



# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

WARBURTON, VICTORIA, AUSTRALIA

Volume 74, Number 30

Price 5 cents

July 27, 1970

## Laymen Join the Ministry in Evangelism

(FORTY BAPTIZED SO FAR)

O. K. ANDERSON, Public Relations Secretary, Greater Sydney Conference

"THE WORK OF GOD in this earth can never be finished until the men and women comprising our church membership . . . unite their efforts with those of ministers and church officers."—*"Gospel Workers,"* page 352.

Pastor Vere Wood-Stotesbury and his evangelistic team, Pastor W. D. Lauder, Brethren Brian Smith and Ray Dickson, began mission efforts at Bexley and Bankstown, New South Wales, over three months ago. A regular attendance of about 300 was the average after the first month. The brethren found they had more names for visitation than they could handle after the first two meetings of the campaign.

Five members of our loyal laity gave their valuable time and service to our brethren (expecting no remuneration). These five enthusiastic folk visited many homes and kept alive the initial interest.

Every Monday morning Pastor Stotesbury's team met for devotion and distribution of work. The laity joined the brethren in receiving lists of names of folk, whom they visited.

The accompanying picture was taken by the writer, when he had the pleasure of visiting the ministry and lay team in company with our confer-

ence Lay Activities secretary, Pastor H. Gunter. We were thrilled to hear the comments of these esteemed workers.

Pastor Stotesbury has conducted two baptisms and forty precious souls have been added to the church.

Surely the lateness of the hour in earth's history and the importance of the work before us demands that greater numbers of our members will link up with the ministry in regular features of evangelism.



Pastor Stotesbury's evangelistic team. From left to right, front row: Pastor H. W. Gunter, Ray Dickson, Brian Smith, Pastor V. W. Stotesbury, Pastor W. D. Lauder. Back row: Brother M. Page, Sister H. Edwards, Sister I. Marsden, Sister A. Leopold and Brother G. Clements.

# Successful Mission for Samoans in New Zealand

R. L. COOMBE, Assistant Minister, Ponsonby

THERE HAVE BEEN times when missionary-evangelists from the homeland have ventured into Pacific Islands to proclaim the everlasting gospel and gather a harvest of souls for the kingdom of God. Now the tables have turned. Today, national evangelists from the islands venture into the concrete jungles of homeland cities bringing the light to those who sit in darkness.

In Auckland, New Zealand, the Ponsonby church has a predominantly Polynesian membership. The local population of islanders is greater than is often the case in the island cities themselves. This year, an evangelistic programme for Samoan-speaking people has been conducted with outstanding success.

During a six-month holiday in New Zealand, Pastor S. Neru Nuualii of Apia, Samoa, offered to conduct this evangelistic campaign. Pastor Neru, who is a semi-retired minister, has served the denomination in the past as an administrator and evangelist in the Samoan Mission. He is at present the speaker on the Samoan Voice of Prophecy. He gave valuable assistance while in New Zealand, visiting and meeting with the Samoan Adventists in Palmerston North, Wellington and Christchurch, as well as those in Auckland.

The mission was organized by a Samoan committee under the leadership of Brother Tau Sauni, assisted by Pastor Neru, Pastor J. T. Howse and the writer. The suburb of Otara was chosen because of the concentration of Samoans living in that area, and a suitable auditorium seating 400 was found at the Bairds Road Intermediate School.

## "The Rose-Red City"

Advertising was by way of some 1,500 handbills, thirty window cards, and two newspaper advertisements—all written in the Samoan language. In true evangelistic style, the opening meeting was entitled, "POCARA le 'AAI 'ULA'ULA" (The Rose-red City of Petra), and the handbill carried pictures of Petra.

Pastor Neru Nuualii commenced the Samoan mission on Saturday night, April 4, and continued on Sunday, Tuesday, Friday and Saturday nights for four weeks. The opening programme saw the school hall filled with approximately seventy non-Adventists in attendance.

The Ponsonby church members had formed a forty-voice Samoan choir under the direction of Brother Phillip Roberts which presented some beautiful items as well as leading the song service each evening from the duplicated songbook of hymns in Samoan. It was the writer's unusual experience to attend a number of these programmes without understanding a word, and yet catch the same spirit and fire of evangelism which characterizes the presentation of this last-day message.

## Chartered Buses

The support given by the Samoan church members throughout the series

was a contributing factor in its success. Many families attended from distant suburbs, bringing their non-Adventist friends and relatives with them. This was made possible by a chartered bus-service which operated from the Ponsonby church in the city, out to Otara each evening.

Attendances continued to average approximately 250, and it was encouraging to see the large group which began to respond to calls and the after-meetings conducted by Pastor Neru. By the fourth week, a baptismal class of twenty-eight had been formed, and these were carefully instructed and gave their vows of acceptance.

To a large extent, the Samoan Mission was a reaping campaign, as most of those in the baptismal class had received studies previously or were backslidden Adventists.

Sunday, May 3, was a day of activity and excitement as church deacons, elders and deaconesses prepared and decorated the Ponsonby church in readiness for the baptism. By 7.30 p.m. the church was filled, the rostrum and font were bedecked with flowers as twenty-three candidates took their positions in the front seats. The Samoan choir provided a treat of music in their native tongue, and Pastor John Howse, the church pastor, gave a meaningful message for the occasion.

## Another Thirteen

Pastor Gersbach from the Manurewa church also took part with the baptism of one candidate, and then Pastor Neru officiated for twenty-two precious souls, born again into the family of God. As Pastor Neru made an appeal from the font for others who wished to follow in the footsteps of Jesus, another thirteen folk came forward. They joined with others who were preparing for a later baptism. This was held on Sabbath afternoon, May 24, when another eleven folk were baptized into the Ponsonby church by Pastor Neru.

There are many "new-born babes" in Ponsonby church, and as we help them to grow and join hands in the heralding of this Advent message, we praise God for the bountiful harvest among the Polynesian brethren and sisters who live, not on some coconut and coral island of the sea, but in our modern cities.

Pastor and Mrs. Neru Nuualii left New Zealand on May 25, returning to Samoa via Fiji. In their hearts is thankfulness to God and many happy memories, and in our church are many stars for their crowns.



A happy group of Samoans in New Zealand await their turn for baptism into Christ to become members of the remnant church. The candidates are the fruits of a mission effort by "holidaying" Samoan minister, Pastor S. Neru. Thirty-four souls were added to the Samoan church in New Zealand in this effort. (Photo: R. L. Coombe.)



Above: Bill and Joyce Cochrane, students at the Pacific Union College in U.S.A., are currently spending a year's absence from studies doing practical work in the New Guinea mission field. Right: They meet with some members of the still primitive Kukukuku tribe.

AMERICAN STUDENT MISSIONARIES . . .

# Their First Walkabout Among the Kukukukus

H. A. DICKINS

TAKE TWO DEDICATED student missionaries from America; an area newly opened up in New Guinea to civilization and the gospel, and mix with rugged mountains and rushing rivers and you have the ingredients for my story.

Newly married Bill and Joyce Cochrane came to the Eastern Highlands of New Guinea several months ago direct from the Pacific Union College in America.

They came to give a year's work free and to lose a year from college in doing so in order to help the newly opened work among the little warriors—the Kukukuku people living in the mountain fastnesses forming the high backbone of New Guinea.

Soon after their arrival a walkabout was planned to acquaint them with the people in the villages in one small area. Arriving by mission plane one Sunday morning, we were soon on our way up the first ridge—Bill, Joyce, myself and daughter Jillian, Pastor Loikiri (the national in charge of the area) and several carriers.

### Blisters and Bare Feet

The first village was in full view across the valley. However, we took six hours to get there! All the mountains in the area are both steep and high, and by the time we reached the river at the bottom of the valley Joyce was shaking like a leaf and had raised a blister on her foot an inch and a half across, but there was no thought of turning back. One look back up the precipitous slope fixed that! Jillian lost several toenails and completed the journey barefooted. We crossed the treacherous Bularki River on a bridge of poles and scaled the almost perpendicular cliff on the other side to the village perched high on the ridge above.

This was the general pattern for the six days. Sleeping in the tiny native houses presented a problem. Several times the four air beds took up most of the floor space and on another occasion we occupied two houses.

Although only in New Guinea a few weeks, the Cochranes were able to talk to the people and take worships in pidgin English. They have also quickly adapted themselves to native foods and this will be a big help to them as they receive no wages while in New Guinea, but are given a small living allowance by the mission.

In order to bring his wife with him, Bill had to find her fare and outfitting money amounting to well over \$1,000—no small undertaking for a pair of students at college. The Cochranes believe that fees and expenses for the next college year

will somehow be met. They know that the Lord will provide.

Arriving back to base we were thrilled to enter the spotlessly clean pastor's house, to relax on the floor and to eat a three-course meal beautifully cooked. Minnie Loikiri and her husband have taken this young couple to their hearts and together they have made a wonderful contribution to the mission programme in this primitive area.

We are looking forward to the day when this division will establish a student missionary programme.



Jillian Dickins, daughter of Pastor H. A. Dickins, makes friends with two Kukukuku women and their five children. (Photos: H. A. Dickins.)

## EDITORIAL



# Planning for Chaos

IT IS FASHIONABLE for writers today to deplore the state of the world—in much the same way as Adventist preachers deplored the goings-on of their day half a century ago. Once, however, the Adventist preacher was a lone voice crying in the wilderness, and many of us, looking back as far as we can, may perhaps wonder now what all the fuss was about. Compared with today, fifty years ago was a time of tranquillity and peace, and an age of gentility and dignity.

Now we must emphasize that, if we were the only ones crying and sighing for the abominations that are done in our day, we would be inclined to ask ourselves whether we were indeed the "calamity howlers" we have been accused of being in other days. But nowadays you can hardly hear the Adventist uttering his shrill cries of warning because the editor of the news magazine, the journalist covering the ordinary newsbeat, the commentator on current affairs and practically everyone in between has joined in the chorus, and all are wondering where the roof will cave in next.

In what Shakespeare used to call the "merry month of May" we were treated to the most horrible incident at Kent University, Ohio, when four students were killed by the rifle-fire of home guardsmen who had been called to restore order on the riot-torn campus. Accusations have been flying right and left since, and investigations have been initiated into the matter, mainly to inquire WHO ordered live ammunition to be issued to the guardsmen. One wonders whether any soldier would be willing to try to restore order in the midst of the smallest riot if it were known to the public that his rifle was charged only with blanks.

