 to begin schoolwork in the long-awaited Adventist High School for Brisbane. At the time the school was temporarily located in the grounds of the primary school at Mount Gravatt.

During 1975, pupils and teachers endured the painful process of building erection on a new site across the creek from the primary school on Wishart Road. In a good co-operative spirit, teachers and students spent many hours in preparing the grounds and grassing the playing fields.

At the beginning of 1976, the final touches were put on the new building, which includes four class-rooms, a staff room, a library, a science laboratory, manual arts workshops for both boys and girls, and administrative offices—mostly carpeted, of course. In the first few weeks it became necessary to add a downstairs typing-room to free the

library for the more important activities of instruction and research. The original Grade 8 of 1973 is now undertaking Grade 11, and the demands of the syllabus require a high standard of attainment. To meet this need, the school has invested heavily in its young people. The new building, worth half a million dollars, and a staff of eight experienced teachers reflect the price that the church in South Queensland is willing to pay for the benefits of Christian education.

In order to highlight the happy occasion of opening our new building,



Mr. W. B. Kaus, M.L.A., raises the flag presented by the Commonwealth Government.

Photo: G. Smith.



High-school girls render a musical item to add to the variety of the opening programme.

Photo: G. Smith.



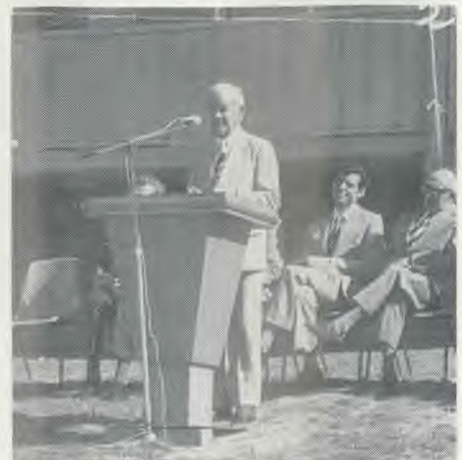
Parents and students listen to the speeches given at the opening ceremony.

Photo: R. Cuthbert.

important guests from church and community were invited to participate. Our senior educational men from the Division and Union Offices—Dr. McDowell, Pastor Judd and Pastor Heath—made a special trip from Sydney. Community visitors included Alderman A. C. Lang, Mr. C. W. Fulton and Mr. W. B. Kaus, M.L.A., who made the traditional presentation of the Australian flag to the school.

Musical items presented by students lent variety and interest to the programme of appropriate speeches. Almost all of the 150 students were present, seated and in uniform.

The Conference president, Pastor L. S. Rose, the secretary-treasurer, Pastor I. R. Stratford, the headmaster, Mr. D. S. Cooke, the School Board chairman, Mr. R. K. Groom, join with the staff and parents in the desire that this new facility will provide an efficient environment for the fullest development of every pupil who attends.



Dr. E. G. McDowell speaks on the role of Adventist education in the South Pacific.

Photo: G. Smith.



The entrance and western wing of the high-school building.

Photo: R. Cuthbert.

How the Generation Gap Is Bridged at Sherwin Lodge

HELEN SPEIRS

IN WESTERN AUSTRALIA we have a splendid plan to interest and entertain the elderly citizens in the "Sherwin Lodge Retirement Village." Each of the twelve largest churches adopt us for a month each year. They visit us in our rooms, come to open and close Sabbaths with us and often conduct our weekly prayer meetings. Their young people come with their instruments and give us heart-warming musical evenings. All of these activities are relayed from our church hall to the patients in their lounge chairs in the nursing home. Some of the young marrieds bring their infants, and we are entertained just by watching them.

When we plan a picnic in the hills, the "Seventh-day Adventist Youth Coach" rolls up, complete with one of our Krieg brothers at the wheel. (When they were youngsters I knew better which was which.) As we pursue our journey, folk on the pavements and in their gardens gaze a little and then smile and wave heartily. Perhaps they are thinking: "Strange to see smiling old people in a youth bus." "Co-operation between youth and age." "Surely there can be no generation gap in that church."

On Camp Sabbaths it is the same. Promptly at 8:30 a.m. the coach is there, and it is a bit hectic really. Breakfast



The Sherwin Lodge "youth group" with the bus that transported them to the Western Australian camp meeting.

Photo: courtesy Mrs. H. Speirs.

gong is at 8, and that half hour has wings! However, our tardy octogenarian at last climbs aboard with an apology on her lips, to be reassured by our genial driver, "No!! YOU are not late, it is

just that the others were early," and I make a mental note that I shall try even harder next time.

So you see, we have no generation-gap problem at Sherwin Lodge.



Mr. Shuttleworth, Industrial Arts director, congratulates Alfred Liligeto at the presentation of the tool-box.

Photo: B. Hill.

The First Tool-Box at Fulton

BARRY HILL

A TOOL-BOX, like a good axe, can represent many things to a man. At Fulton, tool-boxes stand for reward of achievement, and for care taken. More important, they represent the gospel commission.

