

# AUSTRALASIAN RECORD

## AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

WARBURTON, VICTORIA, AUSTRALIA

Volume 79, Number 47

Price: 8 cents

November 25, 1974

# TWO GENERAL CONFERENCE MEN HERE FOR ANNUAL MEETINGS

PASTOR CLYDE O. FRANZ, secretary of the General Conference, and Pastor Coleridge D. Henri, general vice-president of the General Conference, are in the Australasian Division to attend the annual meeting of the Division Executive Committee, to take part in the annual meetings of the Executive Committees of the Union Conferences and the Union Missions, and to attend camp meetings.

PASTOR FRANZ (pictured) moved into the secretary's office of the General Conference in 1970, having spent the previous four years as associate secretary. Prior to this, Pastor Franz had held executive leadership in many areas, commencing as accountant of the Southern Junior College in Collegedale, Tennessee (1932-34), and then moving to assistant in the Periodical department of the Southern Publishing Association, Nashville, Tennessee (1934-35).



From 1935 until 1952, Pastor Franz was in secretary-treasurers' work, serving the Alabama-Mississippi Conference (1935-38), the Kentucky-Tennessee Conference (1938-43) Iowa Conference (1943-45), British West Indies Union (1945-50) and finally in Antillian Union based in Havana, Cuba (1950-52).

In 1952 he assumed the presidency of the Antillian Union, at which post he remained until 1954, when he was asked to become the secretary of the Inter-American Division with headquarters in Miami, Florida, relinquishing the secretaryship in 1961 to become the treasurer of the same Division, a position he held until he moved to the General Conference in 1966.

Pastor Franz is married and he and Mrs. Franz have two children—their son Charles is a dental surgeon in California and their married daughter Sue a nurse in Maryland.

PASTOR COLERIDGE D. HENRI has the unusual distinction of holding a knighthood. This honour was conferred by His Excellency the late Dr. William V. S. Tubman, president of Liberia. Pastor Henri was made a Knight Commander of the Liberian Order of Human Redemption for his services to the people of Africa.

Coleridge Dunbar Henri took his Th.B. degree at Atlantic Union College in Massachusetts in 1941, his M.A. at Andrews University in 1965. In the period between the conferring of these degrees he was engaged in pastoral, evangelistic and administrative work in various parts of the world: as a pastor in the Lake Region Conference (1941-45), as pastor and district leader in the Liberian Mission (1945-47), as an evangelist and academy principal in Liberia (1948-51),\* as president of the Liberian Mission (1951-55), as secretary of the Ministerial Association and an evangelist in the West African Union Mission with headquarters in Ghana (1955-57), and additionally, while still carrying those responsibilities, editor of the "West African Union Messenger" (1957-64).



In 1965 he returned to the United States as a pastor in the South Atlantic Conference (based in Florida), remaining there for two years after he received his M.A. In 1966-7 he was the secretary of the Educational and Youth Departments of the South Atlantic Conference, Georgia, then became a church pastor in the South Atlantic Conference again from 1967-70.

In 1970 Pastor Henri returned to Africa, this time as president of the East African Union, with headquarters at Nairobi, Kenya, a position he held until 1973 when he returned to Washington, D.C. to become a general vice-president of the General Conference.

Pastor and Mrs. Henri have three daughters, one of whom is married, and one son, Coleridge Dunbar II.

We welcome both of these brethren to our Division, and know that the Lord will bless their ministry among us. We ask that our readers pray for the safety of Pastors Franz and Henri as they travel throughout our territory, and that they may return safely to their families when their itinerary is completed.



At the Royal Adelaide Show . . .

## PUBLISHING AND TEMPERANCE UNITE

CLARENCE B. O'NEILL, Publishing Department Secretary, South Australian Conference

OUR EVANGELICAL thrust in the Australasian Division is continuous. One has only to read the RECORD to know that. The multitudes in Australia and New Zealand and the islands of the sea are continuously being reached by God's people, for Christ's sake.