No, these men were surrounded by rock-throwing extremists and, as anyone with half a brain knows (let alone anyone with a college education), if you throw rocks at soldiers with loaded rifles, you will be likely to be badly hurt. It will be surprising to learn that soldiers have been given blank cartridges. The situation is too close to getting out of hand even WITH live ammunition.

In the not-so-far-off days when students went to universities merely to waste their time getting an education; when they were too under-privileged to know that you were supposed to take on the whole world and reform it from your particular campus; when they believed—if they thought about it at all—that AFTER you had your degree firmly tucked under your belt was soon enough to grapple with the major questions that plague mankind; when those things used to represent the status quo, we were inclined to think that things were pretty rocky. Not any more. Many a student group feels that it has been a flop and a failure unless it has recently taken over the administration building or wrecked the vice-chancellor's office for some alleged injustice.

The "Intelligence Digest" (June, 1970) reports:

"These college 'flower children,' sex and drug oriented and many suffering from epidemic venereal disease, have now progressed from parading with Viet Cong banners to operating home bomb factories, bombing police stations, burning Reserve Officer Training Corps (ROTC) buildings, smashing windows, and destroying in a general way anything that stands in their corrupted way.

"This correspondent observed a typical student mob action at University College, Los Angeles, during the first week in May when seventy-four radical students, faculty members and non-students were arrested following a rock-throwing attack on the ROTC offices and a confrontation with the Los Angeles Police Department which dispersed the 2,000-strong mob."

We, from the comfortable security of a few thousand miles, might well ask how and by whom these young people are being excited to the passions that are so frequently displayed. All kinds of theories are advanced, but notice the statement of the

writer just quoted: "They are urged on in brain-washing classes BY THE FACULTY and are appeased and organizationally aided by the Administration at taxpayer expense." (Emphasis ours.) Did you get that? Did you force yourself to re-read that in case you had misread it the first time? These campus rioters, we are informed, are being goaded along this crazy path by those (but surely not all) who are supposed to be their lecturers and professors. Can so-called educators sink lower?

The same magazine also takes a look at that bastion of any society that is worthy of emulation and preservation, the family. What its investigators saw when they looked inside the front door of the typical American home was shudderingly disquieting. Notice: "Over the years, the family unit in America has been steadily deteriorating as divorce rates soar. Drugs and the worship of money and sex as symbols of success have dimmed the moral outlook of many." That last sentence sounds to an Adventist ear strangely like Ellen G. White in full cry.

But they have evidence of the moral decadence of what should be the greatest bulwark of decency and civilization in the world: America. The report weighs in with this telling comment: "A sick America is becoming rapidly sicker. Pornography and obscenity are widespread. Topless-bottomless "go-go" bar owners in Los Angeles are now contemplating live stage performances of sexual intercourse, with the full knowledge that this will be defended by the American Civil Liberties Union—officially cited as being pro-Communist. Legalized abortion is expected to be followed by euthanasia.

"Sick parents are responsible for sick children. The present campus disorders are largely the result of an uninterested and apathetic American public which has lost its sense of values. That is how it happened."

The editor of "Intelligence Digest" points out, in a footnote to the article, that the seriousness of the situation has not been exaggerated, and goes on to remind his readers that America still has mighty resources of moral strength which, if called upon by the "so-called silent majority," would be sufficient to smash the "evil conspiracy which is undermining the nation." This, fortunately, is so, but we cannot see much hope of this "so-called silent majority," who have such reserves of moral strength, asserting itself. And why? Because, as the correspondent indicated in his report, they are apathetic. They are ready to cluck their tongues and deplore the atrocities but no one is ready to take a stand that will work the miracle which will put a sick society back on its feet.

This editorial is not written with the idea of besmirching the name of a great democracy. There is no "holier-than-thou" element in our attitude. There is no thought in our mind that "this kind of thing can never happen here." On the contrary, it is written with the full knowledge that it not only CAN happen here; it already IS HAPPENING. Our young militants are by no means lily-white. Our university campuses are certainly not free from disruption and even violence. And when this kind of violence erupts in the halls of higher learning, where the intelligentsia are gathered—those who are reasonably regarded as tomorrow's hope and the security of the day after—one cannot but be disturbed. Let there be no mistake about it: the super-violence which we see in the United States now will soon be taking the place here of the mini-violence that all but scares us from our apathetic arm chairs now.

Were it not for the confidence we have that the God of heaven will, one day soon, step in and salvage this world from itself and the self-destructive forces that are rampaging across its face, we would, with the rest of mankind, be scared out of our wits.

Robert H. Parr

# News From All Over

Compiled by MERRIL HAYWARD



Newbold student George Priest chats with two young men attending "The Gate."

## BREAKTHROUGH IN A GODLESS SOCIETY

England. A group of Newbold College students has made a remarkable breakthrough to the unwitting and youthful victims of a neo-pagan society, these including infamous gangs of vandals known as "skin heads," along with many other undesirable groups. These youth have shown appreciation for the unusual programmes that our Newbold students have been presenting. Their programme is advertised as "Gate"—not only the gate to wholesome entertainment but also the "gate" to a life hereafter with Christ. The main purpose is to establish communication and then, when this is done, the students can show the advantage of Christ by their own lives and their own experience with Him. The programme commences with folk music, poetry and religious music—both thought-provoking and serious. Next there is a fifteen to twenty minute talk on religion and then from half to a full hour is devoted to one-to-one correspondence, when Newbold students try to talk on a personal level to each participant. There have been three programmes so far with an average attendance of sixty-three, half of whom have been to all three programmes. Already several are having studies on a private, casual basis.

## CHRISTIANITY IN RED CHINA

Despite renewed efforts by the Communist government to root out "reactionary religion" in China, the Christian faith lives on. The world has been wondering if Chinese Christians have survived Communism in Red China, and in a recent report by a Chinese journalist we now have some facts. Today there are no church buildings open in China; they have either been destroyed or converted and the "superstitious relics" inside them removed. However, this has not deterred the Chinese

Christians. They have gone to underground "home congregations" or "cell-structure" church groups. It is reported that most of these members are in the over-twenty-five age group, but obviously the movement is growing because new pressures are being placed on the mainland by Communist leaders in an effort to stamp out every trace of Christianity. The Chinese Christians suffer much persecution and they need our prayers.

## WOULD CATHOLICS HAVE CANONIZED MRS. E. G. WHITE?

Sweden. In 1965 a German sociologist, Dr. Simon, published a thesis for his doctorate on the subject of Seventh-day Adventists. In a recent study of Adventist history one of our ministers in Sweden discovered this publication and the interesting comments expressed by this doctor on Ellen G. White. He wrote at length concerning her outstanding ability to write and speak with so little education and the wonderful attitude she showed towards the task that she believed the Lord had set her to do. He believed her morals were very high and her close communion with God was incredible as it allowed her to continue in everyday duties without ever forgetting the purpose she had for the church. He also believes that there was no scientific explanation for her visions and says that these reasons, along with the fact that even though she became a leader she never exalted herself above other mortals, and never regarded herself any more than a humble servant, never desiring special honours, declares her chosen of God. Dr. Simon asked Mr. Rahner, a Catholic historian, if Mrs. White should not be justly considered as a true prophet of the church. Mr. Rahner declared that Ellen G. White would surely have been canonized if she had belonged to the Roman Church!

## PASTOR REEVES HOLDS NEW POSITION

U.S.A. Pastor Clifford A. Reeves has been appointed field representative of the Indiana Conference. He will be assisting families who face financial difficulties in connection with Indiana Academy and will also be available to counsel church members regarding annuities, wills, and trust agreements. Pastor Reeves has had a wealth of experience counselling in family and spiritual problems. As an evangelist he has brought the truth to thousands through large efforts held in Canada, Britain, Australia, and America. During his world travels he spent some time among the cannibals of New Guinea. For five years he was a professor at Southern Missionary College and holds the B.Th., M.A., and B.D. degrees.



Pastor C. A. Reeves

# THIRD TIME PROVES IT

R. WOOSLEY, Secretary, Brisbane Young Marrieds Club

THE OLD SAYING "Third time proves it" certainly held good for the Brisbane Young Marrieds Club, when on April 25 and 26 they ventured forth on their third and most successful camp week-end under the leadership of Brother G. Smith.

Ten o'clock on Friday evening saw sixteen families all bedded down in their huts for the night at Tallebudgera, a National Fitness Camp on our near South Coast.

A hearty breakfast followed early morning worship taken by Brother P. Butcher who turned our thoughts to loving Christian service of kindness for others.

Sabbath school followed with Brother Fox (our local primary school headmaster) leading out in a lively discussion of the Sabbath school lesson. About twenty children of various ages were catered for by Sister J. Bunker and Brother V. Bierman in their interesting and varied Sabbath school programme. One feature was a shell hunt along the adjacent beach.

The divine service at 11 o'clock was in the capable hands of Brother Webster who spoke on the importance of a loving united family bound together by the love of God.

## Out of Date?

Brother Ray Woosley led the group for MVs in a thought-provoking discussion on "Is the church out of date with its soul-winning methods? If so, what are *we* doing about it?"

Koala and wallaby searching filled the remaining hours of the Sabbath. After closing Sabbath and tea we elected new officers for the ensuing twelve months. This was followed by fire-works on the beach for the children and a very amusing film.

After morning worship, Sunday was spent in relaxation, if swimming, tennis, trampolines and basketball can be called such.

With lunch over, and cots, prams, playpens, etc., packed, we wended our way home, feeling greatly enriched by spending another week-end closely associated with God and nature. New friendships were made and old ones more firmly cemented as we drew aside from the hustle and bustle to meet with folk with like problems and ideals as our own.



The Brisbane Young Marrieds Club camp held at Tallebudgera, was highly successful. Here, in a most casual atmosphere, the MV programme on Sabbath afternoon is being conducted. (Photo: R. Woosley.)

# Golden Wedding Anniversary

P. A. HASLEM

ON MARCH 14, Mr. and Mrs. Harold Baron celebrated their golden wedding anniversary at a special supper prepared for them by the members of the Waitara church. About 200 friends and relatives were present, including their son Frank, who travelled down from Queensland for the occasion.

The hall was appropriately decorated with golden hearts and bells. The couple entered to the strains of: "For they are jolly good fellows," and were presented



Brother and Sister H. Baron.

with a bouquet of orchids, roses and stephanotis.

