

# AUSTRALASIAN RECORD

## AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

WARBURTON, VICTORIA, AUSTRALIA

Volume 73, Number 46

Price 5 cents

November 17, 1969

Western Australia

# Dedication of New Cottesloe Church

PASTOR G. I. WILSON, Former Church Pastor

SABBATH, SEPTEMBER 20, 1969, marked the dedication and opening of the new church at Cottesloe, Western Australia. The original church was one of the first churches built for the worship of God's people in the West, and for many years it stood as a witness to the message of Christ in the district.

Historically, Cottesloe has some connection with the commencement of the work in this State. During September, 1897, the late Brother F. W. Reekie arrived in Western Australia and commenced canvassing the book "The Great Controversy" in Cottesloe. Subsequently others joined him in laying the foundation of God's message in this portion of the Lord's vineyard.

As early as March 7-17, 1912, a camp meeting was held in Cottesloe, being followed by a tent effort conducted by the late Pastor E. Hilliard.

Seven years passed by before Pastor H. C. Harker commenced a reaping mission, and from his untiring effort, and the work of the Holy Spirit, a Sabbath school was started. The following year the church was organized with a membership of forty-four adults. By sacrifice and direct giving, land was purchased upon which the original church was built and dedicated in 1922. In this church many of the early believers worshipped and enjoyed the fellowship of Christian associations.



The new Cottesloe church, Western Australia. (Photos: G. I. Wilson.)

Around the churches in Western Australia today are found members who as boys and girls enjoyed fellowship in the little church by the side of the road. Two well-known ones are Brother Harry Harders and Brother George Wheeler. Brother Harders is now a loyal leader in the Northam church, and in other centres are found his children, who also nobly support God's work in Western Australia. Brother Wheeler, so well-known for his musical talent, is a faithful member of the Queens Park church.

Sister A. Meyers, whose photo appears with this story, is the lone charter member attending the Cottesloe church today.

### Dedication of New Church

Since time had brought many changes and wear had also left its impact, the need was felt for a new and larger place of worship. Three years ago Pastor G. I. Wilson was appointed to Cottesloe with

the plan in mind to assist in the erecting of a new church. After a prolonged term of planning and overcoming many building problems it was a real joy on September 20, 1969, to dedicate the new church, which also incorporates a Welfare Centre and a social hall for the young people.

Pastor C. S. Adams, the conference president, delivered the dedicatory address and challenged every member to present his life and character in the spiritual sense as attractive as the appearance of the new church. Associated with Pastor C. S. Adams were Brother W. J. C. Sawyer from the Trans-Commonwealth Union Conference, Brother H. J. Windeyer, the conference secretary-treasurer, and the local members of the building committee.

A congratulatory message was read from Pastor W. E. Rudge, who, during his

(Concluded on page 3)



Left to right: Pastor G. I. Wilson (former church pastor), Pastor C. S. Adams (conference president) and Mrs. A. Myers (a foundation member of the Cottesloe church).



Brother and Sister Alan Thrift, Karen and Michael. (Photo: Russell Gibbs.)

## Two-Years' Voluntary Exile for Thrift Family

# Musician in Search of Lost Chord

HELENE JENKINS

"WHO IS ALAN THRIFT?" asked five hundred Sydneysiders on August 27. "He seems important, but I've never heard of him," they said as they farewelled their friends on the "Oronsay." (Never heard of Alan Thrift! They must have been hibernating for twenty years.—Ed.)

Indeed, who is the forementioned Alan Thrift, or rather who was he? He was the director of the Avondale Symphonic Choir; he is now a student at Andrews University. Mr. Thrift has been granted two years' leave of absence from Avondale College to study music in the United States.

After graduating from the music course at Avondale in 1951, Mr. Thrift went to Melbourne to study with the Victorian Education Department. In 1954 he was called to the West Australian Conference to assist in the music for evangelism, and in 1956 he was called to be chairman of the Fine Arts Department of Avondale College and director of the Avondale Symphonic Choir.

### Thirteen Choir Tours

For the following thirteen years Mr. Thrift became known to many young people attending Avondale. His students and the members of his choir are to be found scattered all around the world. No one could know Mr. Thrift and not like him. He was a most amiable teacher and friend. Mr. Thrift led the Avondale Symphonic Choir on thirteen choir tours which included visits to all the eastern states, South Australia and New Zealand.

Mrs. Yvonne Thrift was a music teacher at Avondale College, and their children, Karen and Michael, were both attending the Avondale high school.

To pay their "last respects" to the Thrift family the choir went to farewell

them on August 27, taking banners and melodious voices. Mr. Thrift conducted his choir for the last time from the deck of "Oronsay" while the choir sang from the wharf. As the choir sang, the other well-wishers stood and listened with great curiosity and wonderment as to the identity of the man with "music in his hands." And surely every choir member's heart was filled with Christian love and great sadness as their director and his family departed.

"Blest be the tie that binds  
Our hearts in Christian love!  
The fellowship of kindred minds  
Is like to that above.

"When we asunder part,  
It gives us inward pain,  
But we shall still be joined in heart,  
And hope to meet again."



## Gleanings from the "Record"

### FIFTY YEARS AGO

This interesting report appeared in the "Record" dated November 24, 1919:

"On the New South Wales campground, six days after the meeting commenced, the Christian experience of the campers was tested, but that which the enemy intended for defeat was turned into glorious victory.

"The day began with a stiff wind blowing, which rapidly increased in violence, and by nine o'clock had begun to cause anxiety. . . .

"One sudden gust that came with the energy and report of a powder blast split the back and front of the writer's tent and treated several other tents in a similar unwelcome fashion. The Oregon uprights of some of the tents broke where there were knots in the timber, and then collapsed. A determined battle with the gale was now in full swing, and the scene was decidedly animated and impressive.

. . . For a time the main group of wind-fighters were stationed about the large preaching pavilion; but the helpers were numerous, and the brethren and sisters assisted one another. Meanwhile, many silent petitions ascended to God; and in different tents little prayer-bands drew near to Him. . . .

"The scene at noon was exceedingly interesting. Over one hundred tents had been levelled before the main fury of the storm had subsided. . . . But calm and good cheer and an inspiring contentment reigned. . . .

"Soon after lunch, for the first time since early morning, the bell called the campers together. . . . The meeting was given over for testimonies. And what a praise service there was!"—A. L. King.

### TWENTY-FIVE YEARS AGO

This extract from the "Record" of November 13, 1944, tells of contemporary conditions in China:

"The last letter received by Mrs. R. Thrift from her brother, Pastor Edgar James, of China, indicated that on account of the shortage of staff in the publishing house, near Chungking, all were working under pressure. The 'Signs' subscriptions list had reached 50,000 per month. They also print the Harvest In-gathering paper, Sabbath school supplies, 'The Ministry,' and many other jobs for the various denominational missions and institutions. Besides the press staff, sixty college students were working in the department. Pastor James said several new buildings were in course of construction. . . . It is remarkable that while war still rages around them, the China Division leaders, with the loyal co-operation of the workers, have the regular programme functioning so well."

# WILUNA CAMP--1969

MRS. NEROLIE DOUGLAS

THE LARGEST CAMP MEETING to be held in Western Australia for our coloured people was held at Wiluna Mission from September 3 to 6, 1969. This was the tenth annual camp meeting, but the first to be held at Wiluna, 600 miles north-east of Perth. Previously camp meetings have been held at Karalundi.

Visiting delegates were Brother J. K. Irvine, assistant secretary of the Australasian Division, Pastor S. M. Uttley, president of the Trans-Commonwealth Union Conference, Pastor C. S. Adams and Brother H. J. Windeyer, president and secretary respectively of the West Australian Conference, Brother R. G. Douglas, pastor of the Geraldton district, Brother H. M. O. Fox, superintendent of the Karalundi Mission, and Brother S. O. J. Louis, formerly superintendent of Karalundi and more recently pastor in charge of the Mullewa company. It was also a delight to have Pastor W. N. Lock, veteran missionary from New Guinea, present. Forty-seven years ago Pastor Lock canvassed through this area.

Wiluna Mission presents an attractive picture of neatly painted houses, store, dining room, dormitories and school, surrounded by patches of lawn and garden. This is quite a contrast to the dry red ground of the surrounding district. A young farmer and his father last year offered to put in a wheat crop on a share basis to help the mission. For an outlay of \$190 an amount of \$840 has been received from the first wheat payment, and this enabled the buildings to be painted and the grounds prepared for camp. In the centre of the mission is the church where the meetings were held.

## Opening Address

The opening address was preached by Brother Clarrie Cameron, a graduate from Karalundi and Carmel College, and a future minister to his people.

Each morning, worship was held at 7 a.m., and then at 10 a.m., while the adults had a Bible study, the children met in their various divisions. The juniors were led by Brother L. Reynolds, primaries by Sisters Reynolds and E. Robartson, and the kindergarten by Sister Fox.

One feature of the programme was three periods of instruction and questions. Topics such as health, Christian standards, tithing, and the communion service were discussed. On Friday morning over seventy ladies crowded into the dining room for homecraft instruction. Simple but important principles of child care and personal and household cleanliness were discussed. Sister Linda Cameron demonstrated how to bath a baby, and Sisters Adams and Wareham showed how to prepare some healthful foods.

In the afternoon the Karalundi and Wiluna schools presented their programme of poems, and songs and also showed some of their handcrafts. Brother Travis Garley is headmaster of Karalundi, assisted by Sisters Esther Robartson and Gladys Freddie. Two students

proudly displayed shields won recently by the school for football and athletics.

Sister May Miller teaches Grades 1 to 3 at Wiluna, assisted by Sister Jorna Wongawol. These small children, neatly dressed in uniforms and singing heartily, "Whosoever Meaneth Me" really demonstrated the success of our Aboriginal mission work.

## Ordinance Sabbath

Early on Sabbath morning a large number participated in the Ordinance Service and this set the tone for the day. Pastor Uttley spoke in the divine service to over 275 people about the Three Doors—the door of the heart, the door of the church and the door of heaven. Twenty people made decisions for Christ and indicated their desire to be baptized.

In the MV meeting, the scene was a railway station and the "Gospel Express" was about to leave for the Gloryland. Various men and women came to buy tickets, but first had to discard items such as comics, jewellery, etc. Everyone understood the lesson, learnt a new song and thoroughly enjoyed the programme.

After sunset Brother Irvine showed slides of primitive tribes in New Guinea, a short film was shown, then camp was concluded with a short praise service.

Coloured folk, many of whom took part in the meetings, had travelled from as far as Wittenoom in the north and Mullewa in the west. All were blessed and encouraged by the fellowship and inspiration received.

Wiluna camp would not have been such a success if it had not been for Pastor Vaughan, who labours untiringly for these people. He exhibits such a genuine love for all that even the hardest hearts are touched.