The South Australian Conference workers and laymen are not one whit behind in doing their share in the front line. There is never any trouble to get someone to help in a project when it comes to reaching the thousands of Adelaide people who yearly gather at the Royal Show on Wayville Showgrounds.

The Publishing and Temperance departments gave God's people that opportunity at the recently-held exhibition. And what a success it was! Many were the favourable comments regarding the wholesome literature displayed, and many sales were transacted and many orders received. Seven 5-Day Plans have been conducted in conjunction with the Show exhibit, some of which were run by laymen of our Conference.

The writer led out in his first 5-Day Plan the day after the Show concluded, and 90 per cent of the people who attended claimed the victory. Two of them asked if they could come to church, which they did the following Sabbath.

### Students Help

It was heart-warming the way the young school students from our churches were eager to help in this programme. These ventures provide a channel of communication which our young people gladly accept, and thus their vision is enlarged.

"Uncle Arthur's Fan Club" was introduced at the Show as a means of encouraging people to write in concerning their favourite story and why it appeals. Quite a number of letters were received and a set of large "Bedtime Stories" was recently presented to a twelve-year-old new Australian girl, with the compliments of the Signs Publishing Company.

She wrote: "I like the story called 'Amy's Gift' best of all because it shows how kind one girl is to the other, because one girl's doll got run over by a truck and so Amy decided to give her her doll."

It was such a joy to deliver these beautiful books to such a lovely, warm-hearted young girl. To see the look in her eyes on reception of the gift seemed to make the whole busy Show programme worth while. Her mother also purchased "The Bible Story" and "Your Bible and You" for their home.

Old and young responded well to our programme of outreach at the Show, and many contacts and requests for books have been received as a result. Pastor Ken Gray, our enthusiastic, never-get-tired Temperance leader, and many other Conference workers, assisted in making the 1974 Royal Show in Adelaide a huge success in reaching the spiritually needy and friendly people of South Australia.

Hotline to the  
General Conference

## NO ORDINATION FOR WOMEN

THE ANNUAL COUNCIL of the General Conference held recently at Loma Linda University, turned away from the matter of ordaining women to the ministry. However, the General Conference president, Pastor Robert H. Pierson, says that the matter will be kept under review.

It was established that women could serve in pastoral evangelistic capacities without ordination where this role is acceptable, but the opinion was expressed that, for reasons of unity, no change in church policy on ordination could yet be made.

For nearly two years, the matter has been under study. A survey of world Divisions of the church reported that "the time is neither ripe or opportune. Therefore in the interest of world unity of the church, no move be made in the direction of ordaining women to the gospel ministry."

In recognition of the varying circumstances throughout the world, the Council granted world Divisions of the church the privilege of exercising "discretion in any special cases that may arise before a definitive position has been adopted."

A study document of the matter of divorce and remarriage was presented to the Council. Delegates were asked to study the document and pass on to a committee their suggestions. These are to be incorporated in a recommendation to be presented at the 1975 Council. The study seeks to establish ways of recognizing those who have been divorced for adultery and who are repentant of wrongdoing.



Brother Clarence O'Neill, senior, getting enthusiastic as he displays our good Adventist literature.



Clarence O'Neill, junior, demonstrates "Smoking Sam" to onlookers at the Show.



# Reach Out - - for Children

V. FELSCH  
 Communication Secretary, Thornleigh Church,  
 Greater Sydney

PICTURE, if you can, raincoats, umbrellas, gumboots and rain hats belonging to ninety-five children, and this will give you some idea of our opening day for the Thornleigh Vacation Bible School held on the first week of the August-September holidays. Leaders and teachers were thrilled with the number of children who enrolled; of the ninety-five, only twenty were Adventists.

Lessons for the children were on God's wonderful world of nature. Dot Davis, who organized the Vacation Bible School,



Children at the Thornleigh V.B.S. learning an action song.  
 Pictures: L. A. Gilmore.



Brethren Ray Southon and Allen Chester lead the children in singing.

had the hall looking like a garden, with orchids, greenery and a beautiful whistling canary.