Then followed an entertaining little concert of song and action set in the era in which the Barons are presumed to have spent their heyday—and if some of the musical items seemed rather to hark back to the Regency period and earlier, nobody seemed to notice.

After the concert, gifts were presented and speeches made. The Barons were thrilled to hear a tape sent especially for the occasion from their daughter in America, Winsome Gane, her husband Erwin and their two sons. After the anniversary cake had been cut, photographs taken, and the couple prevailed upon to explain the means whereby they had managed to survive fifty years of married life, one of the most interesting aspects of the evening—supper—was announced. This offered a good opportunity for guests to offer their personal congratulations and good wishes to the honoured couple.

Mr. and Mrs. Baron have been members of Waitara church for thirty-eight years, and have given valuable service in various departments of the church. They are presently numbered among the most loyal and regular members of—surprisingly enough—the Waitara MV Society! What an example! What an achievement! Waitara church is proud to have such a distinguished couple in its congregation.



## LETTERS to the EDITOR

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

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

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

### Pioneer of the North

Brother,

I wish to correct a statement in the "Record" of 15/6/70 which states that the late Allan Knudson, M.B.E., was the first Seventh-day Adventist in Atherton, North Queensland. This is not so, as Algie Minchin and his brother Reg and I went up to Atherton in March, 1908. We went up with the intention of getting a selection in the Atherton scrub, as there were selections available at that time.

The two Minchins did not stop long, and went back to Lismore. I stayed there for twelve months. Then the two Minchins went back to Atherton and stayed there till they died. While I was there, I used to have studies with a few of my friends, and some were quite interested when I left.

I also used to get tracts in the Chinese language and sell them to the Chinese; there were fifteen hundred Chinese there at that time. While I was there, my mother was canvassing in the north. I don't remember just which book she was selling at the time ("Desire of Ages" or the "Ladies' Handbook"). She visited me in Atherton for my twenty-first birthday and then left for Brisbane, and later that year, Christmas, 1908, Pastor Carswell visited me and we had Christmas dinner together. I hope the few seeds I have sown in the north so long ago will bear fruit.

D. Morrison,  
North New South Wales.

### "Out with Drugs"

Brother,

I wish to endorse the remarks of "Mere Mother," New South Wales, regarding the way in which we should maintain our bodies. As God's people we should be well aware that He wants us to enjoy

a state of well being, and has laid down laws which, if adhered to, will guarantee just such a state (hereditary complaints possibly excepted).

I have read with interest several letters on this subject, and agree that there are some occasions when drug treatment is necessary, e.g., for those who are in intense pain. However, in very many cases, even where a disease has progressed to a chronic stage, a real and lasting cure can be obtained if the victim will but go along with nature's simple laws.

This means more than just hydrotherapy, exercises and diet. Although these rules are important, many people seem to have overlooked what is the most potent weapon against disease—and that is the fast. I feel that this is a weapon we can turn to (along with the other things just mentioned) instead of "wonder" drugs, when we get down and there seems no way out.

Drugs, and often surgery, too, merely patch one up. They cannot be called a real cure, and are often the cause of other maladies that follow on later. Personal experience has taught me this, and nothing quite replaces experience.

Fasting enables our bodies to undergo a thorough springclean, and it is the eliminating of accumulated toxins during this period that restores the body to good health. If we are willing to eat good plain "living" food and live soberly afterwards—then, and then only, will we be healthy. Drugs, all of them, are poisonous to a greater or less degree, mainly greater—so let's steer clear of them.

Man still is what he eats and drinks,  
What he breathes and what he thinks.

E. W. Voss, Tasmania.

### A Good Family

Brother,

"It is a good family to belong to," is a saying I have often heard, but it was brought home to me a fortnight ago at a place called Coonabarabran in New South Wales.

My husband has a bad heart, and we were on our way from Victoria to Queensland for the winter on the doctor's advice.

### THE PLACE OF REST

R. HARE

In the shadow of the throne

Where earth trials are unknown,  
And its sorrows never can destroy,  
There is resting for the weary,  
Resting when the way is dreary,  
And the quietness of holy joy.

In the shadow of the throne,

Love shall one day find its own  
And the heart will never more grow sad;  
Light eternal flashing o'er us,  
Love for ever chants its chorus—  
With the spirit ever always glad.

In the shadow of the throne,

Never thought of sigh or moan  
Will oppress the heart or bring dismay.  
Life will be one long sweet story,  
Mingled with the changeless glory,  
That may never, never pass away.

We had just booked in at a motel when my husband had a heart attack, and the doctor, when he came, put him into the hospital. I was left alone in the motel room in a strange town knowing nobody, wondering how long my husband would be in hospital, and how long my money would last with the motel costing \$7.50 per day for bed and breakfast. I was very frightened.

I prayed that the Lord would help me and He did. On the second day the phone rang and a lady's voice said, "You don't know me; my name is Poyser; I am a Seventh-day Adventist." A sister at the hospital, seeing on the chart our religion, had rung these dear people and told them of our plight.

This young couple, Vickie and Roy Poyser, took me into their home, and when my husband came out of hospital a week later, took him in also.

When it was time for us to move on to Queensland, Roy insisted on driving us all the way to our destination, a matter of about 500 miles. He even offered to drive us right back to Victoria when it is time for us to go home.

I thank God for these dear young people. It has done me good just to know them.

Ida Jones,  
Springvale church, Victoria.

### Scoop for Radio Wewak!

Brother,

On Wednesday last I received a note from home (Gosford, New South Wales) telling of Pastor Frame's appointment to the Australasian Division as president, so went and saw the local radio station news reporter of "Radio Wewak" VL9CD. This is the Administration broadcasting station for the East and West Sepik Districts.

Last night (Sunday evening 6.30 o'clock church news), they broadcast the facts given, making them first on the list. They gave a very long item mentioning that New Guinea Adventists had sent delegates to the General Conference and that Pastor Frame was well known to many natives, having worked in Papua as a missionary and had visited other places in the territory.

I thought this fact would be of some interest to our readers to know that, even if his appointment did not make headlines in their town, it did on the Sunday news on Radio Wewak. Also the fact that now many of our isolated members from the West Irian border to the headwaters of the Sepik to far-flung Western Islands will have heard the news. Our workers in these areas get a visit from the missionary only about twice a year, and so our church news will be of encouragement to them as well as interest. I feel they would have heard it, as listening to the local radio is, for the native, part of life, just as one eats or sleeps every day.

K. A. Boehm,  
Wewak, New Guinea.

# Overflow Crowd at Opening of New Church

(This is an adaptation of the report appearing in the local newspaper.)

AN OVERFLOW CONGREGATION attended the official dedication and opening of the new Seventh-day Adventist church in Mitchell Street, Echuca East, recently.

The modern brick church has seating capacity for over 100, and more than double this number attended, with additional seating being placed in the church. Even with the additional seating, many members of the congregation stood both inside and outside the building during the dedication service.

The service was opened with the singing of hymns by an eighty-strong Polish choir from Melbourne, who were welcomed by the church's minister, Brother J. Chambers.

Brother Chambers also extended a welcome to guests, who included the mayor and mayoress, Councillor F. C. McCartney and Mrs. McCartney, the Trans-Commonwealth Union Conference president, Pastor S. M. Uttley, the Victorian Conference President, Pastor C. F. Hollingsworth, the secretary of the Victorian Conference, Brother R. W. Richardson and the builder, Mr. J. Love.

An outline of the church's history in Echuca was given by Brother G. A. Henny, who traced the progress of the church from meetings in private homes, through the hiring of a hall in Moama and the establishment of the old church in 1951.

The church was destroyed by fire last year, and Brother Henny expressed thanks to Pastors Uttley and Hollingsworth for their assistance in establishing the new church.

He commended the builder, Mr. J. Love, and his workmen, the committee who had met from time to time, and the committee which had planned the furnishing of the church.

He paid tribute, also, to the work of Pastor Metcalfe and Brother Chambers in carrying out the building programme.



The beautiful new Echuca church which was officially opened recently. Visitors from churches throughout the Victorian Conference attended the opening. (Photo: J. Chambers.)



Pictured arriving at the official opening of the new Seventh-day Adventist church on Saturday are mayor and mayoress, Councillor and Mrs. F. C. McCartney and a former pastor of the church, Pastor T. Brash.

## Feature Wall

Brother Henny made special reference to the feature wall, which is constructed in locally grown and treated red-gum.

It compared more than favourably with any timber in the world, Brother Henny said.

Pastor C. F. Hollingsworth paid tribute to the faith of the members of the local congregation in discussing the building of a new church within a few days of the fire destroying the former building.

Pastor Hollingsworth said the work of the church was growing rapidly in Victoria, and the church was the seventh new one to be opened in a little over three years.

The church, he said, had a message of urgency. Religion was a practical thing, and in all churches there was room for welfare work.

"It is more than going to church on the Sabbath," he said. Congratulating all who had been associated with the project, Pastor Hollingsworth pointed out that it was not a building but those who worshipped in it that made the church.

The mayor, Councillor McCartney, expressed admiration of the faith that had been shown by the work in giving the church a new place of worship.

The new church, which was one of the nicest he had seen, was a great achievement, and he expressed the hope that the confidence members of the church had shown would be repaid.

"It must be a great day for those who have returned to Echuca, particularly those who worked on the new building, and I join in the joy you must feel," Councillor McCartney said.

## "Out of the Ashes"

Pastor G. A. Metcalfe, who was pastor here when the old church was burnt down, expressed delight at being back and seeing the new church completed. He expressed appreciation of the outstanding co-operation and assistance given by Mr. Love, and said the original drawing submitted by him had been virtually the one adopted.

"Out of the ashes we have the glory of this building which is something the city can be proud of," Pastor Metcalfe said.



He presented the congregation with a visitors' book to mark the occasion.

The keys to the new building were formally handed over to Pastor Uttley by the builder, Mr. J. Love, who expressed thanks to the church for giving him the privilege of working on the project.

He thanked, also, the supervisor, Mr. J. Hudson, tradespeople, and Messrs. Scott and Thompson who had collaborated on the plans and costing of the project.

Pleasure at the outcome of the project was expressed by Pastor Uttley who told the congregation that world membership of the church was now approaching two million, and that a new church building was being opened every six hours somewhere in the world.

Church membership in the Australasian Division was also increasing, and in 1969, 6,512 new members were admitted, resulting in a membership of over 90,000.

In the mission field, the church had 10,000 children in schools, and had 1,700 missionaries.