## Dedication of New Cottesloe Church

(Concluded from page 1)

service in the West, initiated the proceedings for the construction of the church.

Approximately 300 people crowded the church and hall for the service, their presence bringing joy and tremendous encouragement to those who had worked, waited and longed for this great hour.

On the financial side, Pastor G. I. Wilson said he firmly believed in miracles, for the church itself was an evidence of what God can do for those who trust in His leading.

Although the rebuilding cost \$25,000, this amount has almost been raised, and only \$3,000 remains to be found.

An offering of \$686 received at the conclusion of Pastor Wilson's remarks will help to liquidate the amount outstanding. Truly a new day has dawned for Cottesloe, and now as this church opens its doors to those who come to worship, it is our prayer that light, love, and hope will radiate to every heart, constraining each soul to redouble his efforts and finish God's work in the earth.

## HISTORIC PICTURE GALLERY



THE SIGNS PUBLISHING COMPANY, WARBURTON, IN 1906

The publishing house is in the foreground and the homes of the workers on "Signs Hill" are in the background. May we say that Warburton in 1969 looks far more beautiful and attractive than it did in 1906. The publishing house pictured above is no longer standing, though, unfortunately, some of the houses are still with us. (Photo courtesy Mrs. J. Forsyth, Sydney.)

# Editorial

## "It Must Be Us, George. What Didn't We Do?"

We shall not soon forget her tear-stained face; she had just shed so many tears that we wondered whether she would not soon dehydrate her entire system. Her big stalwart husband who could handle giant logs as if they were palings for a fence, and whiz around the countryside in a great lumbering tractor-like contraption as though it were a sports car, was more than moist-eyed himself. He was in no condition to reply; he was too choked up.

She looked so pathetic beside him, her small-boned frame shaking with emotion as she twisted and untwisted the soggy, inadequate handkerchief in her trembling fingers. Her face was one elongated capsule of concentrated misery and her brimming eyes searched those of her husband for some kind of an answer. But she could get no satisfaction from George.

Her question, which you see in the large black type above, had every right to be asked. And answered. Their young offspring had hardly done them credit by his latest escapade and as we had been the unwilling circumstantial witness to his shennanigans we were now dragged in to confirm the evidence of the reporting eye-witness. It was a painful scene.

The best Big George could eventually growl was "I dunno," which, under the circumstances, was all he could permit himself to say. With all the pent-up emotion inside him coupled with the fact that he was a man of few words at the best of times, "I dunno" constituted quite a speech. But at that moment it was evident that he was doing more than a little soul-searching. And as he did so the mind of this eye-witness to the unhappy scene flipped back a few years and saw again the day when George (who could handle a bulldozer, a tractor, a semi-trailer, a front-end loader—or, for that matter, anything with an engine in it) made the speech of his life. There had been a proposal to commence a church school in the area; their church was being asked to co-operate with two others to shoulder the financial burden. As part of the conference's educational programme, we were along to foster the interest. But George would have no part of the plan.

In that meeting he stood and, with faltering, groping sentences at first, then with fist-thumping eloquence as he warmed to his topic, he denounced church schools, Christian education and all that it stood for as sheer humbug and so much nonsense. It was clear to see that Big George had a conviction and that nothing could shake him. No Biblical prophet ever stood upon the Palestinian hillside to call his people back to the straight-and-narrow with quite the thunders and the fervour that George mustered to get his message across. No athlete in any Olympiad, ancient or modern, ever used up so much adrenalin as he stretched every nerve and fibre as did Big George on that taut and tense occasion.

We had had our say; we had made our speech on behalf of the conference; we could only hope that these good, honest, country people would not be swayed by the intensity of the unaccustomed oratory with which they were now being bombarded. And so we sat and listened . . . and prayed. And those good people voted something like twenty-four votes to four to go ahead with the church school proposition. And as far as we know, they supported that school nobly and enthusiastically.

Needless to say, when it was started, George and his little wife did not send their children along. They could hardly have done so in the light of the things that George had said that night. Church schools were, if I can remember the mainstream of his remarks correctly, cesspits of immorality, the anchorage of out-of-date teachers who could never get a job in the state system, the haven for the residue of sub-standard

scholars who would never make it in the highly competitive air of the larger classes of "high class" schools. This was the burden of George's song. And he sang it. Loud and clear.

Now we were sitting around trying to think of some miracle to pull out of the air so that somehow George's son (who was obviously, in those earlier days, not "one of the residue," but who, today, was proving that he did qualify, though the word "dregs" would, perhaps, have been more to the point) could escape the toils of the law into whose hands (if we may mix our metaphors a little) he had now dropped like a ripe plum.

Yes, we could, perhaps, have permitted ourselves the luxury of remarking that, if George couldn't answer his wife's question, we might be able to give just a few pointers as to why young Junior had chosen the primrose path of dalliance.

You see, it is not the fact, in our view, that the state educational system is sub-standard that we urge our own schools upon our own constituency; it is not that the teachers in the governmental schools are inferior, by and large, in any respect, that our people voluntarily, and at sacrifice, choose to operate and maintain an educational system of their own. The prime, though often unspoken, reason must surely be that of SOCIAL PRESSURE. And let it not be overlooked that this thing called "social pressure" is a mighty thing to combat when you're a kid who hasn't found his feet yet, who doesn't know quite why he believes what he will one day be convinced about, who is made (consciously or unconsciously) to feel he is the odd-man-out.

"Coming to the football on Saturday?" "Are you going to the school dance on Friday night?" "Will you buy tickets for this special theatre performance for school equipment?" All of these he must answer in the negative. And as he makes his friends in this formative stage of life there is that urge to be "one of the group," the innate desire to be accepted, the in-born urge to follow the tacitly though universally held dictum that "anything you can do, I can do, too."

In the atmosphere of the church school there is a sense of belonging; there is no pressure to do that which we, as a denomination, find unacceptable. There are good and worthwhile substitute activities which are upheld and carried out . . . and the sense of belonging is one of the great blessings and benefits that are conferred upon every Adventist child in the church-school situation. No church school is perfect; how can it be when it is made up of children like yours and when it is run by teachers who are subject to like passions as you? But they do convey concepts of life and living that are obtainable nowhere else. With all their imperfections (because they deal with humans) they are a tremendously worth-while investment for this denomination to operate; if they fail, we must expect to see even more of our young people drifting out the back door of the church.

If George's son had attended church school he would have formed friendships with lads who subsequently entered the ministry, the denominational teaching service, the mission field, the Health Food Company, the field of lay evangelism and so on. But Big George chose to let him take his chance where there were no such ambitions upheld to the scholars, and where the Word of God was not a textbook.

As we stood among the misery-stained little group that day, we would have very much liked to venture an answer to that little woman's question, "What didn't we do, George?"

Robert H. Parr

# An Evening With Cannibals

H. A. DICKINS, President, Eastern Highlands Mission, New Guinea

FORTUNATELY they are not now practising their one-time "profession." We had had a busy day with the regular church services in the morning and in the afternoon had organized the church at Wando, elected the new officers and held the ordinances.

After tea I was sitting on the floor in a little bush cookhouse in the Unggai mountains near Goroka in the Eastern Highlands of New Guinea story-yarning by the flickering light of a star-shaped fire—three old men, an interpreter and me. There was Mr. Thoughtful, Mr. Rugged Type and the Quiet One sitting well back in the shadows.

We had explored the past history of the local villages to about three generations, their wars, their migrations and their growth. I then asked if they had ever been cannibals. Here the Rugged Type really came to life as he described in vivid detail the preparations for their cannibal feasts. As he thought of those bygone days his mouth drooled—the cutting of the meat from the thighs and arms—these are the best morsels—cooking it in bamboo tubes, the roasting, ah yes, he could picture it all. They ate not only those who had been killed, but also those who had died of natural causes; to him they were all good.

"What about me?" I asked, "I am mostly bones."

"Ah, Masta, you would be 'sweet more.'"

I couldn't help but blow the smouldering embers until they burst into bright flames. He told how their methods were good, but the people on the other side of the river were disgusting—they used the skulls of their dietary as drinking cups! Apparently there is a code of honour even among cannibals!

Mr. Thoughtful, however, looked back on those not-so-long-gone-by days with disgust, while the Quiet One just grinned.

## To Each, His Dream

Turning the conversation to a more comfortable topic, I asked them what had first attracted them to the mission when it came to those valleys thirty years ago. Each man had had a dream or a vision that had profoundly affected his future life.

The Thoughtful One had been suffering pain so had decided to go and visit the Adventist missionary whom it was reported could cure sickness with special medicines. He crossed the mountains to Bena, arriving late in the evening, and was asked to wait until morning. Given food, he went to sleep beside the fire on the dirt floor of an empty house. During the night he seemed to walk through a long dormitory filled with soft beds with thick mattresses. He noticed that each bed had a name on it and at length he



These men at Wando, New Guinea, are all ex-cannibals. Now they are good church members.

(Photo: H. A. Dickins.)

came to a bed marked for him. He lay down and slept delightfully well.

The ringing bell woke him to the bare floor of the hut he had slept on all through the night. Search as he might around Bena he couldn't find those beds again. He felt that he had had a vision of heaven and over the years this vision has not left him nor has its vividness dimmed.

To the drooling ex-cannibal from the steep and rugged mountain fastnesses, heaven is made up of smooth wide roads and beautiful houses seen in an early dream. Wide roads and timber frame houses didn't come to the Highlands for another fifteen or twenty years.

## Curiosity Too Much

Another mission was active in the area in those days and the Quiet One attended their meetings. The new converts were constantly warned that they must never go near the Seven-day Mission. At last curiosity got the better of him and he did go and visit the Benabena mission station, and what he saw and heard there led to his conversion and his turning away from the old customs he had followed for so long, and now he is a duly

elected officer of his own Adventist church. Truly the efforts of Satan to keep men from the truth can be used by the Lord to compel men to come to a knowledge Him.

Later, while tossing in my sleeping bag on the bamboo plait bed in my kunai hut, I contemplated the working of the Spirit of God on primitive minds and those that may not be quite so primitive. From some, God takes away all desire for the past evil ways, while in others He allows the old desires to stay to be constantly sublimated by better things.

A good innerspring mattress to me that night would have been a little bit of heaven, but I don't usually associate the two; but to my ex-man-eating friend, the thought of one was the means of his salvation. As I rolled over to prepare for the steep ascents and descents of the morrow's trail I determined to make my preaching more adapted to the simple needs of the people for whom I work. To see these converts grow from gormandizing cannibals to faithful church members taking full part in the operation of their own church is reward enough for the days spent laboriously struggling over the mountains they call home.

Suffer the children . . . !!

# First Ever V.B.S. in Fiji

HAZEL EATON, Director-Leader

It is quite a thrill (after it is over) to have the first Vacation Bible School in a place like the Fiji Mission. Brother Sola Ratu,\* Sabbath School and Lay Activities leader of the Fiji Mission, requested our support in running a pilot programme in Suva Vou youth hall, Suva.