At present, tool-boxes are issued to those who choose Industrial Arts as their major teaching field in the Secondary Teacher Training Course. Tool-boxes are issued at the beginning of the course, and at graduation become a gift to the possessor who fulfils certain conditions. Tools are to be kept clean and sharp, as they are used in class and on repair and maintenance work around the college. On Sundays, students are also required to use them in urgent community work in villages, often in connection with Dorcas activities.

At Graduation 1975, Alfred Liligeto was the first graduate of the new Industrial Arts Teaching Course, and the first to receive permanently a box of tools—his to use in God's service.

Graduation for Alfred signified that he had, among other things, become proficient in General Woodwork, Elementary Building Construction, Plumbing, Electrical Work, Engineering, Mechanics, Boat Building, and Design and Drawing.

However, the vital qualification was a desire and readiness to seek souls for God's kingdom.

As for the box, it was given by lay folk in the church, folk who were especially interested in promoting the manual arts. We are thankful to them, and are hopeful that there will always be boxes as an incentive for students until Jesus comes.

A missionary wife chronicles the deeds of a noble band of volunteers, and offers her gratitude to the

Volunteers in Western Samoa

JOY-MARIE BUTLER

THE Western Samoa Mission has been benefited greatly in recent months by the arrival and participation of many volunteer missionaries who have come to assist with the construction of Kosenia College. From the class-room to the workshop, to the typewriter, and every imaginable task in between, these most generous people have applied their talents and skills. Some of the tasks have looked forbidding and nearly impossible with only inadequate equipment available, yet these people have willingly made a success of each task.

Since June, 1975, our mission has seen nearly two dozen people pass through, and some are still here, giving their services.

Gunter Weiler, a young man from South Australia, was the first to arrive in June. He has recently returned to New Zealand and Australia after spending nine months of days and many nights, welding, sawing, painting, or tinkering under the bonnets of battered jalopies owned by members of the populace.

A New Zealand Fly'n'Build team of five arrived in July to assist in the beginning stages of the college. These men gave three weeks of concentrated effort and erected floors and the beginning stages of girls' and boys' dormitories.

In the same month **Cal** and **Val Maunders** and their adventurous daughter **Bronwyn** arrived from New Zealand. This family initially volunteered six months of their services, but they continued on, inspired with a zeal to follow through until they saw the building completed. They lived at the end of the boys' ablution block under somewhat different conditions from those most people at home would ever experience. They had the unique experience of being possibly the only European family living on the island of Upolu, far from other Papalagi (Europeans). Their road offered a forty-eight-kilometre windy, hilly and bumpy one-and-a-half-hour ride every time they came to town to buy supplies. The Maunders have recently returned to New Zealand, owing to Mr. Maunders' ill health. We are sorry to see them leave, but are extremely grateful for their magnanimous gesture in giving up so much to help build our school.

Midnight Guests

The next group of volunteers arrived at my door one morning at 2 o'clock, knocking loudly. To my astonished "Who is it?" the reply came, "It's me, all the way from

New Zealand!" I had no idea who "me" could be, but guessing it must be a friend and not a foe, I opened the door to meet not just "me," but four others from New Zealand—**Owen Hayward** being the spokesman. After offering a bleary-eyed welcome and hastily erecting beds on our lounge-room floor and other places, we settled down, rising to greet a sixth member an hour later.

Two days later another four arrived, and yet another the following week, making a total of eleven who gave their services at Kosenia during the month of December. In this time they managed to weld trusses for dormitories, pour concrete, lay blocks and roof the manual block and girls' dormitory.

Owen Hayward has continued on, proving to be of invaluable help since **Calvin Maunders** has left. Owen is due to leave during April.

Another young couple, en route to the United States, have just spent one month here on the mission compound, where husband **Winston Vigil** has spent many hours doing technical and delicate work which it seems all the others know little about—mending broken-down projectors, repairing broken wiring, welding and building, and generally being a tremendous help to all concerned. His wife **Jeanette** has been assisting at the school in the lower high-school level on days when the school has been short-staffed. Such help is rare in these parts.

Our most recent arrival is **Don Pantan**, an Avondale student missionary, who has come to teach at the school for twelve months so that the Manual Arts teacher can be relieved of his teaching load in order to assist in speeding up the building of Kosenia College.

Professional Help

During this same period of time we have been privileged to have instruction and professional advice on two separate occasions from **Mr. E. H. Stockton**, a construction engineer from Sydney. He has been able to contribute much practical instruction as well as inspire us all with his warm Christian spirit. His wife has also been a lovely "Grandma" to our little children on the mission compound on both occasions.

All these people have helped to make the opening of Kosenia College a soon reality. Kosenia will be the new Western Samoa Mission High School, which has as its aims the high ideals of Christian education as outlined by Mrs. E. G. White, combining agricultural and formal edu-

cation to make well-rounded and useful citizens of Western Samoa, and ultimately citizens of the kingdom of God.

Gratitude

The Samoan church members and the officers of the mission and school are grateful to all these people for their invaluable assistance and encouragement at times when it has been most needed. And to all we say "Thank you."