The church existed for a twofold purpose, Pastor Uttley said—to preach the gospel and to be a spectacle or witness in doctrine and living.

With a rising tide of atheism, agnosticism and Communism, the church faced a vital challenge and was at a critical time in its history with thousands of young people rejecting the principles of Christianity. Christians were challenged to measure up to the Word of God and not only to preach it.

"The strength of the church in Echuca will be measured in the way of living of its members, not in the way they preach," he said. The new building would be a place of meeting of the living church, made up of men and women and flesh and blood.

"The building is a means to an end, and is not the end of the purpose and objective," he added.

The congregation then joined in the act of dedication led by Brother R. W. Richardson, and a dedicatory prayer was offered by Pastor T. Brash, a former pastor of the Echuca church.

Following the service in the afternoon, a concert was held at night with the Polish choir and the Advent Band from Melbourne taking part.



One of the highlights of the mission programme has been the singing of the "Harmony Singers" conducted by Brother Fred Hendy. The twenty-seven singers did much to bring about a warm atmosphere for the opening night, in spite of the bad weather. (Photo: R. K. Brown.)

God and following the perfect example of the Saviour.

In the lesser hall adjoining the main auditorium, Mrs. Coombe led out in a programme for the children and she presented, in "junior fashion," most of the fundamentals of our wonderful message. Many attractive and interesting features have been enjoyed by the children each week. Owing to the high rentals we have been forced to discontinue the junior session, as our main mission programme will be moving into the lesser hall. In the ten weeks that Sister Coombe has unfolded truth to these young minds, we feel sure that seeds have been sown that may later bear fruit.

Our attendance has dropped considerably over the past few weeks as the deeper doctrinal subjects have been presented; but those who are coming continue to attend regularly. A number of homes have been entered for Bible study and we trust and pray that the next few weeks will show more folk studying the Word of God and making their decision for the Lord. There are some attending church, and when the Sabbath is presented we hope to see the number increase.

We are not finding the work easy, and the prince of darkness appears to put many obstacles in the way to hinder the work of God, but with your earnest prayers and the diligent labour of our Melville mission team we are sure there will be souls for the Master's kingdom.

## Melville Evangelistic Programme--W.A.

OLIVE G. SCHICK

THE FARMERS of Western Australia were jubilant as torrential rain fell, breaking the long summer drought. For those who had spent many weeks of planning, however, Sunday, April 19, was not the most satisfactory time for the drought to break; for it marked the opening of the Melville City Mission. The mission team consisted of Pastors L. F. Schick, L. C. Coombe, W. A. Coates, Brother Sandor Gzszik and an enthusiastic group of ushers and receptionists.

For this evangelistic programme of the southern suburbs of Perth we had hired a very lovely hall (pictured at right) but were a little anxious because of its somewhat isolated position. It is largely surrounded by bushland in an area that is comparatively new, and consequently is not well known to the public. The opening subject was "DRUGS, DROP-OUTS, AND DESPAIR!" and despite the inclement weather we had an attendance of over 800 for the two sessions.

A very strong interest was displayed by the public on the matter of drugs, and we received varied reactions; some high in praise, one or two others quite abusive!

Our choral group, the Harmony Singers, conducted by Brother Fred Hendy and accompanied by Brother Don Hoult, made a very attractive opening to the programme. Not only did they perform in a most pleasing manner, but their appearance did much to add to the dignity of the occasion.

### They Bring No Peace

In his lecture on drugs, Pastor Schick pointed out that the so-called "crutches of society" bring no peace or happiness but disillusionment and despair. True and lasting peace of heart and mind is found only in the study of the Word of



# That the WORLD May Know

Sabbath Morning Sermon,  
General Conference, June 13, 1970

**ROBERT H. PIERSON**

President of the General Conference

"LET NOT YOUR HEART be troubled." Compassionately the Saviour spoke words of comfort and instruction to His concerned disciples. He knew that just ahead in the shelter of Gethsemane were hours of agony. He also knew the distress and sorrow that coming events would bring to those who had followed Him closely during His earthly ministry. John faithfully records this farewell counsel in chapters 14-17 of his Gospel.

"Believe and trust Me; love one another; follow the Holy Spirit's leadings," He counsels. "Keep My commandments; abide in Me. Expect opposition, even persecution. Be sure to stay close together."

Then, even as He nears the garden that would mark His struggle and victory, Jesus prays what is truly the Lord's Prayer. He thinks of His beloved followers, and tenderly commits them to His heavenly Father's care.

In this prayer Jesus prayed also for believers in 1970. He said, "I am not praying for these alone but also for all the future believers who will come to Me because of the testimony of these." You and I are part of that unnumbered host of "future believers."

"That they may be one, even as we are one: I in them, and Thou in Me, that they may be perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Here our Saviour makes an appeal for unity—the same unity He knew with His Father. "That they may be one, even as we are one."

Why? "Then the world will learn that Thou didst send Me." The world is to learn two great truths when it sees unity among brethren: First, Christ is indeed the "sent of God," the divine Saviour of the world; and second, God loves us as He loves His own Son. Two vital truths—relevant to the seventies.

## Not Faceless Conformity

Does the unity of which Christ speaks consign His followers to a state of faceless conformity? Do we drive the same cars, wear the same clothes, live in identical houses—behave exactly alike? Not at all.

"The religion of Christ does not require us to lose our identity of character, but merely to adapt ourselves, in some measure, to the feelings and ways of others. Many people may be brought together in a unity of religious faith whose opinions, habits, and tastes in temporal matters are not in harmony; but if they have the love of Christ glowing in their bosoms, and are looking forward to the same heaven as their eternal home, they may have the sweetest and most intelligent communion together, and a unity the most wonderful."

God does not make men mere robots. He merely asks us to subordinate our personal desires, attitudes, positions, and ambitions to the good of the cause.

**"Unity in diversity is God's plan. Among the followers of Christ there is to be blending of diverse elements, one adapted to the other, and each to do its special work for God. Every individual has his place in the filling up of one great plan bearing the stamp of Christ's image."**

This appeal for unity is a call for all within the church to possess the same brotherly love—no evil surmising, no striving, no critical spirit.

This unity decrees that the same common truths will bind us together. These distinctive truths will set us apart as one with our Lord! There will be no pulling, tugging, heated disputing, or undermining of the great truths of the Advent message that have made us a people.

"Unity existing among the followers of Christ is an evidence that the Father has sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak the truth in love."

We are to be spectacles to the universe of the divine Sonship of Christ in a faithless world. God's love for a lost world stands incontrovertible before the unity of believers already transformed by that love.

We live in a world being torn asunder by gaps—nationality gaps, tribal gaps, racial gaps, generation gaps, education gaps, credibility gaps, and what have you!

God's people are called upon to remove the misunderstanding, to bridge these gaps. God's church exists to pull men together. Church members are to be one as Christ and His Father are one.

"We are parts of each other." National, tribal, racial, generation, education, credibility gaps must go because "we are parts of each other." "Those who are truly connected with God will not be at variance with one another."

**The world must know that Seventh-day Adventists are different. They are united. The gaps, by God's grace, have been closed. Seventh-day Adventists must be a spectacle to the world of what God's grace can do to unite people.**

Now, brothers and sisters, I am going to speak frankly and plainly to you—not in parables, but I hope with deep concern,

compassion, and love, for in Christ you are all very dear to me.

Unity in the church is one of the greatest evidences of the gospel's power. Nothing short of the power of God can unite men and women from all countries and from all walks of life and bring them together in love and unity. In the heart of Jesus no prejudice, bigotry, suspicion, or retaliation ever existed. So it must be today with His people.

## "All Ye Are Brethren"

"All ye are brethren" must mean what it says. It must be more than a clever cliché. We must mean it! We must live it!

Indignities, humiliations, odiums, do not draw men and women together in love and unity. These things divide, create resentment, suspicion, mistrust, and hatred. We cannot love people on Sabbath with our speech and dehumanize them the other six days by our actions.

Love and hatred cannot be in the same heart; Christ is not divided! We can't call men brothers and yet discriminate against them. Discrimination should be dead in the Seventh-day Adventist Church. In the homelands and in mission lands, and all around the world, the Seventh-day Adventist Church has come of age. We are brothers. Revenge, reprisal, force, violence, are not the spirit of your Lord and mine!

Jesus said, "Put up again thy sword." And Paul wrote, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." "Stand back and let God punish if he will."

Polarization will not prove that Seventh-day Adventists are one. Drawing apart in our own camp, causing age gaps, education gaps, racial gaps, will prove only that we are like the world. Christ is not divided. He is One. He prayed, "That they may be one, even as we are one." Seventh-day Adventists must help answer this prayer!

## United on the Great Truths of the Word

We must let the world know that Seventh-day Adventists are united on the great truths of the Word.

The Apostle Paul's appeal is: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Dr. Phillips puts it in this graphic language: "Now I do beg you, my brothers, by all that our Lord Jesus Christ means to you, to speak with one voice, and not allow yourselves to be split up into parties. All together you should be achieving a unity in thought and judgment."

To our day, when much of the established Christian world of theology seems to be falling apart, God still says, "Pull together; you should be achieving a unity in thought and judgment."

"God is leading out a people," the messenger of the Lord declares, "and establishing them upon the one great platform of faith, the commandments of God and the testimony of Jesus. He has given His

people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer."<sup>1</sup>

This "truth," as we often lovingly call the Adventist message, is established upon "one great platform of faith." It is "a straight chain of Bible truth, clear and connected." It is of "heavenly origin." It will guide us safely through to the kingdom.

But Satan will attempt to come in among God's people to sow unbelief, doubt, and criticism. "There will be a removing of the landmarks, and an attempt to tear down the pillars of our faith,"<sup>2</sup> the servant of the Lord declared.

If possible the enemy of souls would lead the Seventh-day Adventist Church down the same garden path he has led other great churches. Surely in such an hour, under such circumstances, God calls upon His people to remember how this message came to them and to stand unitedly to face a religious world in spiritual disarray and revolt.

If the world is to know that we are united in the great truths of the Word, are there some among us who should prayerfully rethink any divisive operations now being carried on? Following the world-wide call to revival and reformation from the 1966 Autumn Council, goodly numbers, including leaders and groups in one country, have returned to the Adventist fold. We pray that others will follow suit. We think there must be consecrated, godly men and women who long to be once more on board the good ship Zion.