Singing was an outstanding feature of our programmes: Ray Southon led the children and played the guitar, Cedric Ware added to the musical accompaniment on his flute, and Allen Chester played the piano accordion. The theme song, "Let's Talk About Jesus," was learned quickly and sung very well.

Games had to be organized inside the hall owing to wet conditions, which in no way dampened the children's spirits or their noise. After games, fruit juice was served.

An hour each day was spent doing handicraft. Enthusiastically the children looked forward to this section of the programme. The juniors did some interesting leather work: watch bands, book marks and key wallets. The primaries made coasters, plant pots and very attractive room tidies. Mobiles, puppets and letter holders kept the kindergarten children busy (not to mention their teachers).

Each day there was a special feature. Sergeant Tyson from the Search and

Rescue Squad came along. He told us he could hear the children singing down the street and therefore had no difficulty finding the hall. He gave some very helpful advice, such as how to take care in the bush, and warned of the dangers of crawling into pipes and refrigerators.

### Concert Finale

Gary and Paul Pratt, two Life-savers, gave a practical demonstration of mouth-to-mouth resuscitation, and explained, with the help of the blackboard, how to avoid rips. They even brought the life-belt and reel along to complete the picture. Mr. Trew gave a very interesting talk on insects and Mr. Gillis told hair-raising stories of life in Fiji before the missionaries came. The children's eyes were wide with wonder when he produced spears and instruments of war used by

head-hunting natives. He even sang to them in Fijian, and what applause they gave him for that item!

A Seeing-Eye dog and a blind man made a great impression. The blind man told of ways in which people can help the blind, such as leading them across the road. He said that even to be spoken to and have friendliness shown was appreciated by blind people.

On Saturday night the hall was packed with parents, children and teachers for our concert. This was fairly impromptu—any child who could recite four lines felt eligible for an item. One little girl, no more than nine years, played six pieces on the piano. We thought she was doing her practice!

(Concluded on page 6)

## BAPTISM IN SOUTH AUSTRALIA

T. R. POTTS, Minister, South Australian Conference

On September 7, six precious souls were baptized in the Trinity Gardens church, South Australia. Three of the folk in the middle of the picture came in as a direct result of a small card placed in letter boxes by church members.

From left to right in the picture are: Pastor T. R. Potts, Mrs. M. Kotys, Mr. L. C. Bartlett, Mr. G. Scholz, Mrs. M. Scholz, Miss D. Malik, Miss J. Fennell.





## EDITORIAL



## “Minimum of Fuss . . . Right Food . . . Plenty of Booze”

NOT SO LONG AGO (August 24, actually) a feature writer in the Melbourne “Herald” (Mamie Smith if you want the finer details) approached a number of Melbourne party-givers to try to find out what was the basis for sure-fire success when giving a party. It must have been an interesting exercise, but Ms Smith came up with the astonishing conclusion: “As with a love affair, there is no formula for a successful party.”

It appears that Ms Smith did not read her own article! Had she done so, she would have found a common factor in all the information she gathered from the more-or-less celebrated hostesses of Melbourne whom she interviewed. Here, for example, is a sampling:

“ . . . pour doubles. It's immaterial what you serve or how you serve it. Just have people who are happy and compatible with plenty to drink, and you'll have a ball.” (Perhaps you don't know what “doubles” are; suffice to say that it has nothing to do with tennis.)

“For drinks she [Evie Hayes] serves fruit cup, claret and sauterne, and always has beer on hand.”

“We serve champagne and orange juice at first, then drop the orange juice. Champagne is the best party-starter. It seems to affect the guests quicker.” (This from Mrs. Hazel Benini.)

“A favourite drink for a party is gin and hock punch. For this you need a flagon of hock to a bottle of gin, a pint of orange and grapefruit juice, and sugar mixed with water. By the time you taste it you are well on the way.” (Same lady as above.)

“Her formula is: ‘Minimum of fuss, right food and plenty of good booze’” (Miss Maggie Taberer, the TV personality, to whom we are indebted for the title of this editorial piece.)