From my observations, these volunteers too have enjoyed their sojourn on our tropical isle, and most have voiced their hopes of returning with wives and families to share their new-found friends and to show their families some of the pleasures (mingled with a few mosquito-bites and upset stomachs) they enjoyed as they worked.



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.

Not Beggars

Dear Editor,

Perhaps you heard my hearty "Amen" when I finished reading your Editorial (RECORD 23/2/76) on Ingathering. I have always believed that as a people we ought to be interested in the salvation of our fellow beings.

When I go Ingathering I don't see the miles to be walked. I am oblivious to the time which passes as I go from house to house. Instead, I see in imagination, joyful fuzzy-headed people. I see former heathen, once shackled to depravity and devilish practices, made whole by the message of the Saviour.

To me, this is what Ingathering is all about—not money, but people. Often, the problem with some who choose not to become involved is that they say they do not like to go begging for money. My brothers and sisters in Christ, we are not beggars! We are rather representatives of the King of the Universe on a mission of mercy and love!

We ought not to cringe and groan out our canvass in shame and embarrassment.

We should go boldly, with a sense of purpose, fully convinced that the One who sends us on this commission is Jesus Himself.

Remember that we do not go out alone. He has promised to be with us. Let us believe His promise and go cheerfully and willingly when He calls.

Steve Cinzio,
South Australia.

"An Unexpected Pleasure"

Dear Editor,

This is written in the hope that the editor of the RECORD, or that irascible old chap whom he sometimes meets at the water-cooler, can, in one way or another, pass on the following thoughts to the speakers (ministers and laymen alike) on our church preaching plans.

Something which really causes me to have very negative feelings about the service and to squirm in my seat with embarrassment (especially when I know there are visitors in the congregation) is to have the speaker commence his sermon with the following all-too-familiar words: "This is an unexpected pleasure . . ."

We do not want to know that he received a phone call late on Thursday night, or even Friday morning, asking him to take our service, or that he is a "poor replacement for Pastor So-and-So who is preaching at Such-and-Such church this morning." Nor do we wish to be told that "at such short notice I will do the best I can to fill in."

I am not sure what this is supposed to accomplish, but it certainly creates the impression that the sermon to follow is likely to be rather inferior because of its hurried preparation, even though I am quite sure that all speakers would have previously prepared sermons, which have been used elsewhere, and could be repeated in such an emergency.

To the regular member, who hears this comment so often, it becomes an annoyance, and gives the feeling that the speaker is "letting the firm down" in front of the visitors, who must surely gain the impression of rather haphazard organization.

If such occasions do arise, as undoubtedly they will from time to time, what about a bit of "stiff upper lip" and "the show must go on" attitude on the part of our speakers?

Mrs. D. Sutton,
Greater Sydney.

Thrilling or Chilling?

Dear Editor,

The story of Hannah and the gift of her son to the service of Jehovah has always thrilled me. It still does. But when I became a mother, the story threatened to chill me. The editorial on March 29, "Hannah's Stewardship," with the retelling of the superb concept of returning a precious gift to the Giver, thrilled once more. But alas, the conflict was still as threatening as of yore.

So I went to my husband's library to search for a reconciliation between two warring concepts that were wrestling the applause from Hannah's heroism. My research may not alter the thinking of many, but it may relieve some kindred mother, whose concern may have paralleled mine.

First, let me ask a question. Beautiful and noble and altruistic as Hannah's gift of her little son to the temple was, how effective or meaningful could the service of an eight to ten-month-old boy be? That's about the approximate time for weaning today. You may contend that he was more likely to be two or three years old. We are not specifically assured of that either, but let's take it from there. I ask again: How much real or relevant service could a two to three-year-old tot bring to the temple?

Some may argue that Eli could teach him the ways of Jehovah while he was little and impressionable. But wasn't that the God-ordained prerogative of parents, especially mothers in the home school? Over and over, parents were admonished to "teach them the way of the Lord." Deut. 4: 9 is only one such reminder. And Eli's own sons were hardly classic examples of Eli's educational talents in matters spiritual, while Samuel's moral discipline outshone them both. I don't feel generous enough to credit Eli with Samuel's three-fold or foursquare educational balance, nor do I believe that Hannah abdicated her vital role when her son was only three. "Young as he was," records Ellen White in "Patriarchs and Prophets," page 573, "when brought to minister in the tabernacle, Samuel had even then duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. . . . His efforts were accepted, because they were prompted by . . . a sincere desire to do His [God's] will." Determinations of a three-year-old tot, do you think?

Mary, like Hannah, dedicated her Son to the Lord with gifts and sacrifices. This was standard procedure and a requirement for first-born sons (see Exodus 13: 2). Mary took her son home and taught Him seriously and effectively till, by the age of twelve, He knew His divine business.

There was another mother who had her son miraculously returned to her home school. For twelve years she, too, made every moment tell in an educational programme that would prompt her son's hand to hold a sceptre with a light grasp, and to drop the sceptre when an eternal crown was jeopardized.