#### Let Us "All Speak the Same Thing"

I appeal to any who may be among the separated brethren—let us join our voices and our hands in the world-wide call for repentance, revival, and reformation. The arms of the church are ever outstretched in love to those who respond. Of course, the church is not yet what it will be by God's grace, but it is still the object of His supreme regard. The task is great; instead of working at cross purposes we should be moving forward all together for a finished work in our day.

We live in a Christian world where too many great churches have jettisoned the inspired Word of God, the divinity of Christ, the Ten Commandments and some other basics of the gospel, in favour of an appealing new morality and a sadly sterile secularism. Such a gospel has little to offer questing souls. The end of such a course must be spiritual bankruptcy.

A few among us may have toyed with such heady liberalism. If there are such, I would appeal: Let us steadfastly retain God's Word and the writings of His messenger in their rightful places in our thinking and preaching. We need the keen intellects and the deep insights of committed scholars today in the great battle against evil and error.

If the world is to know that Seventh-day Adventists are united in the great truths of the Word, a large number of

mainstream church members need to wake up spiritually, get their dusty Bibles down from dark shelves, and reaffirm what they believe!

Too many are living on the second-hand fare of the Sabbath sermons and an occasional prayer meeting or evangelistic service; and are these offerings always as nourishing as they should be?

Too many among us are not altogether certain just what we do believe! We find it satisfying to belong to the great family of God. We enjoy the rich fellowship but have not the high points of the message, and the reasons for our existence become a bit fuzzy in some minds. If we are not the Bible students Seventh-day Adventists once were, are we not on dangerous ground? Serious, prayerful study of the Word is one of the greatest needs among Seventh-day Adventists today.

We need to study the Word, and we need to "all speak the same thing" if we are to let the world know where we stand in these last days!

#### United in Our God-given Mission

We must let the world know that Seventh-day Adventists are united in our God-given message of proclaiming the Advent message to every kindred, tongue, and people in this generation.

To preach this last-day message is the very reason for our existence! We are not here merely as another church. We have a God-given evangel that will prepare men and women to meet their God in the near, very near, future! We must never forget this!

Some churches of the world are forgetting!

"A few years ago every missionary society knew who it was and what its work was. It was an organization of devout Christians intent on carrying out the Great Commission. It existed to make Christ known in Asia, Africa, and Latin America. . . . It appealed to individual Christians and congregations saying, 'If you believe God commands every Christian to proclaim the gospel to the ends of the earth, then in obedience to God either go as missionary or help send others.'<sup>3</sup>

Today the commission is less insistent. Today some are not quite certain!

"But today, many missionary societies are no longer sure who they are or what their task is. Some of their leaders say one thing and some another."<sup>4</sup> Some churchmen are even talking about the end of foreign missions.

Despite our commitments at home, Christ still says, "Go ye into all the world, and preach the gospel to every creature."<sup>5</sup> This assignment is not optional; it is a divine imperative. We are ambassadors under authority.

"The love of Christ leaves us no choice."<sup>6</sup>

Here is a divine imperative. Both at home and overseas we are to proclaim the Advent message in all its fullness with all the power God grants us.

The vision of Adventism is still a world for Christ and His last-day message in this generation. Nothing less!

We must never set our eyes only on our own church, our own conference, our own union, or our own division and feel that this is the measure of our task. It is not so! The world is the field—your field, my field—and we dare not rest until every nation, kindred, tongue, and people have heard! This will be accomplished only by a united people.

"Only as they were united with Christ could the disciples hope to have the accompanying power of the Holy Spirit and the co-operation of angels of heaven. With the help of these divine agencies they would present before the world a united front and would be victorious in the conflict they were compelled to wage unceasingly against the powers of darkness."<sup>7</sup>

Seventh-day Adventists need to polish their MV aim: "The Advent message to all the world in this generation." We must recover our first love and our initial zeal, and push forward to a finished task in our generation. Like the early church, we are to "turn the world upside down" for Christ!

We must let the world know that Seventh-day Adventists are united in their determination to remain a distinct, called-out people—in the world but not of the world.<sup>8</sup>

"Come out of her My people, that ye be not partakers of her sins." Unless we come out we too will receive "of her plagues."<sup>9</sup>

Babylon is still fallen. Seventh-day Adventists are still called to be "separate"—in the world but not of the world. The world is no more compatible with Christ today than it was a century ago. It is even worse!

"Says Christ: 'Ye are not of the world, but I have chosen you out of the world.' The true followers of Christ cannot enjoy the friendship of the world and at the same time have their life hid with Christ. The affections must be withdrawn from the treasures of earth and transferred to the heavenly treasure."<sup>10</sup>

This was true in A.D. 30. It was true in 1844, in 1900, in 1935. It is true in 1970!

Some say that times have changed, that the affluent society and urban living have changed things. Anyone would be a fool not to agree that we live in a changed world and in changing times. But two things have not changed—the wages of sin and the gift of God. God's way of saving man is the same today—urban or rural, 1844 or 1970! Man is a great sinner, but Jesus Christ is a great Saviour. Those who accept and follow Him all the way will be peculiar in an age of faithlessness. God still is calling for a clean people, a people the world will call peculiar! May God help us to unitedly remain a separate, called-out people!

There is only one hope that our unity will ever become a reality. Only One can draw us together. "I in them, and Thou in Me, that they may be made perfect in one." Our only hope is Christ in us! And "the closer will be our union with Christ, the closer will be our union with one

(Concluded on page 16)

● This news story from the South Auckland "Gazette" is reprinted as it appeared in that paper. The story brought offers of furniture and clothing from several people.

## Helping Fellow Man

IN THESE DAYS of bad news—bad news from Vietnam, bad news from Africa, bad news from universities, bad news from all over the world—it is refreshing to hear good news.

It is good news to know that in every area of South Auckland there are men and women who are spending time and means to help their fellow men and women.

Among these are ladies of the Seventh-day Adventist church, Papatoetoe. They recently made the headlines in the daily papers when they brought help to several burnt-out families, the latest being in Kolmar Road, Papatoetoe. This was but like the top of the iceberg that shows above the water. Behind the scenes these ladies are constantly bringing help to those in need, regardless of race or religion. In harmony with their belief that Christ helped men physically as well as spiritually, they are quick to bring food and clothing to men, women and children who have fallen on hard times in the Papatoetoe area.

Even furniture is supplied when needed. As soon as a call for help is received, sometimes from kindly neighbours or from a hospital or welfare officer, they move quickly to ascertain just what is required, and what they can give from their store-houses.

Some may wonder how this programme is financed. Somewhat like modern Robin Hoods, they believe that there are those who have who are prepared to give to those who have not.

They regularly call on homes seeking gifts of clothing or anything else that can be passed on to those who need help. All such gifts are carefully sorted and stored in their headquarters at 12 Wentworth Avenue, Papatoetoe. Here, also,

their willing fingers mend torn clothes, or make up new articles from material purchased.

Readers who have clothing or food they would like to give to these ladies to pass on to those in need, should note that a telephone call to Mrs. J. McKenzie, POP 89 256, will ensure that someone will call and pick up whatever you can give.

☆ ☆ ☆

● In a country school in New South Wales the children were asked to write about their favourite book. Here is the effort which came from the pen of a very young Adventist.

## My Favourite Book

JOY PARFITT

My favourite book is the Bible.

The authors are many men who were inspired by God to write it.

The chief characters are God the Father, Jesus the Son, and Lucifer the chief angel.

Now Lucifer became jealous because he wasn't as high as Jesus. So he started a conspiracy and claimed that Jesus was a tyrant, and a third of the angels believed him. In the end, God had to expel them and there was only one place they could go and that was the Garden of Eden. There he told the same tale to Adam and Eve, and they believed him, so he claimed to be the king of the world, and was called Satan.

Now Jesus could not destroy Satan, or the angels would say He really was a tyrant, so He said, "We'll see."

Later, Jesus came to the earth and died on the cross to redeem the world from Satan, which showed He was a very loving God. When the people realize that Satan should be killed, Jesus will destroy him.

The Bible is a constant Friend and Joy to me, and will be all my life.

## The Privilege of Stewardship—1

### "THE SPIRIT OF THE APOCALYPSE"

JOE ENGELKEMIER

"THE MOVIES are on to something big—the end of the world."

Thus begins a recent film review ("Newsweek," April 27, 1970). The reviewing editor doesn't think much of the numerous "end of the world" movies currently being made, but suggests that "the very worst of these movies, and even the exultant ads that accompany them, strike a responsive chord in our souls." "We know as well as they do," he says, "that things can't go on much longer as they're now going."

"It doesn't take much," he writes, "to get with the spirit of the apocalypse these days."

Voices from everywhere are proclaiming that "the end of all things is at hand." 1 Peter 4:7. In the words of "Newsweek," "a sense of ultimate crisis hangs over the world." From the Middle East to Indochina and to our crime-ravaged cities and violence-torn campuses there is a sound of rising winds. As the gathering storm threatens to sweep away every earthly treasure, our giving habits ought to reflect a much more apocalyptic spirit. Declares Inspiration: "In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great

day of God, and they will give hundreds as readily as dollars are given now."—"Counsels on Stewardship," page 40.

The last extremity, though, will be almost too late. At that time will come a decree that "no man might buy or sell" except by government permission. (Rev. 13:17.) Will not many of God's people, even as they bring their funds, and even as they offer their properties, find that they have waited too long?

The need is now. The time for Adventism's message of hope and courage to go forth as a loud cry is now. Imagine the results, if in our mission giving, and in evangelism, and in Christian education, hundreds were to be given as readily as dollars have been before! How the proclaiming of the gospel could be accelerated, if for every dollar now given to the Voice of Prophecy and Faith for Today, hundreds were to pour in!

Impossible? Not really. "If the love of Christ were burning in the hearts of His professed people," declares Inspiration, "we would see the same spirit manifested today."—Ibid.

Today! Called for decades ago!

Why wait any longer? Why wait until our treasures are being swept away? Shouldn't we invest everything we possibly can in God's work now? Ought not the flame of love, fanned by apocalyptic winds, be burning with a "to all the world" brilliance now?

# "NO 'RELIGIOUS' SONGS"

SANDRA SMITH

IT WAS THE SOUND of children working that woke us at 5.45 a.m. that Sunday morning. Although they are willing children, 5.45 a.m. starts aren't the usual thing. The obvious reason for such early morning activity was that they would ask permission to walk the eight miles to town that afternoon to watch their fellow pupils and friends sing in the Madang Music Festival.