With barely three weeks at our command before the opening day, each waking hour seemed to be concerned with some aspect of planning for this great challenge of child evangelism.

Frantically we searched through the pigeon holes of the mind for ideas for hobby period—always a problem, but how much more so here in the island field where the budget allows for no more than a few cents per child! What a variety of hobbies were dreamed up or gleaned from previous records of Vacation Bible Schools! Days were spent gathering shells (hard on the legs!). Hours of press-gangs, the household termed it, for the workers at Deuba in the form of busy bees in the evening preparing materials.

There were place mats, slippers from bandanas mats, fifteen-inch book cases (a great favourite, and why not, with a real hammer and saw to use!), plaques, plaster of Paris brooches made in a teaspoon, painted milk tin canisters decorated with shells and/or coloured sawdust, papier-mache vases, covered coat-hangers for which we should really have a patent (the stick being a certain creeper from the bush, the hook a piece of fencing wire and the cover a type of plastic raffia—cost half a cent per child), kites, vases from tins covered with paint and shells, etc. What pride the children displayed in the finished article!

## From Trash to Treasures

As the back doors of the Ford Transit Bus were opened the day we journeyed to Suva to stay for a week, no wonder astonished nationals gaped as out tumbled what in all respected circles would be termed trash—tins, bottles, sticks for kites and so on, mixed up with half a ton of sweet potato for market from the Deuba project.

All churches of the Suva Central District were in on the collecting and advertising (of the Lami area) campaign.

Opening day, and what a challenge to see the long line of children as Brother Sola lined them up, and to see those inquiring, expectant faces as they marched in, almost 200 of them singing the theme song "Onward Christian Soldiers"! How those children sang!

When we had announced to the group of teachers at an introductory meeting that the closing programme would be a concert, some looked more than sceptical, but that first morning as Brother Lasara with his beaming smile assisted with the

singing all doubts were dispelled from our hearts.

Using song illustrations and visual aids kept the programme alive. The devotion of the twenty teachers, especially at Bible lesson time, was contagious. Our aim was to introduce each boy and girl to the Lord Jesus Christ.

## Lectures and Demonstrations

One of the highlights each day was the civil servant who lectured and demonstrated to the group. The Health Sister spoke on cleanliness; the Senior Inspector of Police talked about road safety; the fire brigade gave a real demonstration with fire, and showed both how and how not to try and put one out; and the St. John Ambulance with a dummy demonstrated mouth-to-mouth resuscitation.

At last it is over. Brother Sola informs me that after the invitation extended to the children at the concert to join the newly formed Pathfinder group under the leadership of Master Samu, headmaster of the Suva Vou church school, many of them are attending.

The concert? The children enjoyed it. The leader always (?) thinks it's fun. Mum and Dad are proud and grateful; and the Master?

"Suffer the children to come unto Me."

"Except ye become as little children."

\* Many Avondale students of the 1963-67 era will remember Sola Ratu as Saula Ratu of their college days.

☆ ☆ ☆

## "Not Grudgingly or of Necessity"

DEAN GILES  
President, New Hebrides Mission

TODAY has been the day of our New Hebrides Mission-wide offering for the new Santo headquarters church. Over the past few years these annual offerings for local projects have brought in up to \$2,500 in one day from our loyal members. I expect today's offering to be the largest yet. This Sabbath has found me at Atchin. As the members old and young came forward with their sacrificial offerings, I thought again of the transformation in these lives. After a decade

of mission service I find the miracle of change appears no less wonderful. Today, former spirit worshippers and murderers and cannibals, along with others, have been cheerful givers.

Lewets brought her gift today. Unobtrusively she gave and then limped away. To the casual observer there was nothing in this to indicate the great providences that have attended her life. Lewets means "dug out"—as an infant in savage times she was abandoned and partially buried, but then dug out and cared for by others.

At an early age, against her wishes, she was exchanged for some pigs and so became a wife to a heathen man living on an island four miles away. Pastor A. G. Stewart writes of what followed: "Remaining in her more or less enforced imprisonment, she watched her opportunity and fled back to Atchin and her home,



Lewets as she is today.

only to be beaten, scolded and forcibly taken back to her husband and beaten again. She endured his ill-treatment a few more weeks and then fled again. When he recaptured her the second time he resorted to a form a punishment practised by those primitive savages.

"Enlisting the help of another able-bodied man he heated a stone larger than a man's two fists until it was white with heat. Forcing the girl to lie on the ground face downward, the husband sat upon her body, and while his friend with improvised tongs placed the stone in the back of her knee the husband bent the leg right up to the thigh while the sizzling process continued until the tendons and sinews were roasted, leaving a burned surface on the back of the leg about ten inches long and the width of the leg. They then placed the stone under the sole of the other foot and roasted away the instep."

(Concluded on page 11)

# NEW ZEALAND TEACHERS GATHER FOR CONVENTION

GEOFF HARRINGTON

THE AUGUST SCHOOL HOLIDAYS may be a time of relaxation for some, but for the teachers of the North and South conferences of New Zealand, closing the school door was the signal to head for Longburn College and the Primary Teachers' Convention. Sunday, August 24, found about thirty teachers and administrators (if there is a distinction) assembled on the campus so well cared for by Brother Sharpe.

Making new contacts and renewing friendships from our last convention three years ago were part of the process of maintaining the bond of fellowship which is so strong among those whom the Lord has called to minister in the classroom.

Having been made at home in the newly built dormitories "as good as or better than Avondale," the convention got under way with a speech of welcome by our veteran union Education secretary, Dr. Rosenhain, conducting his third convention in New Zealand. He followed this by a talk comparing our philosophy of education with others, reminding us that our denominational educational ideal is the reason why we operate our schools.

Each morning began with worship at 9 a.m., followed by lectures with breaks for meals, concluding with school reports and films around 9 p.m., just a little longer than teachers' normal working hours! Of course, some of the most interesting discussions commenced after this time, and with no bell to curb enthusiasm, discussions were wide-ranging and long-lasting. In fact "talking shop" almost reached the point where it should have been gazetted as a notifiable disease.

## Down to Earth

The four State teachers who lectured on New Maths, Science, and Physical Education were very helpful and down to earth. We appreciated their contribution for its technical excellence, knowing that we would have to bend their views to suit our denominational aims.

Mrs. Mayhew's programme of making teaching aids for the infant department was a big success. That those taking part were often "stuck-up" did not necessarily indicate aspirations towards high society. Her two fellow teachers were lucky to see anything at all of the convention, being called upon regularly to man the college buzzer and circular saw to provide fodder for the next session.

Other subjects covered by Dr. White, Dr. Rosenhain, Miss Reye, Mr. Nixon (North New Zealand assistant Educational secretary) or classroom teachers included Speech and Oral Expression, School Evaluation, Discipline without Corporal Punishment, Time-tables.

While some subjects would have greater relevance than others to a given teacher,

all benefited a great deal as much more was presented than could be adequately digested in the time available.

As might be deduced from some of the remarks that have gone before, the spirit of camaraderie among the teachers was as strong as ever. The lecture room was not noted for its formality, and many a speaker was called upon to defend his statements as best he could. Student participation could therefore be regarded as excellent, and especially was this so at question time. Dr. Rosenhain even suggested that next time the only subject discussed should be questions!

## LOOKING FORWARD TO ATLANTIC CITY

More than three years have slipped by since the last General Conference Session convened in Detroit, Michigan. Within a few months thousands of God's people from most of the lands of earth will be heading toward Atlantic City, New Jersey, for the 1970 session, to be held June 7-20.

Brethren and sisters, this next gathering **MUST NOT BE** just another General Conference Session. The hour is too late. God's people are too needy. There is too much work yet to be done. The 1970 session must, under God, be a gathering characterized by its spiritual impact upon our lives individually, and upon the church as a whole. It must be a time of repentance, of revival, and of renewal. Atlantic City must be a place of great power as well as effective planning. May God make Convention Auditorium a place of Pentecost where the last spiritual thrust begins for a finished work!

Prayer—earnest, persevering prayer—is the key to revival and power. We appeal to our people around the world to **COMMENCE PRAYING NOW** for a rich outpouring of the Holy Spirit during the Atlantic City meetings. Remember your leaders who are now planning the programme. Plead with God to make this session all that, under His blessing and guidance, He would have it be.

ROBERT H. PIERSON,  
President, General Conference.

## Reporting on Schools

The lighter nature of the evening programme proved most enjoyable as teachers reported on their schools and trials and triumphs in their own locality. A very successful idea tried by one Home and School Association was to provide a tree at Christmas-time on which people placed gifts for the school. Even an expensive microscope was donated in this way. Brother N. Humphries, newly appointed to Papanui, gave an interesting comparison of his six years' State teaching and six months in Christchurch. His quiet rejection of the better conditions and lighter load in the State in favour of the dedication and companionship he has found in this year's service is a tribute to the working spirit of those beside whom God has called him to labour.

It was interesting to hear Mr. John Waters of Invercargill tell of how the leaders of the Dutch Reform Church have approached him asking if they can send their children to our school. When one considers that to them many of our teachings are heresy, one realizes what value they must put on our education system to want their children trained in our school. Does one always find such wisdom among our people, blessed as we are with the plain admonition of the servant of the Lord to send our children to church school?

The conclusion of teachers' conventions is never very welcome, but all good things must come to an end. When an effort was made in the closing moments to extract from Dr. Rosenhain a promise of another convention in three years' time, he prophesied that he would not be attending the next one as he is concluding his eleventh year in office and now regards himself as the "old man" of the union. Such an eventuality would bring to an end an era for some. Quite a few present had been trained at Avondale by Dr. Rosenhain and had served under him for most of their teaching careers. Many more throughout the division would join with us in recognizing our debt to Dr. Rosenhain and admitting to the special place he holds in our regard.

As the teachers return to their schools these nostalgic thoughts compete with the many interesting ideas presented at the convention. They look forward to seeing graduate teachers coming out of Longburn in 1973, having been trained for three years by Brother Irvine, at present connected with Teacher Training at Avondale College. They return to their schools re-dedicated to the task of saving boys and girls whose parents have responded to the admonition of the Lord to place all our children in church schools. They look forward to hearing at last the "Well done, good and faithful servant."

☆ ☆ ☆

The quickest way to the goal of the world's unity is the longest way round—it is the conversion of men's hearts to the will of God. Everything else is superficial.—Upper Room.

# Sewing for Homes at Kukudu

JOHN R. LEE, Educational Secretary, Bismarck-Solomons Union Mission

IT IS ALWAYS A PLEASURE to step ashore at Kukudu Adventist school on the island of Kolombangara in the Western Solomons. One can be assured of a very warm welcome from Brother and Sister Max Miller who are shouldering the heavy burden of leading out in this large and ever increasing school. The present enrolment exceeds 350 students, the majority of these being in the upper classes of the primary school.