How long would you need to educate your son to make eternal choices when the temporal ones would pull on him with a tugging stronger than gravity? I felt that I never did have time enough. I salute Jochebed and Mary every time I read their stories, for the triumphs they achieved in planting unwavering convictions into their boys in only twelve years.

It was customary for the Levites to enter upon their peculiar services at twenty-five years of age. "Samuel had been an exception to this rule," says the author of "Patriarchs and Prophets," on page 573, for he was young and but a child when he began his service. Could we suggest for a moment that Samuel may have been about twelve when finally he was separated from his home? Certainly twelve years of age would seem still very young contrasted with the statutory twenty-five, and he could easily qualify for the designation "young" and "a child." Recall how Abraham, 120 years old, spoke of twenty-year-old Isaac as "the lad." Jacob, too, begged his sons not to take Benjamin down to Egypt until the brothers guaranteed the safety of "the lad"—probably a married man.

"Among the Jews the twelfth year was the dividing line between childhood and youth," declares the writer of "The Desire of Ages" on page 75 of that book. It was an age when he could properly move out into wider education and service, having sampled all the riches of his parents' educational treasure-trove, while remaining still under their roof and within their care.

The Seventh-day Adventist Bible Commentary admits that it is not clear how old Samuel was when he entered the tabernacle, but suggests that he could have been anywhere between three and fifteen years old. Rather than an infant toddler, looking apprehensively up at Eli while holding to his mother with one hand, as we have often seen him pictured, it seems to me, on the evidence selected, that he could have been around twelve.

For me, the chilling thought of a baby boy being willingly denied his mother's care and God-ordained home-training programme for whatever purpose, is unacceptable. I can happily accept, however, that the lad, when returned to the Lord, was returned as a well-trained, spiritually attuned and vigorous boy, to enter his apprenticeship earlier than most, but mentally, physically and spiritually able—a product worthy of any Christian parent. This is a concept of Hannah's superb self-sacrifice that thrills, but never chills.

Edna Heise,
North New South Wales.

"'Something better' is the watchword of education, the law of all true living. Whatever Christ asks us to renounce, He offers in its stead something better. Often the youth cherish objects, pursuits and pleasures that may not appear to be evil, but that fall short of the highest good. They divert the life from its noblest aim. Arbitrary measures or direct denunciation may not avail in leading these youth to relinquish that which they hold dear. Let them be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives."—"Education," pages 296, 297.

BENDIGO CHURCH

(Concluded from page 9)

Joy in a Baptism

But all was not over yet! A summons over the speaker-system, and all returned to the sanctuary proper and a baptismal service was held. Five members were added to the church that day, and what rejoicing there was over that! Pastor Satchell baptized these good people, and the joy on the faces of those who submitted to the rite was mirrored in the expressions of all who witnessed the happy scene.

NOW could we all go home? Certainly not! Those Bendigo people are nothing if not hospitable, and they had prepared a tea for EVERYBODY! And what an occasion for happy fellowship that turned out to be! Everybody mightn't have known everybody else—formally, that is—but you would never have guessed that there was a single stranger in the company. It was a delightful meal, full of good things and chatter and laughter.

Then at night, in the hall which is built into the church complex, there was a concert, and again it was a time of rejoicing and harmony. The Melbourne Advent Band (looking very professional in their new uniforms) was the centre-

piece of the evening, and they played their hearts out. Singers and instrumentalists were all in fine voice and good lip, and the evening went without a hitch—at least I didn't detect any.

Well, it was a wonderful day for the Bendigonians, and they all had a wonderful time and, best of all, they know that the end is not yet. There are still many hours of voluntary labour to be done before every last brick is laid, and every last nail hammered home. And when it is all done, I can tell you that a quarter of a million dollars won't begin to look at the value of the whole complex—which isn't a bad achievement for a church with a membership of about 150 people, give or take a few.

Some people will take you aside and tell you how they thank God that they had Pastor Satchell to direct them. But Pastor Satchell gives all the thanks to God. Which is what you would expect, of course.

So, if you are drifting down to Melbourne on the Calder Highway some time, and it looks as if the Sabbath is drawing on, try to work it so that you can worship there in Bendigo for a Sabbath. The buildings are excellent; the facilities are first-class; and the people—well, they're the warmest-hearted lot you'll encounter this side of the kingdom.

scene gladdened the hearts of many relatives and friends gathered to honour the linking together of these two lives. Active as they both are in the church programme, this new Christian home will spread its sweetness far and wide. R. Holt.

LUCHOW-VOGEL. It was a radiant bride who took the hand of John Ralph Luchow to exchange vows in the South Brisbane church, Queensland, on January 11, 1976. Naree Vogel, daughter of Clifford and Audrey Vogel, a trainee nurse at the Sydney Adventist Hospital, happily pledged herself to a life of service as she united her life with Ralph, a teacher at the Strathfield Adventist High School. May their lives be a source of inspiration as they serve their Lord in ministering to others. J. R. Lee.