Sure enough. It wasn't long before we had a delegation at the front steps to ask for permission, which was duly granted. We were pleased that the children would be represented by a forty-member choir from the Panim Adventist school. We doubted that they would take a winning place, however, for two reasons. First, we hadn't had sufficient notice of the Festival and in the one week at our disposal had chosen two simple melodies. The second reason was the discovery made at the last minute that they didn't want "religious" songs.

"No religious songs?" I asked, knowing how disappointed the children would be after all their last-minute enthusiastic practising.

"Well—no songs from the hymn book," I was told.

"Would gospel songs that aren't in the hymn book be permitted?" I was splitting hairs.

"I think so," I was told half-heartedly, as my dollar entry fee was accepted. So we still weren't sure if the judges would find our entries acceptable.

One-thirty p.m. found us seated in the large hall. The eighteen participating choirs sat around the perimeter. Although the other missions in the district were going to be well represented, we noticed as we scanned the programme that no other religious songs appeared. The usual Festival fare would be sung. "John Peel," "Old Black Joe," "Santa Lucia," "Marianina" and the like. The singing was soon under way. The conductors coaxed their members through the intricate trills and frills of the various numbers. We were item number seventeen. The wait seemed a long one and we were filled with a feeling of nervous anticipation. We wanted the children to do well.

"Item number seventeen, The Panim Primary 'T' School."

## "With Enormous Sincerity"

The children walked steadily from the back of the hall. They mounted the stage and took their positions. They did their school credit standing there, the girls in blue skirts and white blouses, the boys in white shirts and grey shorts. The compere announced the two songs, commenting on their suitability for a "Sunday" afternoon.

Silence fell. The conductor raised his arm and the children burst into song. A large audience of over 500 people sat spell-bound, it seemed, as the children sang with enormous sincerity radiating from them. First they sang of the beauty of heaven in a song entitled, "How Beautiful Heaven Must Be," and finished with a song exhorting their listeners to think about their own salvation in a song entitled "God Calling Yet."

As the songs came to an end, the appreciation of the audience was obvious by the enthusiastic applause. We felt grateful that the children had been granted this wonderful opportunity to witness for their Lord—the opportunity having been all the more effective due to the fact that the songs sung previously were so vastly different from these simple gospel songs.

The choir drove home in the back of the mission truck, proudly carrying with them a beautiful trophy, the award for second place. However, pride in their second placing was nothing compared to the glow we all felt from having participated in this golden opportunity to witness and influence others for the Lord.

## THE WRITER'S CRAFT-NO. 22

### FINAL NOTES FROM THE CHRISTOPHERS

"Where do you get your ideas for stories?" is a question often asked of successful authors. Here is the answer of Richard Sullivan, a well-known magazine writer, book reviewer, and novelist:

"The writer is one who is habitually responsive, who is ready—any time—to be gotten by—that is, to see—a story.

"Not a special exploiter of a secret source, not a contriver;

● "but a human being with antennas tuned to the doings and the drama of the people in the big, wide, round, toiling, perilous, occasionally beautiful and always meaningful world outside;

● "and with an eye cocked, too, on personal recollection and personal experience;

● "not simply as personal or particular, but as human and general;

● "for what is true of me is probably in some ways true of you, and vice versa and of everybody, vice versa, ad infinitum."

### HOW TO USE WORDS

**BE ACCURATE.** Make the effort to find out the meanings of words. Employ them with precision, and urge others to do likewise.

**BE FAIR.** Take the other party's viewpoint into account. Changing perspective often helps us understand what others are saying and why.

**BE CONCISE.** Use words sparingly. Avoid smothering your good ideas beneath a mountain of verbiage.

**BE CAREFUL.** Mean what you say, and say only what you really mean. Heed the advice of the ancient Roman: "Better throw a stone at random than a word."

**BE HONEST.** Don't make words a smoke-screen for sloppy thinking. Take warning from the poet's wry comment: "When ideas fail, words come in very handy."

**BE MASTER OF YOUR WORDS.** There is no substitute for a thoughtful use of God's gift of speech.

(This last segment from Christopher's News Notes, May, 1969.)

Now, seeing there is still some space left in this column, let's have a little application on the correct use of a few words that are constantly being used incorrectly. Try your hand at these. In which sentence is the word 1. exotic; 2. disinterested, and 3. fantastic, used correctly?

- Betty Smith wore an extremely modern, exotic hat to church.
  - Joe Blow raises exotic plants in his hot-house.
  - She has left home and has given herself over to wild and exotic living.
- Because he knew neither party in the accident, Bill was a disinterested witness.
  - Some parents appear quite disinterested in their children's progress at school.
  - The sermon was boring and the congregation was disinterested.
- The party was absolutely fantastic!
  - Gordon's mother is a fantastic cook and has won several prizes for cooking.
  - The drug-taker saw fantastic figures and psychedelic patterns on his "trip."

The answers are:

1. (b) is strictly correct. "Exotic" means "foreign; from another country." However, nowadays it is used to mean "strange, bizarre." Hence 1 (a) could be right. (c) is hardly good enough, even for today.

2. (a) is the only possibility. The other two should read "uninterested." The dictionary says: "disinterested; Not biased by self-seeking; impartial."

3. (c) is correct. "Fantastic: extravagantly fanciful . . . eccentric . . . grotesque or quaint in design . . ."

Till next time,

ROBERT H. PARR.



**RICE—CREIGHTON.** Rosemary Creighton was a radiant bride as she took her place beside Ean Rice in the South Brisbane, Queensland, church on June 28, 1970, where they pledged their vows of mutual love and faithfulness. Both of these young people are from well-known families in the Sherwood and Ipswich areas. Many friends gathered to wish them well on their special day, and we pray God's rich blessing upon this new home to be established in the Ipswich district. O. L. Speck.

**SMITH—ROGERSON.** At 11.00 a.m., on Monday, July 6, 1970, Leslie Norman Smith, son of Brother and Sister N. Smith of North Hobart, Tasmania, was united in marriage to Glennys Peta Rogerson, daughter of Brother and Sister Rogerson of Denmark, Western Australia. The Denmark church was filled for the occasion with friends, some of whom had travelled considerable distances in order to witness the marriage of the happy couple. As Leslie and Glennys return to Tasmania to set up their home at Lileah, it is with our sincere wish that the Lord may make that home a place of happiness and security. H. W. Hammond.

**ANDERSON—MAUDE.** In the quiet reverence of the Shepparton church, Victoria, Ellis, son of Brother and Sister Mel Anderson of Warburton, and Lynette, daughter of Brother and Sister C. A. Maude of Shepparton, met at the altar on Sunday morning, June 14, 1970. A beautiful wedding banquet was provided in the attractive church hall, and God's blessing was pronounced on the young couple who will make their home in Warburton, where Ellis is a compositor at the Signs Publishing Company. Eric P. Wolfe.

**ANDERSON—UNDERHILL.** Raymond Bruce Anderson, a chef at the Sydney Sanitarium, and Joan Elizabeth Underhill, graduate nurse of the same institution, met on the morning of Sunday, June 28, 1970, to exchange wedding vows at the altar of the Wairoonga church. Ray is the son of Mr. and Mrs. P. Anderson of Mount Isa, Queensland, and Joan the daughter of Mr. and Mrs. M. G. Underhill of Innisfail, Queensland. After the ceremony, guests were entertained at a wedding breakfast at which most of the food had been cooked by the bridegroom. We wish this fine young couple much of God's blessing on their marriage union. C. V. Christian.

**APPLEBY—HENSHAW.** On Sunday afternoon, June 28, 1970, friends and relatives gathered together at the tastefully decorated Spotswood Seventh-day Adventist church, Victoria, to witness the marriage of Paul Appleby to Teresa Henshaw. The wedding breakfast, held afterward in the recently completed church hall, was a very practical demonstration of the interest that the members of Spotswood show toward their young people. May God richly bless Teresa and Paul as they seek to make Christ the head of their home at Sunshine. W. A. Stewart.

**BUCKNELL—FERGUSON.** In the beautiful Thornleigh church, New South Wales, Peter Bucknell and Merelyn Ferguson joined hand and heart on June 14, 1970. Both young people come from families long associated with various departments of denominational employ. Kind friends took the place of parents unable to attend the ceremony because of distance and unavoidable circumstances. As life blends with life and love with love we pray that Jesus Christ will form an inseparable bond that will make the home of Peter and Merelyn a place of real Christian influence. Peter C. Bamford.

**HALLAM—GRINBERGS.** The foundations of another Christian home were laid on Sunday, June 21, 1970, in the South Brisbane church, Queensland, when the lives of Kerry Hallam and Dzintra Grinbergs were united in a lifelong union through the ordinance of holy matrimony. The high esteem in which this young couple is held was evidenced by the large number of relatives and friends who gathered to witness their exchange of vows. May God richly bless Kerry and Dzintra in their new relationship as husband and wife. R. N. Lawson.

**READ—STRAKER.** Southport church, Queensland, was the place, and Monday, June 15, 1970, was the date chosen by Neville William Read and Wanda Straker for the service which united them in a lifetime partnership. The beautiful decorations of the church, the melodious strains of the organ, the pews packed with happy relatives and loving friends, the glorious Queensland sunshine streaming through the windows from a clear blue sky, all contributed to a never-to-be-forgotten setting for the bridal party, as Neville and Wanda exchanged vows and became man and wife. Neville is the second son of Brother and Sister W. Read, of Southport, and Wanda is the daughter of Pastor and Sister R. Straker at present of Lithgow, New South Wales. Among those able to enjoy the delightful breakfast at the Ski Lodge Motel, were some who travelled from Perth, Tasmania, and Sydney to share in the joyful occasion. At the conclusion, the bride and groom left by speed boat, as the guests wished them godspeed from the motel balcony. R. Straker.



**AXELM.** Charles Axelm was born fifty-four years ago in Germany where, as a young man, he joined the Advent family. Brother Axelm passed quietly to his rest on June 30, 1970, after a brief illness. With his wife, Gertrude, and sons Hans and Rheinhardt, he migrated to Australia fifteen years ago. He made many friends in the church and at the General Motors plant where he worked, and these with his family mourn the loss of a good husband, father, and friend. To all he left a heritage of confidence in the blessed hope to sustain and comfort them in their sadness. After a service at the funeral parlours, we tenderly laid him to rest at the Springvale lawn cemetery, Victoria, safe in the care of the Master he served so well. Llewellyn Jones.