Now there are no prizes for guessing what, in the view of these society ladies, is the essential ingredient to a party. Liqueur; alcohol; booze—the stuff may be glamorized by some snooty name or it may be designated by its more pedestrian title, “booze” but it is still the same.

It is here that we bid farewell to these elegant matrons who make careers for themselves—or at least reputations—by giving one sophisticated party after another. Their formulae for success is merely the jumping-off point for our consideration and meditation this week. Uncovering the matter and presenting it frankly, we would discuss the question of social drinking. And herein lies a tale. . . .

“Why,” we hear someone ask, “do you bring up the matter of social drinking to us who abhor everything about alcohol? Why do you fuss and fret and fume to us who never indulge, who are born-and-bred Temperance boys and girls and have been since our youth up? Why?” We could only wish that such questions could send us into an embarrassed silence. However, such questions only prime the pump of our zeal to speak of these things.

More and more we are conscious of the fact that the consumption of alcohol is something that needs to be held up for the evil thing it is. Familiarity with the liquor business, per medium of nation-wide advertising, tends to make it acceptable in the eye of the beholder. The on-screen drinking that can be viewed on TV at almost any time of the night (after 7.30, isn't it?) tends to make this thing appear part of the normal way of life, especially to teenagers who have not had the experience with life that more mature people have had. You, wise old head that you are, can probably slough it off as something that is to be avoided. Teenagers find their curiosity titillated and there is prompted a desire to, at least, taste it.

Articles in the newspapers such as the one from which we have quoted above (to say nothing of the flagrant advertising) emphasize that to drink this poison is a normal thing to do. Indeed, when respectable sophisticates are held up to the public gaze and their party-success formulae are examined, booze, booze and more booze is the apparent essential ingredient if you want your party to swing.

It is impossible to count the thousands, yea millions, of young people who have been introduced to the dubious pleasures of alcohol via the elegant dinner party, or the happy fun-thing of a few high school kids getting together under the indulgent eye of a pair of parents who want to be thought of as “good sports” and who see no harm in a little fruit punch gently laced with a few bottles of this'n'that.

It takes stamina in the right place to be able to stand up among your peers and say, No, I don't touch that stuff (phrased as politely as possible, of course) and thus to stand out as different from the rest. Young people, even more than their parents' generation, hate to be thought of as odd; they are desperately eager to conform. To accept the glass and to quaff it down in silence is far easier than to do anything that brands them as different.

Nor is this diffidence to say “No thanks” peculiar to the young. Recently, on a holiday bus tour, we were advised that one of the highlights of the day would be a conducted tour of a winery. We were conducted through the cellars and oohed and aahed at the huge casks and the number of them, and all that went with the ignoble art of making the stuff that stings like a serpent and bites like an adder.

After the wander through the cool, underground rooms, it was announced that we would now be invited to participate in a wine-tasting. There was a general murmur of approval, but we sidled up to the guide and mentioned that we would sit this part out, as we were total abstainers. No problem, he said. Non-alcoholic grape juice was kept for those who did not drink alcohol. Then a strange thing happened. Backbones began to stiffen appreciably all around us. Here a married couple, there a lady, there a gentleman began to opt for the better drink. Before we were done, exactly half of the group had joined us on the purer, more healthful beverage!

The incident emphasized to us the reticence of people to speak up when such a stand would brand them as “different.” Yet, when a lead was given, firm principles began to sprout from unexpected quarters. If this is the case with adults, how much more will young people need guidance and leadership in the right direction!

Today, we are hearing more and more of Adventist parents who are permitting their teenage young people to go to parties where alcoholic drinks are commonly served. We may do a mis-service to young people when we say that they must learn to stand up for their principles in such places; many of them have such principles less than firmly established; many have only principles-in-embryo; some are only too anxious to “give it a go” and are ready to taste and try.

The only safe rule is to avoid the atmosphere of temptation, and for parents say say a firm NO! when invitations are out to parties where even the mildest of intoxicants are served. An ounce of prevention now is worth a ton of cure later; and the shedding of a few tears of disappointment now is preferable to oceans of remorse in a few short years' time. Booze is booze. You may glamorize the name but never the effects.