The neat, clean campus immediately impresses those who visit for the first time, and for myself, I continue to be delighted after a number of such visits. The trim green lawns set among coconut palms and other tropical trees blend in beauty with the sparkling blue seas. A glance over the campus at the various buildings continues to please the eye. However, closer inspection reveals the continuous efforts that must be expended to maintain this delightful setting. Kukudu is not a new station, and many of the buildings have known years of service. Brother Miller and his loyal staff know what it means to make-do and they get every cent out of the dollars that come their way.

It would be easy to speak of the need for new dormitory and classroom accommodation, also dining facilities, but let me walk with you along the paths toward the houses that serve as the homes for married staff. Yes, those homes are passing are most attractive and representative. So they should be, and the story I will tell you shortly will reveal the reason.

Come a little further along the path and look for yourself at the problem that still confronts us and tears at the hearts of Brother and Sister Miller. Yes, those apologies for homes house a number of the staff. Fortunately it is not raining today and so the wives and children can meet us with a smile. I know the question on your minds and I'm sure that the planned Big Week Offering will help to answer it. But let me tell you the story I mentioned as we passed those new homes back along the pathway.



The new homes built as a result of the sewing project at Kukudu. (Photos: J. R. Lee.)

## Sewing Homes Together

Both Brother and Sister Miller have carried a heavy burden for their married staff's accommodation. Calls have been made to the local committee for funds but the yearly budget has been more than taxed with a vast and expanding work. Something, however, had to be done. Sister Val Miller went to work sewing to raise money for the much-needed housing. She received ready support from the workers' wives and girls on the station. But the task of providing eight or ten homes is a huge one.

Letters to friends found sympathetic hearing. Quite a number have sacrificed to help, but special mention must be given to Brother and Sister Ivan Gold-

smith of Warburton, Victoria. They believe in missions and the programme of self-help. Brother Goldsmith took an active interest in the project and began the supply of bolts of materials, cartons of useful scrap materials, plus twenty treadle sewing machines to enable the hard-working women and girls to make use of the supplies. The Goldsmiths have also met freight costs. But this was not considered sacrifice enough for this family, as they then provided \$1,600 to erect a sewing room to house the industry. Every afternoon a group of twenty-three girls labour industriously sewing up patchwork blankets and garments of all descriptions.

Sister Val Miller spends a long day,



It is a great day when a carton of materials arrives from the Goldsmiths.



Mrs. Miller and the girls working in front of the sewing room.





One of the many old houses which are being "sewn" out of existence.

starting after 7 a.m., teaching sewing to the school girls and toiling at the sewing project. Articles and garments sold so far have been the means of building three national workers' houses and money is in hand for a fourth, which is under construction. These were the homes we passed back along the pathway.

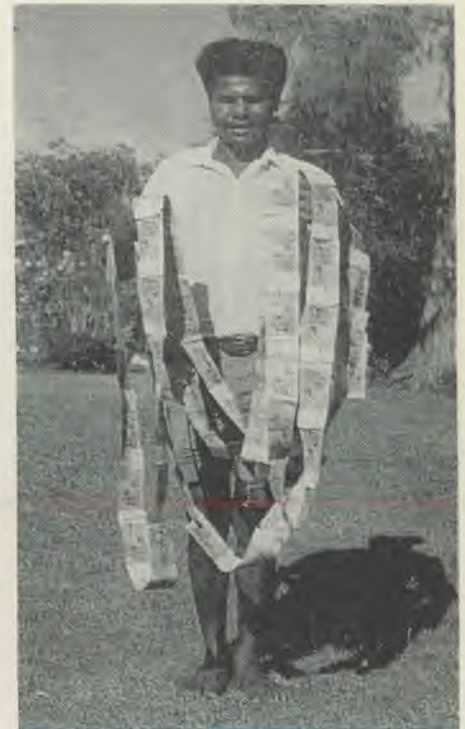
What of the other homes, yet to be replaced? Sister Miller and her girls plan to keep on sewing and the ever-welcome bolts of materials continue to ar-

rive due to the sacrifice of the Goldsmiths who, by the way, have just contributed another large cash amount to build a new girls' dormitory.

Let us salute Sister Miller and her girls as they labour on in a wonderful exhibition of self-help. They represent many others who labour untiringly in the remote areas for the finishing of our task and the soon coming of our Saviour. Remember them in your prayers and support them with your efforts.

and the regular church offerings also taken at camp. In 1966 the total camp offering for the field was \$236. Truly the Lord has blessed the promotion of this important offering.

Novel ways are sometimes used by the members to bring their offering forward. One church prepared a frame like a French cross and pinned their sixty dollar bills to the arms with drawing pins. Another village joined their seventy-eight dollar notes end to end with Sellotape to make a long pennant which was stretched down one aisle of the church across the front and part way up the other side. Another attached their notes to a long bamboo pole, while one group just brought their four hundred shillings in a plastic bag! These ideas all added interest and help to make the collection of the camp mission offering as profitable and as painless as possible.



The camp meeting offering draped around one of the church members.

(Photos: H. A. Dickins.)

## Collecting Camp Offerings Painlessly

H. A. DICKINS, President, Eastern Highlands Mission

THE MISSIONS PROGRAMME on Sabbath afternoon at the camp meeting is in progress. We have listened to stories of achievement from various parts of the mission and now it is time for the collection of the camp-meeting mission offering. On the blackboard are written the names of all the churches and companies making up the district. Beside each is the amount of camp offering each has given for the past two years.

And now as each church's representative brings out his offering it is counted and the amount written on the board in the appropriate place for all to see the increase (or occasional decrease) over their attainment last year. These offerings are collected in the village before the folk come to camp meeting and even their non-Adventist friends are sometimes asked to contribute to the "camp offering."

Offerings per church range from less than \$1 to the \$78 from the Kerowagi church, which is made up of five Adventist families all of whom are nationals. The newly contacted Kukukukus, whose only means of getting money is to carry the cargo for the government officers on walkabout, boosted their offerings this year to \$25 from seventeen small companies.

At the twenty-two camp or district meetings held in the Eastern Highlands

Mission of New Guinea in 1969, 163 church groups contributed \$1,510 to the camp offering, besides Sabbath school



The seventy-eight-dollar Kerowagi camp meeting offering joined with Sellotape to make a banner to be carried into the church at the time for collection of the offering.

## Laymen and Ministers Move into Action to

# "Go Tell South New South Wales"

C. A. TOWNEND, Lay Activities Secretary, South New South Wales Conference

"WHAT I LIKE ABOUT 'GO TELL' is that it works." This spontaneous expression by Pastor C. A. J. Ogg, pastor-evangelist of Bathurst, nicely sums up the considered opinion of ministry and laymen alike. Since its inception in South New South Wales during the latter half of 1967, Gift Bible Evangelism has been programmed as "Go Tell South New South Wales."

Our programme is geared to "carry the Word of God to every man's door." Our president, Pastor H. B. Christian, and his committee have voted hundreds of dollars to subsidize Bibles and lessons. Laymen and ministry have sacrificed dollars and time to put "Go Tell" into action. But back to Pastor Ogg.

He was speaking at the regional "Go Tell" seminar held at Bathurst on August 10. He concluded his remarks by saying that he had a pleasant surprise to share with us. "I have a young man here today who has just completed the Bible Speaks course. Wes Bennett is now attending church and is preparing for baptism. His earnestness in studying these lessons has kept him up on occasions till 2 a.m." Wes Bennett came forward. The certificate was signed on the spot by Pastor Rampton, Australasian Division Lay Activities secretary, and the writer presented it to a smiling young truck driver. Wes stayed by for the full day's instruction and went away determined to become a soul-winner.

### Several Seminars

Pastor Rampton's counsel was warmly received by our people at the three "Go Tell" seminars where he shared in the instruction—Bathurst, Narromine, August 17, and Bowral, August 23. Pastor H. C. Barritt, Trans-Commonwealth Union Conference Lay Activities secretary, shared in the instruction at Wagga Wagga on August 3, and Cooma, September 7. Likewise his counsel was appreciated by laymen and ministry alike.

Instruction included "Organizing 'Go Tell' in the Local Church," "Seeking the Best 'Go Tell' Interests," "The Importance of Training and Prayer," "How to Get Better Results from Each Visit," and "Reaping the Interest." But these lectures were interspersed with many thrilling stories.

Take the report given by Ross Corney, Lay Activities leader of our Wagga Wagga church. He told how his church had distributed 130 Bibles this year in preparation for Pastor Sleight's mission. Some laymen were handling up to fifteen interests. Brother Corney told of his own desire to carry the Bible to his next-door neighbours. He felt that he could start afresh in that his family had just moved into a new home.

Brother Corney's first contact proved unsuccessful. His neighbours were Roman Catholics who expressed satisfaction

with their own religion. Although a little disappointed, Brother Corney waited till the neighbours on the other side had moved into their new house. After several weeks of building up a friendship he sensed an opportunity and once again introduced the Gift Bible Plan. The gentleman and his wife agreed that their son and daughter could study the lessons and that they would help their children.

### The Wiles of Ingrid

Shortly, as the lessons were marked in the home, Bible discussions became a regular weekly feature. Inevitably the studies led to the Sabbath truth. They had just completed their discussion of this lesson when eleven-year-old Ingrid went over and sat on her father's knee. Throwing her arms around his neck she said, "Do you love me, Daddy?" "Yes, of course I do," he said. "Why?" "Well, Daddy, Mr. Corney has shown us from the Bible that the seventh day is the Sabbath and I want to keep it holy, too. Will you please let me go to church with the Corneys?" Well, what could a father say? After a little further discussion it was agreed that Ingrid could go to church with the Corneys, provided she went to Sunday school, too. By the time of the seminar she had kept six Sabbaths. Later in the afternoon programme Brother Corney introduced this bright-eyed intelligent girl to those present. What a thrill to hear the story from her own lips! She concluded, "I want Jesus to help me encourage Mummy and Daddy to keep the Sabbath with me. I am praying for them every day."

Earlier in the day someone had asked how old children should be before they could take the "Go Tell" lessons. We all had our answer—a happy eleven-year-old girl.

### Sheaves So Soon?

Brother and Sister Jack Neville of Forbes are relatively new Adventists. They were baptized by Pastor John Carter toward the end of 1967. During door-to-door visitation in Forbes they enrolled Mr. and Mrs. Archer, old school friends of theirs. Regular visits ensued but the Nevilles felt that the Archers were not progressing at all. In fact, they had almost given up hope, but decided to introduce their pastor, Brother G. B. Agars, into the home. Brother Agars was received warmly and soon began regular studies. Soon the Archers made their decision to keep the Sabbath. Since then

they have been attending church. They were baptized on September 27.