**BAMFORD.** Brother William Arthur Bamford laid down this life's burdens on June 4, 1970. He was eighty-six years of age. Baptized December, 1965, in the Wellington church, New Zealand, Brother Bamford manifested a firm faith in the Lord that sustained him through his last illness. To Sister Bamford, his beloved widow, and the family we extend our sincere sympathy, directing them again to the God of all comfort and the sure and certain hope of a glorious resurrection when our Lord shall return in glory. R. J. Trood.

**BLAND.** Sister Emily Bland, beloved mother of Pastor Maurice and Brother Gordon Bland of Sydney, New South Wales, and Mrs. Anderson of Napier, New Zealand, was laid to rest beside her husband (who had predeceased her by almost forty years) in the Waikumete cemetery, New Zealand, July 3, 1970. Here was a faithful mother in Israel indeed. The gift of her sons and grandson to the work of Christ these many years is held in the highest respect. In life and in death her love for the truth was undimmed. In her last hour she was appreciatively conscious of her son Maurice reading choice passages from Holy Scripture. Pastor K. Parmenter, president of the conference, joined the writer at the graveside in confidential ministry of the blessed assurance of immortality through Jesus Christ our Lord. R. Pavitt Brown.

**BOBONGIE.** Gertrude Avenell Bobongie was born in Mackay, Queensland, on October 4, 1919, and closed her eyes in the sleep of death on July 1, 1970, in the Mackay Base Hospital. She was baptized into the remnant church fourteen years ago by Pastor Claus. Left to mourn her passing are her husband Edwin, four children and five grandchildren. She was laid to rest in the Mount Bassett lawn cemetery until the morning dawns. E. I. Totenhofer.

**BROWN.** Mrs. Martha Patricia Brown who was born and reared at Mona Mona Mission, North Queensland, passed to her rest at Brisbane on June 19, 1970. She rests now in the safe keeping of a just God until the day of resurrection. The funeral service was conducted by the writer at the West Chapel of the Mount Thompson crematorium. M. S. Ball.

**BROWN.** Lionel Ralston Brown, aged seventy-eight years, died on July 1, 1970. He was a member of the Orange church, New South Wales. Interment took place at the

Orange cemetery on July 3. A big-hearted man, he freely encouraged with wise counsel and generous gifts, the building of the almost completed new church at Orange. A civic-minded man, he was respected in the community which he served. The mayor, the town clerk and many business people attended his funeral. He will be missed by all, especially by his wife Merville and sons Russell and Laurence. To them and other connections of this wonderful man we extend our Christian sympathy. We will remember him as a true believer in Jesus. Cecil A. J. Ogg.

**CAMPBELL.** Sister Nora Eileen Hall Campbell passed quietly to her rest in the Calvary Hospital, Wellington, New Zealand, on June 3, 1970, after a short illness. She was eighty years of age. Born in Dublin, Ireland, she migrated to New Zealand about forty years ago. In 1953 she joined the Adventist church in Wellington and had been a faithful member. With sincere sympathy for her near relatives, and words of comfort and hope from the Scriptures, we laid her to rest in the Karori cemetery, Wellington, to await the reward of her faith and trust in the Lord. R. J. Trood.

**CROCKETT.** Sister Margaret C. Elsie Crockett of the Remeura church, New Zealand, was interred in the Mangere lawn cemetery on June 24, 1970. Our late sister had been a Seventh-day Adventist for seventy years. Hers was the blessed hope. The moment of change that shall take place in the twinkling of an eye will come with the voice of the Archangel. God hasten the day! R. Pavitt Brown.

**ENSBEY.** Ernest Clifford Ensby of Belmore, New South Wales, was called to rest on June 14, 1970, aged seventy-eight years. Our late brother was baptized by the late Pastor A. H. White in 1929, and was associated with several of our Sydney churches. In recent years he (and his devoted wife until her passing in February, 1969), attended our Lakemba church, where the members greatly miss them. Left to mourn this father's passing are his daughters, Dorothy (Mrs. Noel Potter) and family, and Marjorie, and other relatives. A wide circle of friends surrounded these sorrowing ones at the farewell services. A wonderful peace and assurance came in the ministry of God's promises, as we laid our Brother Ensby to rest in the Northern Suburbs cemetery to await the call of the Life-giver. Ralph Tudor.

**GADISCHKE.** Annie Helena Gadischke fell asleep in Jesus on Monday, June 29, 1970, in the Gympie general hospital, Queensland. Sister Gadischke was indeed one of God's faithful children, her faithfulness being demonstrated during a long period of illness. The influence of her gracious life will be greatly missed by her son, Viv Doman, her grandson Colin Doman, and George Taylor and all who knew her. On Thursday, July 2, in the Gympie cemetery, Sister Gadischke was laid to rest awaiting the coming of Jesus. B. Smith.

**GARVIN.** Mary Alice Garvin was born on a small island in the Shepherd Group, in the New Hebrides on March 4, 1884, and was laid to rest in the Krambach cemetery, New South Wales, on June 7, 1970. She was the daughter of Presbyterian missionaries to the New Hebrides. At the early age of seven she left home to attend the Presbyterian Ladies College in Sydney, where she remained until she was nineteen. She trained at the Kogarah hospital, and then served her country in Greece and France as a nurse during World War I. She was baptized at Grafton, New South Wales, some thirty years ago, and was a member of the North New South Wales Conference church. She was a dedicated and lovable Christian lady. The service was conducted in the Anglican church, Dyer's Crossing, by the Anglican minister and the writer, who also conducted the graveside service. Left to mourn are her two children, Mr. Bruce Garvin of Sydney and Mrs. Jean Murray of Dyer's Crossing. We look forward to the resurrection morning when we will be reunited with her in fellowship with her King. C. T. Parkinson.

**HARNELL.** An esteemed member of our South Brisbane church, Brother Thomas Edward Harnell fell asleep in Jesus at the Princess Alexandra Hospital, South Brisbane, on June 23, 1970, at the age of seventy-eight years. Our brother with his wife who predeceased him by six years first heard the message during the city mission conducted by Pastor Roy Anderson in the years 1928-9. Brother Harnell possessed a bright, cheery personality. He was unselfish and uncomplaining in spite of his many infirmities. He leaves to mourn two sons, Morris, a high school principal at Atherton, and Elwyn, a business man of Brisbane. Words of hope and comfort were spoken by the writer at the South Brisbane church and at the Mount Thompson

crematorium where we committed his remains to God until the glad day of resurrection and reunion.  
M. S. Ball.

**HEATH.** Albert John Heath of Maitland, New South Wales, beloved husband of Amanda (nee Foley), and father of Dianne (Mrs. Kelvin Hawken) and Terry, passed to his rest on June 18, 1970. Mr. Heath gave up work about six years ago when his health deteriorated. His increasing illness was matched by his courageous and resolute determination to continue his great pleasure of family attachment. Mr. Heath mixed reading, gardening and family worship during his declining years. Those of us who knew him regarded John Heath as a good man. Brother Harry Richardson associated with the writer in the service in the Cabramatta church and at the Seventh-day Adventist section of the Liverpool cemetery. Rest, on, dear brother, till Jesus comes.  
W. J. Hawken.

**HUBBARD.** Brother William Edward Hubbard passed peacefully to his rest on Sunday, June 21, 1970, in his ninety-seventh year. Brother Hubbard was a very highly respected member of the Rolystone and Gosnells districts in Western Australia, and a very much loved member of the Gosnells Seventh-day Adventist church where he was a member for over twenty years. Born in Burke's Flat, Victoria, where he grew to young manhood, he became one of that state's greatest athletes. Moving to Western Australia he took up residence at Rolystone where, at the age of seventy-seven, a literature evangelist, Brother Ken Williamson, found him keeping the Sabbath, although he had had no previous contact with Seventh-day Adventists. Brother Hubbard, leaves a grown family of three sons and two daughters. We tenderly laid him in the Karrakatta cemetery at Perth in the care of the great Life-giver until the glad day of eternal reunion.  
William A. Coates.

**JENKINS.** Brother Oswald Saxon Jenkins was born on October 14, 1891, and his life came to a close on Sabbath, July 4, 1970. Words of comfort were brought to loved ones and friends in the home of Sister Jones of Junee, New South Wales, and also at the graveside. Brother Jenkins was a humble man, who loved his Saviour and rests in the glorious hope of the resurrection morning. Brother Wallace of Wagga Wagga assisted at the service.  
W. H. Doble.

**KENNEDY.** Sister Carolyn May Kennedy was mercifully released from a bed of pain on June 25, 1970. She was seventy-seven years of age. Following a car accident some ten years ago, she had experienced continual suffering, but since being baptized in 1963 her courage never faltered. To the last she remained strong in the certainty of the resurrection when the great Life-giver calls them that have fallen asleep in Him. The service at the church was conducted by the writer, and at the graveside by Pastor A. Probert. The many relatives and friends attending the service were pointed to Jesus as the One who could redeem and guide through this life to the life everlasting.  
D. A. Gray.

**LOWE.** The husband of our late esteemed Sister Mary Lowe and father to Cyril of the Papatoetoe church, New Zealand, Mr. C. W. Lowe, passed to his rest on June 19, and was interred in the Papatoetoe lawn cemetery June 22, 1970. Described by his friends as one of nature's gentlemen, Mr. Lowe was a man from whose life flowed love and goodwill toward all. "Every one that loveth is born of God." 1 John 4:7. The Seventh-day Adventists of South Auckland express their very warm sympathy to the bereaved family.  
R. Pavitt Brown.

**MOLLENHAUER.** A tragic train accident at Narangba, Queensland, caused the untimely death of William Daniel Mollenhauer on June 8, 1970, at the age of fifty-six years. A large number of relatives, friends, neighbours and workmates gathered at the Seventh-day Adventist church, Caboolture, to pay their last respects to a wonderful man. He is survived by his wife Clara Mollenhauer and their three daughters, Mrs. V. Torrens, Mrs. D. Morgan and Miss Eva Mollenhauer. While only God knows the reason, we who love Him have faith to know that all things work together for good to them who love God.  
Arthur J. Bath.

**NIU.** Deep sorrow came to the home of Brother and Sister Niu and all the members of the Porirua church, New Zealand, when Angela, just six and a half years of age, passed quietly to her rest, June 2, 1970, after a long illness. Always cheerful in spite of suffering, thoughtful of others and patient, Angela left a wonderful

example of faith and trust in Jesus. As we laid her to rest in the Porirua cemetery, our hearts went out in sympathy to the family, but with the assurance that Angela's faith and trust will be rewarded in the day of resurrection when she will see Jesus whom she loved, and the angels in whom she had such confidence.  
R. J. Trood.