Robert H. Parr



# PRAYER MEETING IN THE SEA

ANNETTE L. WATTS, Wife of President, Western Solomon Islands Mission

IT WAS all over! The giant 1974 Kukudu Pathfinder Camporee, I mean. The mission Aztec had already flown our visitors out—the president and others had left for Gizo to attend to mission business. Already canoes loaded with Pathfinders were leaving the mission wharf. In the Solomons, Pathfinding is a “family affair”—no age limit.

Everyone had only one thought in mind: to get home as quickly as possible, unpack and rest. As we trudged up the path with yet another load of gear (why is there always twice as much to bring home?) someone called out “There goes the ‘Rowai.’” We looked and saw the small ship leaving the wharf. From where we stood it was not possible to see how many were on board, but it was obvious that the ship was loaded by the way it sat down in the water.

That was Thursday lunch time. On Thursday afternoon violent winds blew up. Banana palms on the farm went over like ninepins; a large tree in our back yard was uprooted and everyone hastened to anchor things as best they could.

The strong winds continued most of Friday and Sabbath and it was early Sunday morning that a message was handed to the mission president with the news that the “Rowai” had capsized on its way back to Ranonga Island, and at least one person had drowned. Hastily our mission canoe was sent to Gizo to check the information, but because of rough seas the canoe was unable to return until Monday morning when we learned the sad story.

## Unkind Seas

After the last good-bye had been said and the last handshake given, the “Rowai,” with its sixty-three passengers, had pulled away from the Kukudu mission wharf at one o'clock Thursday, August 8. Further out to sea the captain found that the seas were not kind. Strong, angry waves dashed over the deck of the “Rowai.” There followed two hours of fighting the waves on Gizo Strait and finally three huge waves in succession capsized the “Rowai,” spilling its sixty-three passengers and five crew members into the sea.

It happened at three o'clock. A few minutes later Viva, the faithful elder of the Ranonga church, called a short prayer meeting in the sea. While the waves washed over them, the Pathfinder members recited a Bible verse: “Call upon Me in the day of trouble and I will deliver thee.” Many short but earnest prayers were offered and somehow everyone felt safer amidst the turbulent sea.

Fortunately, the “Rowai” did not sink down into the sea but floated on its side. Many attempts were made to set it right side up, and finally with the help of the waves this was achieved. However, only the top part of the cabin was above water level. The crew members were able to



Buri Pathfinder members wearing Dorcas clothing given to them after having lost almost all theirs in the sea when the “Rowai” capsized. The two children in the front of this picture spent many hours in the sea with their parents.

pull out a few life-jackets and pieces of timber and, sadly, the body of a woman, Mrs. Rachel Bekala, who had sought relief from sea sickness in the cabin. Her son tried desperately to revive her with mouth-to-mouth resuscitation, but when he realized his attempts were futile he put her body on to a piece of timber and swam along with it.

Three and a half hours later a few people reached the shore, but it was well into the night before most reached safety. It was midnight before the last person, Delma Jack, reached the shore, having spent nine hours fighting the strong seas.

## Mysterious Light

Twenty-two people clung to the small life-raft, large enough for six people, and were guided through the only passage in the reef by a light, shining from a hill on the shore. It would have been impossible to find the path through the breakers on the reef had it not been for that light. Mysteriously the light disappeared when the raft reached the shore. Or was it mysterious?

This stretch of water is noted for its numerous sharks. Many people actually kicked the sharks, but miraculously no one was attacked. Four very young children, one only ten months, were held up

in the arms of their parents. One lady held on to her Bible, her most precious possession, for the many hours she spent fighting the seas, only to have it swept from her hand by a breaker as she neared the shore. All the Pathfinders lost their brand-new uniforms, bedding, hymn books, Bibles, clothing and cooking utensils. At the time no one thought of anything but saving his life, but having reached the shore, the sad truth dawned upon them that most of their earthly possessions had been lost.