ROBERTSON-BYRNE. David Robertson, youngest son of Brother and Sister J. N. V. Robertson of Auckland, New Zealand, and Cheryl Byrne, eldest daughter of Brother and Sister D. L. Byrne of Normanhurst, New South Wales, chose Easter Sunday, April 18, 1976, as the day, and Avondale Memorial church as the place for the uniting of their lives in marriage. A large company of family and friends joined David and Cheryl in their first meal and first family worship, wishing them well in their united ministry for the Master as they set up their home in England. H. C. Barritt.

ROSENBERG-WATSON. Recently renovated and filled to overflowing with guests, the little Copeville Seventh-day Adventist church, South Australia, was the centre for the wedding of Lynelle Watson, daughter of Mervyn and Betty Watson of Copeville, to Lyndon Rosenberg, son of John and Margaret Rosenberg, now of Warburton, Victoria, but formerly of the Riverland. Only the second wedding in this twenty-year-old church, it was celebrated on April 15, 1976. It is our sincere prayer that the good Lord may bless and guide this young couple through all their days. C. A. L. McPhee.

STANKO-STAJIC. There was joy in many hearts on Sunday afternoon, April 18, 1976, in the Stanthorpe church, Queensland, when the wedding ceremony of Josip Stanko from Brisbane and Milica Stajic from Melbourne took place. The church was full of friends and members of the Yugoslav churches of Cottonvale and Brisbane. They chose this quiet country place for the happiest day in their lives. Both the bride and groom come from Yugoslavia. They will start their new life in Brisbane. May God richly bless this young couple as they dedicate their hearts to Jesus Christ in their new life. D. Jakovac.

WELCH-MENZIES. Toni Lee Menzies, youngest daughter of Mr. and Mrs. Lloyd Menzies of Armidale, New South Wales, was married to John Welch, son of Mr. and Mrs. J. E. Welch of New Zealand at the Adventist church, Armidale, on April 18, 1976. May the Lord's abundant blessing be upon John and Toni as they continue together in the Christian way. C. A. J. Ogg.

WHILLAS-WHILLAS. The congregation was hushed as Paul Whillas and Judy Whillas exchanged vows at the Port Lincoln church in South Australia, on January 18, 1976. Many friends and relatives gathered to wish them the best blessings that God can bestow on their united lives as they set up their home in Whyalla where Paul is a school-teacher, and the assistant Pathfinder leader. May God bless their far-reaching influence. R. Holt.

TILL HE COMES

ATKINSON. An untimely accident in his home on Monday, March 15, 1976, cut short the life of Alfred Henry Atkinson in his seventy-eighth year. Brother Atkinson and his wife Gladys embraced the Advent hope under the ministry of the late Pastor J. F. Coltheart in Wellington. After offering words of consolation and hope, we laid our brother Fred to rest among the windswept hills of the Pukerua Bay Cemetery. May He who bears our griefs and carries our sorrows sustain Sister Gladys until the day of His appearing. L. V. Heise.

BENNETTS. Ellen Elizabeth Bennetts of Crib Point, Victoria, passed quietly to her rest on April 19, 1976, aged eighty-six years. After a service at the chapel in Frankston, she was laid to rest in the rural setting of Crib Point Cemetery, where she now awaits the resurrection with her late husband, Frederick. Her passing severs yet another link with the pioneers of our Adventist heritage here in Victoria. G. H. Grosser.

BERRY. Charles Samuel Berry unexpectedly laid down life's burdens on March 16, 1976, at the age of sixty-three. He was baptized in the Launceston church by Pastor Neil Lawson, and had demonstrated his love for the Lord and for the message by his willingness to participate in the activities of the church. Now at rest in the Launceston Cemetery, Tasmania, he awaits the call of the Life-giver. B. E. Bobin.

BRECHIN. For twenty-six years a faithful member of the church, Alexander Brechin passed to his rest on Sunday, April 11, 1976, at the age of ninety-five years, at Port Lincoln, South Australia. He had led a long, active life and only the day before his death had celebrated the ordinances of the Lord's house with his usual enthusiasm. After a service at the church, he was taken to his final resting place at the Port Lincoln Garden Cemetery. He leaves one daughter, Mrs. Lowe, and many friends to mourn his passing. R. Holt.

BROWN. After a long illness, Brother Arthur David Brown fell asleep on August 29, 1975, in the Frankston Community Hospital, Melbourne. He was a much respected member of the Frankston church, and his quiet life will be remembered by all his friends and associates. To his wife Sylvia we extend our sympathy, and with her we look forward to the resurrection morning when partings will be no more.

P. N. Landgren, First Elder.

[This notice is late due to inadvertence. Officiating ministers are reminded that no notices can be published if received more than six months after date of wedding or death.]

DAVIS. Alfred William Davis, affectionately known as "Davo," passed to his rest on March 30, 1976, aged seventy-eight years. Born at Lucknow, he worked in the goldfields, and upon moving to Lithgow, New South Wales, spent most of the remainder of his working life in the local council. After the death of his first wife he married Florence Hassler in 1960, and during the same year they were accepted as members of the Lithgow church by Pastor M. S. Ball. His passing is mourned by his wife, Florence, who takes comfort in the hope of the second advent; daughter, May; sister, Mrs. Bruessel; and six step-children. Our brother awaits the resurrection in the Adventist portion of the Lithgow Cemetery. M. P. Smith.