Narromine Lay Activities leader, Brother Kerry Hawkins, has led his church in door-to-door coverage of the town. Over thirty Bibles have been placed. Among the recipients was a lady living next door to the church who has since graduated. Another family who have completed both courses and are now doing the "Faith" course have travelled a round trip of seventy-four miles to be present at each meeting of the reaping series being conducted by the writer. South New South Wales layman of the year 1968 was Sister Lamplough of Bowral (seven baptisms for the year). This year she has four people who have finished the course; one is already attending church.

Many people first request the Gift Bible Plan through the letterbox advertising card. Brother G. Brown, our pastor in Cowra, travelled forty miles to answer just such a request. When he introduced himself he was very warmly received. "You are an answer to my prayer," the gentleman said. This family had found some old Adventist books in their barn. They had been reading them and were convinced this was the truth. Their across-the-road neighbours had come to similar conclusions. So Brother Brown had walked into a little isolated nest of ready-made interests. Each began the "Go Tell" studies and are progressing nicely.

### Dedicated Laymen

A Lithgow Appeal for Missions contact has developed into several "Go Tell" interests and a branch Sabbath school of twenty-one children. It began with a rural family who used the form in the Appeal magazine and wrote in for the Bible and lessons. Now Brother Seaman has regular Bible studies, using the 20th Century filmstrips and tapes. Twelve people are meeting together in this home. On at least one night each week Brother Seaman has three separate Bible studies. We thank God for such dedicated laymen.

Much more could be said of so many busy laymen and ministers. Here are some snippets. Sister Szeszeran, Albury Lay Activities leader, is happily persevering with an Appeal contact who couldn't read. This lady is now attending church. Sister W. Doble of Wagga Wagga enrolled a local hitchhiker one week. Next week she picked up another woman at almost the same spot and took her to the same place of employment. She, too, was enrolled.

Brother Spain, our worker at Griffith, has over thirty people studying the lessons, including a group of five teenage girls who come to the Narrandera church each week for studies. Brother and Sister Fisher of Temora had the joy of enrolling one family to whom they had been sending the "Signs" for years. Five members of the family have graduated and now Bible studies are continuing in this home.

Brian Christian of Canberra answered a card from a youth hostel. Now he has

three young men who keep him for up to two hours each week as they discuss the lessons together. Brother R. Gale of Cooma has distributed seventeen Bibles in the Cooma prison and has conducted a number of Bible studies inside the prison. A Bega lass enrolled her high school friend who is now attending church. On subsequent door-to-door visitation Pastor R. Trim met this girl's married sister and later her cousin. Due to the influence of the first enrollee both readily accepted the Bible and lessons.

#### Reaping Campaigns

Diane Bates of Canberra is studying with an Indian girl who first saw an advertising card in Western Australia. This Indian lass was resting one Saturday afternoon and began to think about God, the Bible, and the future. She awoke to find another card under the door of her hostel room and sent it in immediately. Brother Dobson, Bega's senior elder, enrolled a hospital bedmate. On another occasion he had the joy of hearing a lady challenge him as to why he hadn't introduced this plan much sooner. Brother Overend, first elder of Goulburn church and executive committee member, is currently studying with a young solicitor and his fiancée.

"Go Tell" reaping campaigns are planned for Parkes (Brother G. Agars), Canberra (youth with Pastor G. Box), Bega (Pastor R. Trim), Goulburn (youth speakers), as well as the public campaigns being conducted in Bathurst (Pastor C. Ogg) and Wagga Wagga (Pastor W. Sleight).

"Lord, lay some soul upon my heart and love that soul through me, and may I humbly do my part to win that soul to Thee." This "Go Tell" seminar theme song is the earnest prayer of an ever increasing number of laymen in the South New South Wales Conference. Thus far seventeen souls have been baptized and some thirty other folk are attending church. We sensed that one layman echoed the testimony of many when he said, "I believe that this 'Go Tell' plan must go on growing and developing until the Lord comes."

Surely it must be as a Presbyterian man, who prayed with Pastor Doble and Brother Corney when they left him his "Go Tell" Bible and lessons, said, "Lord, please raise up other men like these who can do this wonderful work."

☆ ☆ ☆

### "Not Grudgingly . . ."

(Concluded from page 6)

That is why Lewets limps today. She brought her offering gladly. Her religion is not a "form of godliness" but a daily pleasure. Surely her gift is the more valuable because she in gratitude remembers the depths from which she has been dug. As you give to missions, remember that your brethren and sisters here are not idly waiting for you to do all the giving. Many like Lewets are thankful for the deliverance which has come to them and give "not grudgingly or of necessity."

# Medical Evangelism

S. A. BARTLETT

Medical Secretary, North New South Wales Conference

THE SEVENTH-DAY Adventist Church is unique among denominations in the emphasis that it places on medical evangelism. Right on time in 1844 when God's prophetic clock struck the hour, God brought this people into existence to proclaim His special last-day message. This is a big task, for it is to go to every nation, tongue and kindred.

Very soon after this people became aware of the task assigned them, God through His messenger gave the great message of healthful living and revealed that medical missionary work was to be a very vital factor in the preaching of the gospel. So we read such statements as the following:

"God desires His people to bind medical missionary work up with the work of the third angel's message. This is the work that will restore the moral image of God in man."—"Medical Ministry," page 160.

"The medical missionary work should be a part of the work of every church in our land."—"Testimonies," Vol. 6, page 289.

"It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—"Ministry of Healing," page 141.

Thus we were instructed that the medical missionary work was to play a very vital part in the proclamation of God's last message for humanity, a message that is, under the power of God's Spirit, to prepare a people to meet their God.

#### THE SPECIFIC ROLE

In actual fact the Spirit of Prophecy has identified the specific role of medical missionary work.

"I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached."—"Counsels on Health," page 535.

"Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth."—"Evangelism," page 514.

It is the entering wedge, gaining access to hearts, preparing the way for a more decided proclamation of truth. Let us hasten to say, of course, that we ought not to engage in this type of work with the obvious ulterior motive of trying to get a person into the church. However, if we are prepared to engage in this work in the spirit of Isaiah 58, then we believe that inevitably the way will be prepared for the entrance of spiritual truths. In "Ministry of Healing," page twenty, we read this amazing statement concerning the ministry of our loving Saviour:

"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."

This statement would almost appear to contradict what we have written above. Let us remember, however, that the Saviour's heart was overflowing with God's love for people and with deep, earnest yearning to see them saved in His kingdom. True, Jesus healed many who never became His followers, but again and again this great medical Missionary rejoiced as individuals, after receiving physical help, accepted the spiritual truths He imparted to them.

#### WHAT WE ARE DOING

People today are interested in health. Usually they are deeply grateful for any help we can give them physically. Their hearts are subdued and appreciative, and often susceptible and receptive to spiritual truth. Surely every one of us should be studying and praying and working to emulate the divine pattern in Medical Evangelism.

In our North New South Wales Conference we are constantly endeavouring to make our medical missionary work an entering wedge for the presentation of spiritual truths. In our conference we have had a number of folk who have been deeply grateful for help received and their hearts have been opened for spiritual truths. We have had the great joy of seeing them respond to the message of God for today and join the church. In a recent nutrition class we had an almost 50 per cent non-Adventist group. Four of these folks expressed a willingness and desire to see and hear films and tapes on Bible subjects.

The medical missionary work prepared the way for the presentation of spiritual truths. Likewise in the 5-Day Plans we have conducted.

In quite a number of these, as we have helped folk physically we have seen a grateful response as their hearts have opened for the presentation of spiritual truths. We should expect this if we follow the divine blueprint in medical evangelism.

We are surely in need of good, earnest, sincere lay people who will prepare themselves to help people physically through the various methods of medical missionary ministry and have the tact to speak to them the simple spiritual truths that will lead them to accept Jesus Christ as their Saviour. Once that takes place, the way more easily opens for the presentation of the message of God for today. Medical missionary work thus becomes the "entering wedge."

Will you enlist in medical evangelism?

# Sydney-New Guinea Safari

LEN H. BARNARD

AS A DIVERSION for frustrated missionaries on furlough caught in the jungle of Sydney I can recommend a fly-it-yourself trip to New Guinea. The formula is to hire a new Cessna 182, hop in the cockpit early in the morning, point the aircraft's nose northward for a few hours and when the fuel gauges indicate a drink is needed, nose downward for refuelling, then continue northward.

Thus it was that I took off from Bankstown with three dedicated laymen on August 28 for twenty-two days of adventure richly mixed with the joy of service and flavoured with the deep satisfaction of seeing souls captured from darkest heathenism and polished into bright jewels for the kingdom.

Two of my travelling companions, Brethren L. Chandler and W. Kay, were experienced builders from the Castle Hill church who willingly accepted the task of building a church in remote Porgera Valley. These were ably assisted by Brother L. Vogel who is well known as the manager of the dairy of the Sydney Sanitarium and Hospital. Three more amiable, willing and zealous-for-the-cause-of-God companions could not have been found. And each being most active workers in their respective churches, they returned with a fresh vision of the power of the gospel and with enlivened zeal to promote our mission programme at home and afield.

## The Weather Problem

After refuelling at Archerfield, we pushed on to Townsville the first day, and the following morning touched down at Cairns, Thursday Island and Daru. As the length of the eastern coast of Australia slowly unfolded beneath our wings



Smiles of satisfaction could not be smothered as the party left Porgera Valley in their faithful flying steed. Those pictured are (from left) L. Vogel, L. Chandler, L. Barnard and W. Kay with Missionary Langip. (Photos: W. Kay.)

and the tip of Cape York finally faded in the tropical haze behind us, we realized the mighty challenge that faces our church in spreading God's last desperate plea to mankind in this vast island-continent.

As far as Daru, the weather had been kind with scattered cloud and fair winds, but in Papua the cloud coverage and storms increased alarmingly. After leaving Daru we were able to fix our position just north of Kikori through a hole in the cloud where we planned to return if unable to gain access to the Highlands. But we finally found a soft spot between the mighty storms that challenged our advance, and soon the familiar airstrips of the Highlands were spotted below. But dense rain and low cloud barred our way so we landed at Ialibu. We made another attempt to skirt the storms, but they were masters for the day. Finally we crept into Mendi, at which stage my companions wondered if the jungle of Sydney was not preferable to the jungle of Papua!

To build a church at an altitude of 7,500 feet where all hardware and even some of the timber had to be flown in, was no usual task. But the construction team accepted the challenge and caused a flurry of activity never before seen in this extremely isolated valley guarded by 12,000-foot-high mountains. On the Tuesday the heap of roughly cut pilsawn timber was vigorously attacked by saw, chisel and hammer, and by the first Sabbath the sixty-foot by twenty-six-foot frame was standing and meetings were even held beneath the portion of the roof



In four days the framework of the church reared itself above the floor of the valley to the astonishment of the local people.

that was already covered with sheets of roofing iron.