Upon arrival at the shore of Vella Lavella Island, opposite Ranonga, the survivors made their way to the nearest village, Varese. Here they were given dry clothing and food. On Friday morning four canoes from Buri village, Ranonga, fitted with outboard motors, ferried the people across to their village. Sister Rachel Bekala was buried on Friday afternoon. Our hearts go out in sorrow to the relatives who lost their loved one, but our hearts are also filled with gratitude to God for His goodness in saving the other sixty-two passengers and the crew. “The angel of the Lord. . .”

The ill-fated “Rowai,” which was owned by one of our church members, was not insured. It was battered against a reef by the heavy seas and later drifted ashore, damaged beyond repair.



# EVANGELISM IN VILA

A. G. BYRNE, District Director, Vila, New Hebrides

THIRTY-FIVE people were recently baptized at the conclusion of an evangelistic campaign conducted along health lines. Dr. Abed Solomon gave health lectures during the first section of each night's programme. These were linked to spiritual topics presented by the writer.

The campaign was held in Vila, capital of the New Hebrides, a town of about 14,000 people. A large influx of finance companies is causing a dramatic population explosion in this Pacific tax haven. (Before you pack your bags to get on the earliest plane, please note that people on a low-to-medium salary pay more in indirect taxes than normal income tax! Import duties are very heavy on all goods entering the group, including food. Prices of an average selection of foods, for example, might show a cost within the vicinity of twice the Australian price. Many items are three and four times as high. Local produce is not much cheaper, as supply is small and demand is great. Prices are geared to the French economy.)

Apart from the European invasion, a steady inflow of New Hebrideans is converging on the capital from outer islands to find work. Furthermore, a mass exodus of New Hebrideans from the mines in New Caledonia, due to the drop in the nickel boom, has swamped Vila with labour. The miners have been used to earning more than the average Australian worker, but Vila cannot offer them comparable wages. Thus Vila is experiencing many social and political problems undreamed of before. Unrest is intensifying. Riots are multiplying. Crime is rocketing. All this is complicated by recent legislation to allow indigenous people to buy spirits and heavy liquor. There are plenty of lost souls to be won for Christ here in this place.

On the opening day of the crusade, three sessions were held. While initial attendance was only about half that of the previous year's debut, "Dead Men Do Tell Tales," continuing attendance at following meetings was about the same. In the end, 40 per cent more people were baptized (though this should not be wholly attributed to the health approach).

After two weeks Dr. Solomon had to return to Aore Hospital. Two nurses in the local congregation, Evelyn Kanos and Vivienne Byrne, shared the remaining health lectures. Meetings continued nightly for a month, then three nights a week for a further six weeks.

During the latter part of the series, a co-ordinated programme was conducted in the nearby village of Pango. We had just built and dedicated a new church there, costing only \$400, and seating 144. Now a new, small but growing congregation meets regularly in Pango church each Sabbath.

## Need of Educated Leaders

Vila remains a challenge, with nearly as many backsliders as there are regular



Pastor Graham Byrne and Dr. Abed Solomon, speakers at the evangelistic campaign held in Vila, New Hebrides.

church members. The "big smoke" offers many temptations to the locals. We urgently need strong and educated leaders in places like this to give effective guidance to our people. We have no alternative but to educate these leaders ourselves. What needs to be done has to be done quickly, as denominational financial difficulties each year squeeze out more and more European budgets from the mission field.

Sad to say, in education the mission is being left far behind government schools which are surging ahead in new developments. The key to our future in the New Hebrides lies in Aore Adventist High School. We desperately need to upgrade it. It is essential that we educate New Hebrideans to become ministers, doctors, teachers, and accountants who will be able to take the reins of the church in times to come.

You have an opportunity to assist by your remaining MV offerings this year. A proportion will help build a new dormitory at Aore Adventist High School. Your investment in this project will help to produce the leaders we need in God's work for tomorrow.