WEDDINGS

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. Correspondents are reminded that wedding details must be limited to ninety words and obituaries to one hundred and twenty words.—Editor.

ISAACS-SCHUCK. On Sunday, December 28, 1975, Judith Anne Schuck, daughter of Alwyne and Beryl Schuck, exchanged vows with Stanley Raymond Isaacs in the South Brisbane church, Queensland. Judith is the grand-daughter of the late Mrs. Doris Schuck who was so well known in the Newcastle area. May God bless them as they travel life's pathway together. J. R. Lee.

JELACIC-DIMITROVSKA. On Sunday afternoon, April 4, 1976, Mladen Jelacic and Lidia Dimitrovska sealed their marriage vows in the new Yugoslav church in Sydney, New South Wales. Both came to Australia from Yugoslavia to find their future life, and are active members of the same church. Mr. Jelacic's parents came from Zagreb, Yugoslavia, to attend their son's wedding. All members of the Yugoslav church, close relatives and friends wish them much happiness and Heaven's blessing as they establish another Christian home in this good country. D. Jakovac.

MCDUGALL-COX. Sandgate Seventh-day Adventist church, Queensland, was the meeting place for Kenneth John McDougall and Lynette Ruth Cox to exchange their wedding vows on Sunday, April 4, 1976. Ken, the second son of Mr. and Mrs. R. McDougall of Peachester, Queensland, and Lynette, daughter of Mr. and Mrs. T. J. Cox of Wamuran, Queensland, plan to establish their home in Caboolture. Many friends and relatives attended this gathering and the later reception to wish the young couple much of the Lord's blessing. D. G. Stacey.

POPE-SIVIOUR. The sun shone down in all its brightness on the garden wedding of Christopher Robin Pope and Fay Alice Siviour in one of the parks at Port Lincoln, South Australia, on Monday, March 1, 1976. The bride was as pretty as the flowers that surrounded her, and the whole

FARMER. "She was a gracious Christian lady." This testimony was heard at the Freeman Nursing Home when Edith Farmer passed to her rest at the age of seventy-seven years on March 18, 1976. While living at Gabbin, Western Australia, with her late husband she became a member of God's church, continuing as a faithful witness during her years of service in God's cause. Toward the end of 1975 Sister Farmer entered the Freeman Nursing Centre, remaining there till her life's work was finished. At a private service, messages of comfort were directed to the beloved members of the family and friends present. Now at rest in the Karrakatta Cemetery, this mother in Israel will await the call of Jesus and the resurrection morning.

G. I. Wilson.

HENDY. Sandra June Hendy, aged nineteen years, was snatched away in a tragic car accident near Gosford, New South Wales, on Sunday night, April 11, 1976. "Sandy" was the youngest daughter of the well-known Hendy family of the Victoria Park church, Western Australia. Sandra's influence in the Lewisham branch of the Sanitarium Health Food Company where she was employed was deeply appreciated. Her sweet disposition and talented voice won her a wide circle of friends and admirers. We extend to Brother and Sister Hendy and family our deepest sympathy in their sadness, and look with them to the coming of our blessed Lord when their dear one will be reunited with the family circle. Pastor Hugh Bolst assisted the writer in the service at the Northern Suburbs Crematorium, New South Wales, on April 15. K. E. Martin.

APPRENTICESHIP IN PHOTOLITHOGRAPHY AND PLATE MAKING

A unique opportunity to develop your photographic hobby. The boy selected will receive excellent training where there is an ever-growing demand. Good working conditions and possibility of high wages after training. A transfer could be arranged for an existing apprentice.

Write to:

Stewart Printing, 2 Ashley Lane,
Hornsby, N.S.W. 2076,
or Phone: (02) 47 3180.

STAFF WANTED

SIGNS PUBLISHING COMPANY

Ladies are required urgently at the Signs Publishing Company to work in the Bindery section of the plant. Full-time workers can be employed under congenial conditions in the important task of preparing our books and periodicals for distribution throughout the Australasian Division.

• Apply—

MANAGER,
SIGNS PUBLISHING CO.,
WARBURTON, VIC. 3799.

BEING A SEVENTH-DAY ADVENTIST IS NOT ALWAYS EASY

Take shopping for example. With winter approaching, Sabbath hours are now drawing in—which excludes late Friday shopping.

Healthland Supermarket (we are health-food specialists) carries a full range of Sanitarium products as well as an extensive range of nuts, dried fruits, spray-free foods, and many lines you may never have seen, etc.—at low prices. **WE ARE OPEN TILL 9 P.M. ON THURSDAY EVENINGS.** One-stop shopping too—for we are also a supermarket.

We specialize in mail orders. Send for our price list of natural remedies, medicaments and health foods. Health food parcels, etc. forwarded by road, sea or air.

Healthland Supermarket, 42 Canterbury Road, Heathmont, Victoria, 3135. Phone Melbourne 729 4191. Situated at Melways 50 D 11.