In seven working days the framework was completed, the roof and guttering finished and the willing native workers were nailing on the plaited bamboo wall covering. Even the pulpit stood almost ready for use. This mighty effort left the one hundred local church members stunned, but exceedingly grateful to these men who had come all the way from Sydney at their own expense to help them build their church.

**Sweet Fellowship**

While this was going on I conducted a series of meetings in eight different areas, and in spite of particularly difficult and unseasonable flying weather we were able to fulfil every appointment made three months earlier. In each case the dear folk waited expectantly in their remoteness for the visits, and what sweet fellowship we enjoyed.

Several baptisms were conducted, others organized, workers' meetings convened, wages paid, reports gathered and Communion was held in each area. The workers were of strong courage and most reported advances and were thrilled to see the workings of the Spirit with them. A man in Maramum Valley who had a visitation from an angel earlier and was told to prepare for Jesus' coming, was baptized and his face literally beamed with heavenly joy. His whole tribe is stirred by his witness.

At Kiunga, where we have been operating for only seventeen months, we held our first baptism of seven precious souls, and seventy-two stepped forward following an appeal for future baptism. Many, many villages have pleaded for us to help them and some have already built houses for our missionaries. They are scattered along one hundred miles of the Fly River and its tributaries and they are looking to us for spiritual help, medical aid and education.

This is a remarkable breakthrough as other mission bodies have been labouring here for years. But it really puts us on the stretch! Nevertheless, with the use of the mission aircraft and by providing some form of motorized transportation along the Fly River, we will be able to enter these open doors and respond to the desperate cry of these most needy people. Please pray for Pastor Paul Piari who has a Herculean task in leading this developing work.

**"Southward Aye We Fleed"**

After completing our assignments, we set our sights southward. Early Tuesday morning we took off from Goroka after spending a most pleasant night at our Kabiufa Adventist College. As we mounted the glory-gilded dawn sky, we saw the valleys below filled with morning mists and beneath these we knew were teeming thousands of men and women surrounded by mud and mire, attending to their disgruntled pigs, many yet waiting to hear the good news of the gospel which can place their feet on the gleaming pinnacles of light and hope and truth. But thank God we can have a

part in helping the many who have received the gospel to climb out of the valley of darkness and bask in the sunshine of God's love.

Shortly after 8 a.m. we touched down at Daru, where Customs quickly cleared us to continue to Australia. At 1.30 p.m. we landed at Cairns, to be warmly greeted by Pastor J. Dever. What an age we live in! In a few short hours this efficient single-engined aircraft had carried the four of us from the rugged, primitive highlands of heathen New Guinea to this gem-like tropical city with its clean shops, smooth roads and modern machinery sharply contrasting with New Guinea, the land that time forgot. But praise God that He has not forgotten the people of New Guinea, so may our prayers and efforts continue to flow toward this land while its open doors, that may soon be closed for eternity, beckon us forward.

**"OFF WITH THE OLD . . ."**

Probably there is no Seventh-day Adventist living who can remember when there wasn't a magazine called "The Youth's Instructor." Soon it will be a memory, a talking point, a number in the library catalogue useful for research. In April, 1970, the last issue of this splendid paper will quietly lie down and die.

However, phoenix-like from its ashes there will arise another paper for young people. Commencing May, 1970, this new and up-to-the-minute paper will burst upon the scene and, it is hoped, sweep all before it.

"The Youth's Instructor" was established originally to cater for the fifteen-to-thirty age group, particularly bringing

the Sabbath school lessons to them. The "Instructor" still carries the senior and youth lessons.

The editor of the as-yet-unnamed journal is Pastor F. Donald Yost. At present Pastor Yost is completing his Ph.D. in communications with concentration on religious magazines. He has had experience in editorial work, being currently associate editor of the "Review and Herald." We can look forward with some anticipation to this new member of the literary family of the Review and Herald Publishing Association.



**HOW TO GET TO CONGRESS THE HARD WAY**

Three young Warburtonians, Kathy Pringle, Karine Blyde and Marilyn Mitchell are all set to go to the Canberra Congress, their fees having been guaranteed by the local MV Society. For two months, teams of three have battled every Sabbath afternoon with a twenty-five-question quiz, on a knock-out basis. Three wins put you into the semi-finals. On Sabbath afternoon, October 25, the grand final was held before a tensely interested audience. The runners-up were three young men who acquitted themselves nobly but they could not quite overtake the girls who took off right from the first question and refused to give any quarter.

All in all, it was a tense struggle, and if you think that this is getting to Congress the easy way, you know nothing of the nervous energy and the loss of sleep expended to win the quiz.

R.H.P.

**Cookery Nook**

Hilda Marshman

**"SAUSAGE"—POTATO ESCALLOP**

"Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable."—"Counsels on Diet and Foods," page 207.

Use 8 oz. measuring cup, and level spoon measurements with the set of standardized plastic measuring spoons.

- |  |   |
|--|---|
| 4 tablespoons flour  | 4 tablespoons mushroom-style Gravy Quik |
| ½ teaspoon salt  | 2 cups boiling water                    |
| 2 lbs. (2½ pints) thinly sliced, unpeeled, fine-skinned potatoes | 1 lb. tin Vegetarian Sausages           |
| 1½ cups thinly sliced white onions                               | Softened super margarine                |
| 2 tablespoons super margarine                                    |   |

Mix together flour and salt on waxed paper; divide into three portions. Combine sliced potatoes and onions in a large dish; put a 1-inch layer in greased wide 3½ pint casserole or baking-dish. Sprinkle with one-third of the seasoned flour. Repeat twice more. Dot top with margarine. Blend Gravy Quik with a very little cold water; stir in boiling water; pour over top of potatoes. Cover with casserole lid or another dish.

Bake in moderate oven (400° F. electric, 350° F. gas) 1-1¼ hours until vegetables are almost done. Meanwhile, drain "sausages" and brush with softened margarine; arrange on top of potatoes. Return casserole or baking dish to oven without cover. Increase heat to brown top and heat "sausages," 10 minutes. Serve hot as a one-course dish for a simple family dinner.



## WEDDINGS

**BOWEN—GLEESON.** On Saturday night, October 4, 1969, the Taree church, New South Wales, was the happy meeting place for the many relatives and friends of John Maxwell Bowen and Pamela Therese Gleeson as they pledged their love and loyalty to each other in the sacred bonds of marriage. John is the eldest son of Brother and Sister John (Jack) Bowen of Forster, and Pamela the daughter of Mr. and Mrs. William Gleeson of Rainbow Flat, via Taree. As they establish their home in Forster, we wish them abiding happiness and the Lord's richest blessing. C. T. Parkinson.

**FRENCH—LOGUCH.** Leila Loguch, on the arm of her father, came down the aisle of the Tumut church on October 5, 1969, to exchange marriage vows with Robert French. For some time Leila has worked at the Sydney Sanitarium and Hospital, and Robert, a few months before his marriage, changed his employment to enable him to keep the Sabbath and go forward in baptism. May God's richest blessing follow Leila and Robert as they set up home together, W. H. Doble.

**HARRIS—WADE.** On Wednesday, October 1, 1969, in the Papanui church, South New Zealand, Glennis Marjorie Wade, youngest daughter of Pastor and Mrs. J. H. Wade, walked down the aisle to link her life in marriage with Christopher Paul Harris. Thirty years previously to the very day Glennis's mother walked this same aisle for a similar purpose. Chris is the elder son of the late Mr. William Harris and Mrs. V. Harris of Tai Tapu. As these young people establish their home in Christchurch we wish them God's richest blessing. J. H. Wade.

**JAMES—CHEETHAM.** On Thursday afternoon, October 9, 1969, Noel Henry James of Ulladulla, New South Wales, and Dawn Lynn Cheetham of Moss Vale, New South Wales, linked hands and lives in the beautifully decorated Bowral church. Relatives and friends from near and far witnessed the solemn yet happy ceremony as Noel and Dawn pledged lifelong fidelity to each other. We wish them God's abundant blessing as they journey through life side by side. D. W. Croft.

**JOHNSON—BUNKER.** A perfect day, a tastefully decorated church, and an overflowing congregation of relatives and friends greeted Kenneth John Johnson of Blacktown, New South Wales, and Marie (Jennifer) Anne Bunker of Rydalmere, New South Wales, as they met at the Ryde Seventh-day Adventist Church on Sunday afternoon, October 5, 1969, to exchange marriage vows. Present also were representatives of the Sanitarium Health Food Company where Jennifer has worked for some years. The members of the Ryde church, where this couple has been worshipping, especially extend their sincere good wishes to Ken and Jennifer as they set up their home with the Lord as its centre. N. W. Palmer.

**MARTIN—BRUCE.** Relatives and friends from near and far assembled in the Albury, New South Wales, church to witness the marriage of Fred Martin (formerly of New Zealand) and Eileen Bruce, daughter of Brother and Sister K. Bruce of Warrimah, New South Wales, on October 5, 1969. Perfect weather and delightful floral decorations helped to make the occasion one to be long remembered. Our prayers and good wishes go with the happy pair as another Christian home is established as a witness to the glory of our God. T. F. Judd.

**MARTIN—HAMPSON.** There was no sunshine, but it was not needed to make October 5, 1969, a bright day for James Hamilton Martin and Diana Carmel Hampson. Radiant with love they faced each other at the altar in the Avondale Village church, New South Wales, and solemnly promised each other their fidelity "as long as both shall live." James is the eldest son of Mr. and Mrs. Roy Martin of Avondale and previously of Lismore; and Diana is the daughter of Mrs. Vera Hampson of Sydney Sanitarium and Hospital. Friends and relatives came from as far as Queensland and Victoria

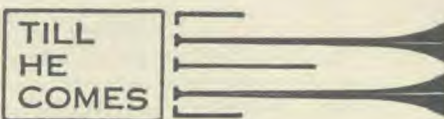
to share the joy of this occasion. Diana and James are assured of lasting happiness as they are united to the One whose life and love is eternal. D. R. Martin.

**MITCHELL—OTTO.** On the evening of September 9, 1969, at 6 p.m., within the stately walls of the Wairoona church, Kay Diane Otto, a petite and radiant bride, walked down the aisle on the arm of her father to be united for life with the man of her choice, Lynn Winston Mitchell. Kay, a new graduate from the Sydney Sanitarium and Hospital, is the daughter of Pastor and Mrs. Bill Otto of Darwin, Northern Territory, while Lynn, who is connected with our Sanitarium Health Food work in Sydney, is the son of Pastor and Mrs. A. Mitchell of the Bismarck-Solomons. Pastor Roy Naden was the soloist during the service conducted by Pastors Otto and Mitchell. May the light from Heaven guide these two young lives continuously as they walk earth's pathway together. W. H. Otto.