## REACH OUT—FOR CHILDREN

(Concluded from page 3)

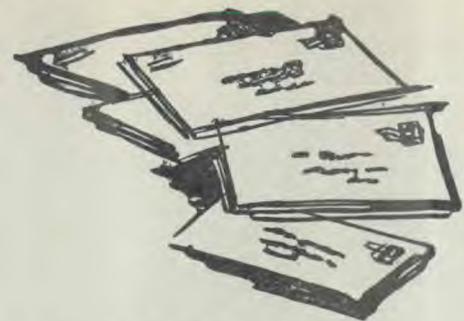
Each division put on a combined item which was really good and a credit to the teachers. Parents beamed as they listened to the singing and watched the children receive their certificates. Our Pathfinder director gave a talk on the Pathfinder Club and its activities. Several of the Pathfinders dressed in uniform showed some of the handicrafts they are taught in the club.

Proudly the children showed their parents the handicrafts which were on display. Many were the thanks to the leader and teachers from very grateful parents.

We felt tired but very well rewarded. At Thornleigh we consider this a worthwhile missionary outreach programme. Already we have one child attending Pathfinders and one attending Sabbath school. Who knows what the end result may be?







## 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.

### Women Should Be Co-labourers

Dear Editor,

It was interesting to note the comments of Sisters Krieg and Reye (RECORD, 29/7/74, 26/8/74). At Murray Bridge, South Australia, we of the church have sometimes been favoured with a splendid youth or evening meeting with a missionary wife as guest speaker. Everyone has been refreshed by the real-life stories and female presentation.

Then, too, we have noted the success of wives of Seventh-day Adventist school teachers who have visited in another church and given the Sabbath school lesson to save their respective husbands the dual presentation of both sermon and lesson. I recollect the elder sitting in the pew, with his face lit up as he contemplated a new line of thought and a fresh approach.

Again, I remember the home Bible study brightened by the presence of the minister's wife. With her quick mind she saw, softened and spoke in such an apt way as to really lift the hearers and complement her husband's ministry. Some ministers seek their wives to accompany them, as they believe the woman's touch is what is needed to help in somewhat difficult situations when giving studies. We realize that this is not always possible as these wives may have children also needing care.

Then again, we wives and mothers have appreciated cooking and home treatment methods demonstrated in a clear way by lady cooks and nurses. Surely we also have in our midst some women capable of taking a church service on some occasions. One of my most pleasant memories is of a fine Christian young woman lay preacher who conducted a special anniversary service in my then home Method-

ist church. How we children sat spell-bound as she told us the story of the Pearl of Great Price in a way which meant something to us! Adults, too, gave full attention.

We have here women who take part on selection and nominating committees and church boards, as well as running Sabbath school divisions. We know that quite often women are given the work of running Sabbath school divisions. We also have men quite capable of running these divisions, including primary and kindergarten, as well as giving week-day cookery classes. Perhaps the church as a whole needs to rethink the placing of potential.

It is sometimes stated that people do not take an active interest in the business meeting. This could possibly be the fault of the leadership. Some people, including women and young people, attend quite well originally. However, in the different churches these have sometimes been "howled down." Some of us continue, regardless, but others leave off attendance. Sometimes I have rechecked the Church Manual to find the position I had taken was correct, and the man who "corrected" me had taken an incorrect position. When it comes to a matter of technicality, would either man or woman pass if proper procedure were to be adhered to in the business or committee meeting? Yet it is most necessary!

The Holy Spirit cannot use the meeting as an expression of His will unless there is a widespread representation of the church and full democratic procedure at the business meeting. The membership needs training in this direction.

There is no reason why women could not serve at the executive level. It has been depressing watching spirituality and zeal deteriorate. We foresaw things which plague sections of the church today, but were left with no regular means of voicing a protest. There is a limit to what we can approach the Conference secretary with directly. One feels the church has reaped what it has sown. We pray that some of the hindrances of the work may be swept away that the church may indeed go forth triumphantly.

It came as a shock several months ago to learn through the RECORD that two women who each converted over 1,000 souls in Scandinavian countries were not permitted to baptize them. Those who would prevent these women have obscure motives. Could they not be aired and discussed?