"BEST OF KELLY IN AUSTRALIA"

To commemorate the recent visit of Marshall Kelly to Australia, recordings of his sermons and songs have been preserved on record, reels or cassettes. Write for information to: Tom Mitchell, 97 Betula Avenue, Vermont, Vic. 3133.

DISCOUNT FURNISHINGS—Free Quotes on:

- Insect Screens and Screen Doors
- Venetian and Holland Blinds
- Drapes and Tracks

TOP QUALITY • LOW PRICES

- ANYWHERE IN MELBOURNE
- Phone 95 2988

FASHION FABRICS. Box 16, P.O. Glenorchy, Tasmania, 7010. Dacrons—florals \$1.50 m. Terylene/chiffon \$2.00 m. Terylene/jersey \$2.00 m. Terylene/linen \$2.49 m. Terylene/gabardine \$2.40 m. Winter fabrics available. Samples available. Remnant parcels \$10.00.

FOR sound workmanship in car repairs and servicing, see your Adventist garageman. Electronic Tuning. Winray Motors, 17 Coolstore Road, Croydon, Vic. 3136. Phone 725 0711.

HOUSE FOR SALE. \$24,500, Cooranbong. Two miles from college. 3 bedrooms, 2 with built-ins. H.W.S. Septic. Half-acre block. Ulrich, 151 Maitland Road, Cooranbong, N.S.W. 2265. Phone (049) 77 1178.

LAKE MACQUARIE. Lot 187, Bayswater Road, Bayswater. Residential A building block. 200 metres from lake. Price \$6,500. Write: Pr. D. Vitiello, Lot 1113, 5th Avenue, Austral, N.S.W. 2171. Or phone Sydney 606 0662.

MACKAY S.D.A. SCHOOL 25TH ANNIVERSARY

All former pupils and past teachers are invited to enjoy a happy get-together on the week-end of June 4, 5, and 6. Special Friday night vespers, Sabbath Service, MVs, Concert, then "Back to School" on Sunday. Sunday lunch concludes the week-end. Even if you can't come, we would like to hear from you!

T. W. Garley,
Box 633,
MACKAY, QLD. 4740

RETURN THANKS

Mr. D. Morgan and family sincerely thank their many kind friends for the expressions of sympathy, floral tributes, and cards received since their loved one, Alice Morgan, was called to rest.

URGENT. Male Newbold student wishing to spend working holiday in Australia requires work, preferably live in, for three months commencing late May. Reply G. Cotter, 7 Butler Avenue, Cooranbong, N.S.W. 2265. Phone 77 1146.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

Editor - - - - - R. H. PARR
Associate Editor - - - K. S. PARMENTER
Editorial Assistant - - JAMES H. RABE
Office Secretary - - - SHARON CLARKE
Wahroonga Representative - KAREN BALDWIN

☆ ☆ ☆

Annual subscription—post paid:

All areas covered by the Australasian

Division \$AUST.6.50

Other countries \$AUST.12.10

Air Mail postage rates on application.

• Order through your Adventist Book Centre or send direct to the Signs Publishing Company, Warburton, Victoria, Australia. 3799.

All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria. 3799.

Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the Division by the Signs Publishing Company, Warburton, Victoria.

☆ ☆ ☆

DIRECTORY

AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

148 Fox Valley Road, Wahroonga, N.S.W. 2076.

President - - - - - R. R. Frame
Secretary - - - - - K. S. Parmenter
Treasurer - - - - - L. L. Butler
Assistant Secretary - - - R. A. Evans
Assistant Treasurer - - - W. T. Andrews
Field Secretary - - - - - A. S. Jorgensen
Auditor - - - - - S. H. Macfarlane
Associate Auditors - - - G. J. Bland
D. R. Eliot

Departmental Directors

Education - - - - - G. F. Clifford
Health Food - - - - - F. C. Craig
Lay Activities - - - - - R. H. Abbott
Health - - - - - D. E. Bain
Health (Associate) - - - B. A. Shollenburg
Ministerial Association - - C. R. Stanley
Sabbath School and
Communication - - - - - M. G. Townend
Communication (Associate) - R. A. Vince
Publishing - - - - - J. T. Knopper
Stewardship and Development - G. A. Lee
Temperance and Religious Liberty R. W. Taylor
Young People's Missionary
Volunteer - - - - - G. R. Miller
Trust Services - - - - - W. E. Rudge

☆ ☆ ☆

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria. 3799.

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.

WRITE AND ASK YOUR FRIENDS TO ATTEND

ADVENTURES IN FAMILY LIVING

A Christ-centred programme of research in family life by health-educator Don Bain, and minister Ray Stanley, commencing Sunday, May 23, at 3 p.m. Hoyts' Theatre, Chatswood (Victoria Street), N.S.W.