**PORTER—ELLERY.** Sunday afternoon, October 6, 1969, was bathed in warm spring sunshine as Jeanette Frances Ellery, eldest daughter of Mr. and Mrs. H. J. Ellery of Brighton, South Australia, entered the beautifully appointed and decorated Brighton church to pledge her troth to David Rodney Porter, second son of Mr. and Mrs. W. H. Porter of Hilton, South Australia. As well as being active church workers, David and Jeanette have distinguished themselves academically. David holds a B.Sc. degree and Diploma of Computing Science and is employed with the South Australian Education Department. Jeanette, with an Honours degree in Arts is currently a Ph.D. student with a tutor demonstrator post at the Adelaide University. Guests who were entertained in the delightful setting of the bridegroom's parents' home, joined all the young couple's many friends in praying God's blessing on the home so newly established. V. J. Heise.

**WANKE—HIBBARD.** On the afternoon of October 6, 1969, Donald Wanke and Ruth Hibbard met at the altar of the magnificently decorated Murray Bridge church in South Australia. Donald is a loved and respected member at Murray Bridge, while Ruth comes from nearby Copeville. The parents of the bride and groom, also esteemed members of the church communities, provided beautifully for the festive occasion as this attractive couple and their escorts came to the church and later to the festal hall. Two hundred relatives and friends also rejoiced at this union of young Christian lives. E. P. Wolfe.

**WOLLASTON—QUODLONG.** On September 28, 1969, another Christian home was established when Ronald Wollaston and Mavis Quodlong united their lives in matrimony. We pray God will bless these two young people as they make their home in the Mackay district, Queensland. L. A. J. Webster.



**AUGUSTINSON.** Gary Ian Augustinsson, the baby son of Brother and Sister John Augustinsson of Cronulla, New South Wales, survived a serious congenital illness for four brief months, and the Lord closed these little eyes on October 2, 1969. Many friends share the sadness of these parents, as was evidenced in the number in attendance to offer their condolences at the funeral services. As we lowered the tiny casket into the grave at the Woronora cemetery, the comforting promises of God brought assurance and hope to the parents that our Lord will restore their babe to them when His children are established in the eternal kingdom. Ralph Tudor.

**CARMICHAEL.** On Thursday morning, September 25, 1969, Andrew Gilbert Bruce Carmichael was laid to rest in the presence of many friends and relatives gathered at the Horsham lawn cemetery, Victoria. In his seventy-ninth year, Bruce Carmichael suddenly and quietly entered into his rest after a short illness in the Horsham Base Hospital. Our brother was introduced to the truth by Pastor D. Self about six years ago, and later was baptized with his wife by Pastor T. L. House, who was associated with the writer on the occasion of the interment. Our sincerest sympathies are extended to Sister Carmichael, the three daughters, Jan, Flora and Margaret, and son Ian. Our comfort and hope are in the wonderful promise, "Blessed are the dead which die in the Lord." H. G. Josephs.

**EVELYN-LIARDET.** After months of suffering, Brother Lionel (Reg) Evelyn-Liardet closed his eyes in the sleep of death on October 3, 1969, at the age of sixty-two years. He is survived by his wife, Emily, and six children, Valda (Mrs. Hudson), Madge (Mrs. Carter), Nancy (Mrs. Matthews), Ray, Donald and Phillip. Brother Liardet was baptized into the Seventh-day Adventist Church in 1954 at Ringwood, Victoria, by Pastor F. Breden. He fulfilled a life-long wish when he settled at picturesque Port Campbell, Victoria, upon retirement. He sleeps in the Port Campbell cemetery until the coming of Christ and the sounding of the last trump. E. I. Totenhofer.

**FRASER.** Gwendolyn Letitia Fraser awaits the awakening call of the resurrection morning having laid down the burdens of this life on September 9, 1969. Our late sister was born over sixty-eight years ago on December 7, 1900. As she was laid to rest at the North Brighton cemetery, South Australia, on September 11, words of sympathetic encouragement were tendered to the sorrowing husband, James William Fraser, and to their two children, Margaret Heather Duffy and John William Fraser, and their families. We join them in looking even more earnestly for the great resurrection morning. H. E. Roberts.

**HOW.** Confident and happy in the knowledge of the soon coming Saviour, Sister Effie Sarah Jane How laid down the duties of this life at Deloraine, Tasmania, on September 15, 1969. At the age of ninety-three years Sister How's outlook on life was an inspiration both to family and friends. While her light is dimmed for a moment, we confidently await her resurrection when the Saviour calls. With this hope we laid her to rest in the Mole Creek cemetery. F. J. Dyson.

**JONES.** Sister Margaret Christina Jones was a faithful member of our Tamworth church, New South Wales. On September 22, 1969, Sister Jones passed suddenly to her rest at the age of seventy-five years. She first heard the Advent message about four years ago when Pastor Burnside conducted a mission in Tamworth; the following year she was baptized by Pastor Arthur Duffy. Her aged sister, three sons and one daughter were pointed to the soon return of Jesus, when those that sleep in Christ will awaken to receive the gift of immortal life. V. Novelty.

**O'BRIEN.** In the evening of October 6, 1969, another tie with the early years of this century was severed through the passing of Patrick Francis Hugh O'Brien. Born in Drilham, Queensland, on January 31, 1890, his nearly eighty years' life span closed a full and active life as a soldier in World War I, a pioneer in cutting his farmland from virgin forest, and a member of the Seventh-day Adventist Church for forty-five years. He leaves to mourn his decease, his beloved wife and two sons, Mervyn and his wife and family of Cooranga North, and Graham and his wife and family of Elizabeth, South Australia, where he is engaged in literature evangelism. Many relatives and friends were present at the Dalby, Queensland, church and Myal lawn cemetery where L. G. Shields and the writer shared in the ministry of the Word to bring encouragement and comfort and convey sincere sympathy to the loved ones. H. A. Grosse.

**PENROSE.** The passing of Frederick George Penrose brought rest to a tired warrior in the Advent cause. After a short period in the Roma hospital, Queensland, his decease on October 7, 1969, cut short by a few months a life span of ninety years. Born in Swansea, Wales, January 17, 1880, and accepting the Seventh-day Adventist faith in his early teens, he gave many years of active service as a missionary and literature evangelist. Twenty years were spent canvassing "The Great Controversy" in Ireland, often at great personal danger during the time of the Rebellion. For his son, Brother Roy Penrose, and his wife and family who ministered so faithfully to our late Brother in his declining years, and for others who mourn his passing, we pray that God's promise of restoration will be their strength and comfort. H. A. Grosse.

**PICKER.** Mrs. L. M. Picker, a loved wife and mother, fell asleep in Jesus on September 26, 1969. The elder, Brother Oliver, who assisted at the service at the Goulburn church, visited Mrs. Picker in her illness and was one of the last to speak to her prior to her death. Mrs. Picker, aged fifty-six, leaves behind a sorrowing husband and eight children, the youngest of whom is thirteen. Words of comfort centred in the glorious resurrection morning were brought to the loved ones and a large number of friends. May the God of all comfort, comfort those who mourn. W. H. Doble.

**PRIOR.** On October 13, 1969, in the Wanganui hospital, New Zealand, Bertie Henry Thomas Prior, aged eighty-two, passed quietly to his rest. Brother and Sister Prior had come from Napier to be near their relatives in Wanganui. Brother Prior was a keen observer of the signs of the times and eagerly awaited our Lord's return. His sorrowing wife and near relatives and friends were comforted by God's wonderful promises to the believers who "sorrow not, even as others which have no hope." Brother A. Sergeant, the head elder of the Wanganui church, conducted the service in the church and at the graveside. "Blessed are the dead which die in the Lord." F. M. Slade.

**QUINTAL.** It was a perfect spring day on October 5, 1969, when we met at the gloriously decorated Seventh-day Adventist church, Norfolk Island, to pay our last respects to Lil Quintal. Lil was famous for her memorizing of so many hymns and passages of Scripture. We sang one of her favourites at the church and one at the graveside later on. Lillian Mary Quintal was born on Norfolk Island seventy-three years ago, and was the daughter of Fairfax Moresby Quintal and his wife Sarah (nee Selwyn). Lil spent many years in the local hospital where she was tenderly cared for by all the staff. At the graveside the service closed with the singing of the Pitcairn Anthem.

G. Southwell.

**SMITH.** William Anthony Smith, loved husband of Sister Ruth Smith of Richmond, Victoria, passed to his rest in his sixtieth year. For several weeks this esteemed friend of God's church had suffered severe illness, but through it all was most patient and forbearing. He manifested sincere appreciation for the ministry of comfort from the Word of God prior to his decease on October 3, 1969. A large gathering paid their respects at the services in the funeral parlours, and at Springvale crematorium. To Sister Smith, a son Malcolm, and relatives and friends we extend heartfelt condolences.

M. C. Bland.

**YARWOOD.** Aged seventy-two, Robert Yarwood passed away suddenly on October 15, 1969. Left to mourn are his wife, Sister Yarwood, and step-children Marie and Bill. We said "Farewell" at the Rockhampton crematorium, Queensland, and look forward to that glad resurrection morning when we will meet our loved ones again.

A. G. Byrne.

★ ★ ★

**BUY YOUR NEW SEASON'S FABRICS NOW.** Latest shades and patterns. Dacrons: florals, spots, stripes, 75 cents per yard. Dacrons: florals, \$1 per yard. Stellinas: florals, \$1.20 per yard. Terylene/linen: plain colours, \$1.50 per yard. All 45-inch width. Samples available. Remnant parcels, \$3, \$5, \$10. Fashion Fabrics, P.O. Box 16, Glenorchy, Tasmania, 7010

**CHRISTMAS SPECIAL**

"Three-week Vegetarian Menus," a cook-book-with-a-difference compiled by Hazel Hon. Sent with a gift card and gift-wrapped to any address designated. Price \$1.85 plus 20 cents postage and packing in Australia. Send them to your friends, instead of Christmas cards.

**CRYSTAL WATERS.** Five miles north of Coff's Harbour on Pacific Highway. Caravan holiday resort, beach-frontage, camping, swimming, surfing, fishing, overnight vans. Church members welcome. Len Fifield, Kororo 410, N.S.W. 2450

**TRAINEESHIPS—SYDNEY SANITARIUM AND HOSPITAL**

Medical Technology Diploma Course (laboratory training).  
Diagnostic Radiography Course (X-ray training).

● APPLICANTS interested in trainee scholarships in the above courses available in 1970 are invited to write for further particulars to the Business Manager, Sydney Sanitarium and Hospital, 185 Fox Valley Road, Wahroonga, N.S.W. 2076

MATRICULATION IS A PREREQUISITE FOR BOTH COURSES.

**DORETTA DRESS LENGTH SERVICE.** Send for free samples of new season's materials. Jerseys, \$1.00 per yard; Dacrons, \$1.00 per yard; Terylenes, \$1.20 per yard; Terylene/crepes, \$1.20 per yard; Terylene/linens (plain, printed), \$1.50 per yard, and other lines. All 45-inch width. P.O. Box 1306, Hobart, Tasmania. 7001

**DRIVER WANTED.** For metropolitan delivery Melbourne area. Good wages and conditions. Apply Doncaster Fruit Juices. Phone (Melb.) 231 1626.