**RANSOM.** On June 8, 1970, Miss Katherine Ransom of Woollongabba, Queensland, passed to her final rest. Kathie was gifted in the field of art and spent most of her time in painting and drawing. The writer conducted the funeral service at the Mount Thompson Crematorium Chapel, where her remains were committed to a loving and merciful God.  
M. S. Ball.

**ROSSLER.** Miss Jessie D. M. Rossler of Dulwich Hill, New South Wales, terminated a long and beautiful life on June 15, 1970, aged eighty-five years. Baptized in 1952, by Pastor K. R. Low, our late sister became a loyal member of our Marrickville church. The warm-hearted love and sympathy of many friends is extended to her devoted sister, Mabel, who finds great comfort and bright hope in the immortal promises of God. Tenderly we laid this trusting child of God to rest in the Rookwood lawn cemetery to await our Lord's return and His call to life and immortality. Pastors D. H. Watson and E. H. Hon were associated with the writer in the funeral services. Ralph Tudor.

★ ★ ★

**BLOCK.** Cooranbong, excellent position, \$1,800. Shop, goodwill etc., about \$8,000. J. K. Aitken, 78 Minnamurra Road, Gorokan (near Kanwal church). Phone Wyong 92-1101.

**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 285, N.S.W. 2450. Fellowship with Coff's Harbour church.

**ENCYCLOPEDIA BRITANNICA.** Full set plus four books of year. Latest edition. Condition as new. Cost \$470. For immediate sale to best offer. Apply Encyclopaedia, 150 Fox Valley Road, Wairoonga. 2076

**FOR SALE.** Modern 3 bedroom home with sunroom and garage. Gas: hot water and cooking. Approx. 1/2 acre land. Ideally situated close to school, shops, etc. Contact L. Jones, Douglas Street, Narrandera, 2700, or ring 530.

**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, Rydalmere. 2216. Phone 638-1112.

**HOUSEKEEPER** required for "Elizabeth Lodge" denominational hostel caring for up to nine guests. For details write to Secretary, 9 Badminton Road, Croydon, N.S.W. 2132

**IT'S CHEAPER** to run a Honda Scamp than walk! Fact! At over 60 m.p.g., shoes and socks are dearer than petrol. Honda Scamp is the lowest priced car with all the "extras." Standard fitting, safe design; twenty-three safety features as required by U.S.A. Govt. Just \$1,397 on no deposit, monthly payments. Find out more at Ward Motors Pty. Ltd., Cnr. Whitehorse and Elgar Roads, Box Hill. Telephone 89 9998 or A.H. 878 5204.

**MELBOURNE FLYSCREENING**  
Free quotes on—  
★ Flyscreens and Flydoors  
★ Venetian Blinds  
★ Holland Blinds  
★ Sunblinds and Awnings  
Top Quality. Bottom Price. Anywhere in Melbourne. Phone now—95 2988.

**MISSING PERSON.** Would Mrs. J. P. (Gae) van Iren (nee Devenish) of Sydney, kindly write to friend Marlene. Do not have your present address.

**NEW ZEALAND CHURCH MEMBERS.** Order Avondale's annual "Jacaranda" by sending \$2.50 to your nearest conference office. Send the receipt for this amount with an order form to "Jacaranda" Sales Manager, Avondale College, before September 30.

The secretary-treasurer of the South Australasian Conference wishes to acknowledge the receipt of \$30 anonymous tithe.

**THE NUTRITIOUS NATURAL PROTEIN BREAD** by Cynthia Margaret which is featured in the May-June issue of *Good Health* is available in all Sanitarium Health Food shops in Victoria. If you are unable to obtain this or wish to know more exact details about it, write to Carrum Bakery, 627 Nepean Highway, Carrum, Victoria, 3197, or phone Melbourne 772 1421.

**URGENTLY REQUIRED.** Adventist doctor as third man in group practice. Equal roster. Church and school. Equable climate. Contact Dr. A. Jones, Box 143 P.O., Port Macquarie, N.S.W. 2444

**YOUNG COUPLE** travelling overland to England by Land Rover require two or more travelling companions (single or married) with view to sharing expenses. Proposed journey to include trans-Australia, then from India to Europe and England via Bible Lands. For more information, write to: Gary Knowles, Flat 2, 58 Alton Road, Cooranbong, N.S.W. 2265

## 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 — MERRIL HAYWARD  
Wahroonga Representative — VAL LETTS

☆☆☆

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 Auditors  | G. J. Bland;<br>R. W. Richardson |

#### 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 . . .**

- ✦ In Melbourne the city mission is well into its twentieth-plus week and is going strongly. Sunday and Friday meetings are maintaining good attendances. The weather—have you heard about Melbourne's weather?—has been phenomenal. Phenomenally wet, that is. The wettest for thirty-some years. BUT, comes the time for the mission, and it turns fine. Pastor Cooke believes that this is the Lord's doing, and it is marvellous in his eyes.
- ✦ One of the things for which the Melbourne mission team is most grateful is the good offerings they have received. By the twentieth week they had received over \$6,300. In addition to this, folk are beginning to keep the Sabbath, and by the time you read this, Sabbath afternoon meetings will be about to commence. August and September will be the crucial months, so your prayers are solicited for those who will be called upon to make what could be the biggest decision of their lives.
- ✦ In Dandenong, where Pastor Cooke ran last year's mission, they have had to put in three extra pews to accommodate the new members, but even so the church is over-flowing. Pastor Ross Miller, the church pastor, tells of the new converts who, in their first love, are moving in on their friends with their new-found faith, and soul-winning is the "IN" thing at Dandenong.
- ✦ Matron Rowe of the Sydney Sanitarium reports that thirty-three of their final-year nurses sat for their State Final Examinations recently, and that all passed, two gaining places in the first ten in the state. The break-down of the passes was: High Distinction, 1; Distinctions, 6; Credits, 19; Passes, 7. It all adds up to this: young people who want nursing training can put their applications in with the utmost confidence that their passes will be assured if they do their part.  
(You possibly think that a plug like that would entitle the editor to a free tonsillectomy or at least a Turkish bath and massage gratis. You'd be quite wrong.)
- ✦ Miss Yvonne Ogg of the Sanitarium Health Food Company, Lewisham branch, has transferred to the Greater Sydney Conference for office work.
- ✦ Brother John Cunningham, a literature evangelist in the Greater Sydney Conference, has transferred to the South New South Wales Conference to engage in a similar type of work. He will locate at Wollongong.
- ✦ Miss Lynette Cummings, daughter of Pastor and Mrs. P. Cummings of the Coral Sea Union Mission, has returned home permanently, and has commenced nursing training at the Sydney Sanitarium and Hospital.
- ✦ Miss Anne Harrison, who for the past year has been serving as an office secretary at the division office, has resigned to prepare for her forthcoming marriage.
- ✦ Pastor R. R. Bietz, a vice-president of the General Conference, and Mrs. Bietz, will be arriving in Papeete, Tahiti, on July 30, and visiting throughout the division until September 20. Pastor Bietz's special assignment is to attend the division and union conference sessions.
- ✦ Brother S. Fadri of the South Philippine Union, has been called to teach at the Kabiufa College, New Guinea. Brother and Sister Fadri will become the second Filipino family to serve in our division.
- ✦ Finally, brethren . . .: The man who has the right to boast, doesn't need to.

**THAT THE WORLD MAY KNOW**

(Concluded from page 11)

another."<sup>21</sup> "A union of believers with Christ, will as a natural result lead to a union with one another, which bond of union is the most enduring upon earth. We are one in Christ, as Christ is one with the Father."<sup>22</sup>

Ellen G. White illustrates this experience by a wheel. Christ is the hub. The believers are the spokes. The closer the spokes come to the hub (Christ) the closer they are to one another. How true!

This closeness, this unity, is bound to influence the world about us—"that the world may know!"

In a world full of suspicion, jealousies, crookedness, crime, and hatred, when unbelievers have been transformed by the Spirit of Christ, many will be convinced that our religion is not of this world! They may not agree with our doctrine, but they cannot disagree with our practice!

**Appeal**

We must not go away from this great meeting the same as we came. We must go back to our home churches new men and new women in Christ Jesus! We must have the spirit of Christ among us, that we may be drawn close together by the tender cords of Christ's love.

Then the world will know. Then the world will know of Christ's divine Sonship. Then the world will know of God's love. The unity of the church will be the convincing phenomenon!

Then the world will know that we are a people with no "gaps." We are united on the great truths of the Word. We are united in our God-given task of proclaiming our world-wide message in this generation. We are united in our determination to remain a called-out, distinct people.

United with all of Heaven's help, we can be more than conquerors! We can! We must!

**REFERENCES:**

- <sup>1</sup>John 17: 20, The Living New Testament.
- <sup>2</sup>John 17: 22, 23, K.J.V.
- <sup>3</sup>John 17: 23, The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1970. Reprinted by permission.
- <sup>4</sup>"Testimonies," Vol. 4, page 65.
- <sup>5</sup>"Our High Calling," page 169.
- <sup>6</sup>"Testimonies," Vol. 9, page 194.
- <sup>7</sup>Eph. 4: 25, The Living New Testament.
- <sup>8</sup>"Our High Calling," page 170.
- <sup>9</sup>Matt. 23: 8.
- <sup>10</sup>Matt. 26: 52.
- <sup>11</sup>Rom. 12: 9.
- <sup>12</sup>Rom. 12: 19, Phillips. From The New Testament in Modern English, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.
- <sup>13</sup>1 Cor. 1: 10.
- <sup>14</sup>"Testimonies," Vol. 3, page 447.
- <sup>15</sup>Review and Herald, Dec. 13, 1892.
- <sup>16</sup>Donald McGavran, *Christianity Today*, May 8, 1970, page 10.
- <sup>17</sup>Ibid.
- <sup>18</sup>Mark 16: 15.
- <sup>19</sup>2 Cor. 5: 14, N.E.B.
- <sup>20</sup>"The Acts of the Apostles," pages 90, 91
- <sup>21</sup>See John 17: 15, 16.
- <sup>22</sup>Rev. 18: 4.
- <sup>23</sup>"Testimonies," Vol. 2, page 690.
- <sup>24</sup>"Sons and Daughters of God," page 286.
- <sup>25</sup>"Testimonies," Vol. 5, page 47.