FLASHPOINT

★ **FIRE!** From Hedley Anderson, production manager of Rarama Press, Fiji, comes the news that Pastor Graeme Bradford, director of the Theology Department at Fulton College, had his house burned to the ground. No one was hurt, but Pastor Bradford lost all his clothes, his books, his charts and illustrations. The loss comes just as he is about to commence a mission in Suva, and brings with it some awkward problems. Things would have been much worse had it not been for those marvellous Fulton students. When Pastor Bradford had resigned himself to losing everything that was left in the house, they kept dashing back into the inferno to bring out lounge furniture or whatever they could find. Two boys carried the refrigerator to safety. Next day, four boys could not lift the same refrigerator. Truly the students rose above themselves in the emergency. Hopefully, Pastor Bradford will be able to replenish his wardrobe in time, as he plans to go ahead with the mission as scheduled.

★ **CRASH!** Usarumpia air strip is renowned as being one of the shortest, bumpiest, steepest strips in Papua New Guinea. On a Sunday morning recently, Pilot/Pastor Bill Townend made the disconcerting discovery while taking off in the mission Cessna 206 that the elevator control had apparently snapped, leaving him with virtually no control over the plane. By playing tunes on the throttle and urging the two national pastors who were his passengers to pray their hardest, Bill managed to fly the Cessna seven miles to Marawaka air strip. At one stage the altimeter showed 5,100 feet and Marawaka is situated at 5,600 feet. Somehow they made it. Then the angle of descent was such that the nosewheel broke off on impact, sending them gouging along the strip to the tortured accompaniment of shrieking metal. Finally the plane tipped over the edge and overturned down a fifteen-foot embankment. The three men emerged without so much as a scratch between them. D.C.A. accident appreciation officials expressed amazement many times that the plane had even taken off, and once aloft, hadn't stalled and nose-dived into the ground, and that no one was injured in the attempted landing. Surely we can praise God for this triple miracle and pray for His continued protecting care in our aviation programme.

★ On an only slightly less spectacular note, congratulations are in order for Janice Spoor (nee Keeler) who has graduated with B.Sc. (Bio-medical) after six years of part-time study in conjunction with the Pathology Department at the S.A.H. Janice's husband, John, teaches at the Strathfield High School.

★ Brother and Sister Len Lawrence and family are back in Australia on furlough from the Trans-Africa Division, where Brother Lawrence has been engaged in dental work near Johannesburg. Following their furlough, they will travel to Madagascar in the Euro-Africa Division to take up a new appointment.

★ Dr. Mervyn Hardinge, Dean of the School of Health at Loma Linda, arrived in Sydney on Friday, April 30. He conducted a seminar for medical and professional personnel and students at Wahroonga on Sunday, May 2. We offer a belated welcome to Dr. Hardinge.

★ Another noted visitor scheduled to visit Australasia later in the year is Pastor W. Duncan Eva, a vice-president of the General Conference. He will attend annual meetings of the Division and Unions.

★ As we go to press, the Greater Sydney Conference has just held the first It Is Written Revelation Seminar in Australasia. Pastor Vandeman, speaker and director of It Is Written, will be conducting the seminars, which are reported to be a great success in America. After conducting seminars in Sydney, he will be travelling to Melbourne, then Tasmania, for the same purpose. Then it will be on to the other states for workers' meetings and rallies. Brother and Sister Knowles, also a part of the It Is Written team, will be present at the seminars, and will also be conducting meetings and rallies in other states. Brother and Sister Todd have been in Australia for some time now, and are giving invaluable help in preparation for the programme.

★ From Mount Gambier our correspondent writes that the present enrolment of twenty-three pupils at the church school is expected to rise to thirty next year. So the school building will be enlarged. Here comes the crunch. The recommended maximum number of pupils in a one-teacher school is twenty-five, and the recommended minimum number of pupils in a two-teacher school is thirty-five. If there is an Adventist family or two somewhere in the Division who are looking for a bracing, invigorating climate and a good Adventist school, then Mount Gambier is just the place. I have all this on the unimpeachable word of the teacher, Mr. Graham Coles.

★ A new day is dawning in the Papua New Guinea Publishing Department. Pastor Cometa has eighteen newly trained literature evangelists active in the field. A new group of fifteen are waiting in Port Moresby, and work will start soon in Rabaul and Bougainville. The work of the printed page is taking firmly in the island fields. It almost seems that the pressmen here in Warburton will have to give consideration to working a third shift.

★ **VOLUNTEER MISSIONARY.** Miss Jenny Knight will connect with the Far Eastern Division as a teacher in the language school at Manado, North Sulawesi, Indonesia. Jenny hails from Sydney, and our prayers and good wishes go with her as she undertakes this commendable work.

★ For medical reasons, Mr. N. J. Hardy and family have been granted permanent return to the homeland. Mr. Hardy has been farm manager at Aore High School in the New Hebrides.

★ **CALLS AND TRANSFERS DEPARTMENT.** Dr. Winston Craig (son of Pastor R. D. Craig) and wife Jeanette (nee Stratford) have accepted the call of the General Conference and the Northern Europe-West Africa Division to serve as Chemistry teacher for the Adventist Seminary of West Africa in Nigeria. The Winston Craigs are currently teaching at Kingsway College in Canada.

★ "Finally, brethren . . .": Our subways aren't safe, our streets aren't safe, our parks aren't safe—but under our arms we've got complete protection.