**FOR SALE.** Brick three-bedroom house, handy to Sydney Sanitarium and Hospital, church, school. Septic, all electric, gas fire in lounge. Good position. Reply E.H., Australasian Division.

**FOR SALE.** Established mixed business at Cooranbong. Central position, leasehold. Apply 28 Maitland Road, Cooranbong, N.S.W. 2265

**FOR SALE.** Quality fruit and vegetables. Cheapest in Sydney. Largest "family market" in Australia. No rubbish sold. Closed Saturday, but open week days and Sundays, wholesale to public and shops. Dundas Markets P/L, Adeline Street, Rydalmore, 2116. Phone 638 1112.

**FORSTER-TUNCURRY.** Christmas holidays are not far away and if you are planning on spending your holiday in the Forster-Tuncurry area then a warm welcome awaits you as you come to worship with the Forster-Tuncurry company. Once you have joined with them in worship you will want to come again, they are so friendly. Sabbath school commences in the C.W.A. building at 10 a.m., and at 11.15 a.m. church service follows. The C.W.A. building is just past the Forster Shopping Centre and alongside the School of Arts. We look forward to worshipping with you.

**HOLIDAY ACCOMMODATION.** Two-room flat on farm on Murray River, close to Echuca. Will accommodate five. Available Christmas. \$25. R. Watson, P.O. Box 5, Moama. 2739

**LET US ATTEND TO YOUR TYRE PROBLEMS.** "City Rubber Co. Pty. Ltd.," Cr. Merivale and Russell Streets, South Brisbane. For NEW TYRES, RETREADS, BATTERIES, phone 41 1191.

**MELBOURNE FLYSCREENING**

Free Quotes on—  
★ Flyscreens and Flydoors  
★ Venetian Blinds  
★ Holland Blinds  
★ Sunblinds and Awnings

Top Quality. Bottom Price. Anywhere in Melbourne. Phone now—90 5869.

**OFFICE MACHINES.** Typewriters, adding machines, calculators, duplicators, new and second-hand available with special discounts up to 33-1-3 per cent to church members. Ask for catalogue. Civic Equipment and Service Pty. Ltd., 90 George Street, Hornsby, N.S.W. 2077. Tel. 47 4358. 140 Maitland Road, Islington, N.S.W. 2296. Tel. 61 3917. Agents all states.

**WANTED.** Honest man required for cleaning service. Outer Eastern Melbourne suburbs. Must have own vehicle, phone, and references. For particulars phone S. Laws, 870 5775. Crystal Clear Cleaning Service. 28 Evelyn Road, Ringwood. 3134

**WANTED.** Machinist with high class experience required for manufacturing business just commencing. Some cutting and grading experience desired although not necessary. Must be reliable. Please contact Mrs. M. Owens, 3/113 Middle Head Road, Mosman, N.S.W. 2088. Telephone 969 1962.

**WARBURTON SANITARIUM'S VACATION HEALTH PROGRAMME**

A week's holiday that combines a programme of relaxation with fitness exercises and instruction at the low cost of \$45—all found. Enjoy the holiday of your life in one of nature's most delightful settings. For further particulars write—

The Manager,  
Warburton Sanitarium and Hospital,  
Warburton, Victoria. 3799

**AUSTRALASIAN RECORD**

and Advent World Survey

Official Organ of the AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. H. PARR  
Associate Editor - - - F. T. MABERLY  
Office Secretary - - - OREL HOSKEN  
Wahroonga Representative WENDY BLANK

Single Subscriptions in Australia and New Zealand \$2.50 per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) \$2.25 extra for British Commonwealth and foreign postage is required.

● Order through your Book and Bible House, 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 Co., Warburton, Victoria.

**DIRECTORY**

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

President - - - - - L. C. Naden  
Secretary - - - - - F. T. Maberly  
Treasurer - - - - - L. L. Butler  
Assistant Secretary - - - J. K. Irvine  
Assistant Treasurer - - - A. H. Forbes  
Auditor - - - - - R. L. Parkinson  
Associate Auditor - - - - G. Bland

**Departmental Secretaries**

Education and Religious Liberty - - - - - E. E. White  
Health Food - - - - - W. L. Kilroy  
Lay Activities and Sabbath School - - - - - H. F. Rampton  
Medical - - - - - S. A. Farag  
Ministerial Association - - - G. Burnside  
Public Relations and Radio-TV - - - - - M. G. Townend  
Publishing - - - - - J. W. Nixon  
Temperance - - - - - R. W. Taylor  
Young People's Missionary Volunteer - - - - - C. V. Christian

**ADVERTISERS PLEASE NOTE!** All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria, 3799. All cheques other than those originating in Victoria should include 5 cents stamp duty.

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

First 25 words - - - - - \$2  
Each additional 5 words - - - - - 10 cents

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

## FLASH POINT . . .

✧ Please note: The "Record" dated November 10 is the Week of Prayer issue and was despatched several weeks ago. This issue, dated November 17, comes a week early. From now until the end of the year this paper will be a week ahead. Including the Week of Prayer number there will be fifty-one issues this year.

✧ The following are the appointments of the college graduates from Avondale, Longburn and Carmel colleges for 1969. It is expected that further calls will be processed in the next few weeks:

### TRANS-TASMAN UNION CONFERENCE

#### B.A. THEOLOGY

Terence L. Butler, North New Zealand; Robert Craig, literature evangelist, North New South Wales; Lyell V. Heise, South New Zealand; Teuvo Kallio, Greater Sydney; Eric S. Kingdon, Greater Sydney; Winston B. McHarg, North New Zealand; Stewart S. Presnall, literature evangelist, North New Zealand; Douglas E. Robertson, North Queensland; Neville F. Smith, North Queensland; Philip C. Ward, North New South Wales; Tom E. Webster, literature evangelist, South Queensland.

#### NON-GRADUATES APPLYING FOR MINISTERIAL WORK

Bruce S. Burling, literature evangelist, North New South Wales; Maxwell F. Hatton, North New Zealand; Raymond Holt, North Queensland; Alexander M. Penman, South New Zealand; Jan Veld, literature evangelist, North New Zealand.

#### SECONDARY EDUCATION B.A.

Lorraine J. Bullock, Greater Sydney; Dennis W. Reye, North New Zealand; Catherine A. Durham (secretarial), South New Zealand; Robyn Priestley (1968 graduate), North New Zealand.

#### PRIMARY TEACHING COURSE

Barry J. Dean, North New Zealand; Bernard R. Gosling, North New South Wales; Cheryl A. Kinsela, North Queensland.

#### SECRETARIAL

Allanah G. Baldwin, North New Zealand; Rhonda G. Bullock, Trans-Tasman Union (details later); Beverly J. Glass, North New Zealand; Glenise C. Hall, North New Zealand; Nina A. Hearn, South Queensland; Eileen Lillioja, South New Zealand; J. Merlene Pascoe, Trans-Tasman Union (details later); Carol F. Schultz, North Queensland; Gaylene M. Tate, North New Zealand; Ann J. Pasco (Longburn), Trans-Tasman Union (details later).

#### ACCOUNTANCY CERTIFICATE COURSE

Carol A. Ball, Trans-Tasman Union (details later).

### AUSTRALASIAN DIVISION

#### SYDNEY SANITARIUM AND HOSPITAL

Carolyn M. Irvine, for secretarial work.

#### AUSTRALASIAN DIVISION OFFICE

Gordon E. Botting, to Audit Department.

#### ADVENT RADIO-TELEVISION PRODUCTIONS

Russell S. Gibbs.

#### APPLIED ARTS TEACHERS COURSE

Dennis D. Tame, Fulton Missionary College, Central Pacific Union Mission.

### SANITARIUM HEALTH FOOD COMPANY

#### QUALITY CONTROL TECHNICIAN CERTIFICATE

Jerry Peng, Warburton Factory; Raphael C. Song, Brisbane Factory and Wholesale; R. M. Walmsley, Sydney Factory and Wholesale.

#### LABORATORY TECHNICIANS COURSE

Judith C. McBean, David C. Rodgers, Donald A. Were, Carol A. Baglee all are appointed to the Australasian Food Research Laboratories as laboratory technicians.

#### SECRETARIAL

Beverley J. Cleverdon, Darlene J. Cobbin and Marilyn Mackay to Cooranbong Factory; Yvonne K. Ogg to Sydney Factory and Wholesale; Marilyn R. Walker (Carmel) to Perth Factory and Wholesale; Susan M. Dornauf (Longburn) to Auckland Factory.

#### ACCOUNTANCY CERTIFICATE COURSE

Warren G. Garnham, Sydney Retail, retail sales work; John W. Keitley, Hobart Factory and Wholesale; Kevin Rundle (Longburn), Christchurch Factory.

### SIGNS PUBLISHING COMPANY

#### ACCOUNTANCY CERTIFICATE COURSE

Gail A. Cover.

✧ A number of transfers are being effected with teachers in the home field: Mr. John Eager (now headmaster, Murwillumbah) to headmaster, Auckland high school; Mr. S. K. Gillis (headmaster, Christchurch central school) to headmaster, Newcastle high school; Mr. O. L. Hughes (Auckland high school) to headmaster, Christchurch central school; Miss V. Szeszeran (teacher, South Australia) to teacher, Greater Sydney Conference; Miss P. Pearce (teacher, Greater Sydney) to teacher, South Queensland; Miss J. M. Holland (teacher, Invercargill, South New Zealand) to teacher, Christchurch central school.

✧ Miss Beverley M. Reye, demonstration and relief teacher for the Trans-Tasman Union Conference, has accepted an appointment to the Teacher Training Department of Avondale College.

✧ Mrs. H. M. Webb, preceptress at Longburn College, New Zealand, has been appointed to Avondale College to be Dean of Women.

✧ Miss Laurel Bailey of the Warburton Sanitarium and Hospital has been called to Avondale College as business teacher.

✧ Miss A. Blaxell and Miss B. E. Brown, who have completed their terms of service at the Jones Missionary College in the Bismarck-Solomons Union Mission, have been appointed to the Greater Sydney Conference for teaching work.

✧ Mr. E. Brown, who is on permanent return from Fulton Missionary College in the Central Pacific Union Mission, has been appointed to the North New South Wales Conference for teaching work.

✧ Miss H. Lewis of the Avondale College office has been called to Esda Sales and Service for office work.

✧ Mr. H. Wittenbaker has been called to the Greater Sydney Conference for teaching work at the Strathfield high school. (More transfers will appear next week.)

✧ "Finally, brethren . . ." (from a sad philosopher named Francis O'Walsh): One of the sadder facts of life is that it is quite possible to lend a hand and borrow trouble at the same time.