Brethren and sisters, we are all "one in Him." A brother in Christ has nothing to fear. It is God who has made us "priests and kings" to work and reign with Him (1 Peter 2:9; Rev. 1:6; 5:10). When brethren and sisters mature in Christ, they will be able to work happily together.

In times when the preaching of the gospel was much harder than it is today, the great Apostle Paul knew this. Find his ready acceptance of women as co-workers with him in the New Testament. It was not only their hospitality he ac-

cepted as in the case of Rufus's mother (Rom. 16:13), Phebe (Rom. 16:1, 2), Mary (Rom. 16:6), Lydia (Acts 16:14, 15, 40) and Priscilla (Acts 18:2, 3), but also as co-labourers. He thought so highly of them that he sent them special greetings in recognition of their work, especially in the case of Priscilla (see Acts 18:26; Rom. 16:3, 4; 2 Tim. 4:19), when separated from her and her husband.

When contacting other churches, Paul included Priscilla's (and her husband's) greeting to be sent from them and "the church that is in their house" (1 Cor. 16:19). Can you not see that God intends that our talents should be used to best advantage?

(Mrs.) Arline Hutton,  
South Australia.

### Encouragement Appreciated

Dear Editor,

I wonder if you could publish the enclosed letter. The writer of it is a retired Conference worker who often sends me money to use in missionary projects as I engage in my work of literature evangelism. Though most of his time is now spent in caring for his invalid wife, he still finds time to write encouraging letters and give help in the battle to save souls. I now quote from his letter:

"Today's RECORD brought the news that the special missionary edition of 'The Desire of Ages' is now available at 30 cents per copy. I am wondering whether you would be able to use forty of these as you move around and so am enclosing a cheque for \$12. Please do not feel obliged to use the money in this way if you have any more urgent need. I will leave the matter solely in your hands to use as the Lord directs.

"'The Desire of Ages' is Heaven inspired and I trust that this special edition will contribute by helping some to a deeper knowledge of the lovely character of the Lord Jesus and His wonderful dealings with men while living here on earth.

"May the Lord richly bless you and yours as you endeavour to labour for Him."

This brother's kindness is one of the means used by the Lord to send help and encouragement in my work.

Victor Johnson,  
Literature Evangelist,  
South Australia.

### Lay Member's Record

Dear Editor,

In "Flashpoint" of RECORD dated 19/8/74 there is one item re Appeal for Missions concerning a sister who collected \$1,450. Some seventeen years ago I spent two weeks on Appeal with Pastor H. M. Kent and one week with Brother J. Moore, an elder of the Maylands (now Trinity Gardens) church. I worked in

(Concluded on page 13)



In North New South Wales . . .

# THE "DAVID SIBLEY" IS DEDICATED

MARY STELMAKER, Communication Secretary, Avondale Memorial Church

AFTER APPROXIMATELY nine years' service in Papua New Guinea, the Division's first mission plane, the "Andrew Stewart," was traded to Rex Aviation on a new aircraft. However, right at that time, several former missionaries who had been closely associated with the mission aircraft in Papua New Guinea were settling into new fields of service in the Cooranbong area. Naturally, they could see the great potential of an aircraft for such a vast Conference as North New South Wales.

Laymen, such as Mr. Barry Lawrence, a pilot who was already going on evangelistic trips out west in chartered planes, had the same idea, and the plan was enthusiastically accepted by the Conference executive committee. So the Adventist Aviation Association was born.

In March, 1973, with gifts from church members, the Association was able to buy back the VH-SDA known to us as the "Andrew Stewart," and donate it to the North New South Wales Conference. This made this Conference the first in the home field to own an aircraft.

Now Pastor Len Barnard rejoiced to be once more associated with the "Andrew Stewart." Not only could he be pastor of the Hillview and Kanwal churches, but he was frequently flying groups of laymen to places such as Wee Waa, Walgett, Col-larenebri or Mungindi, or taking the Conference administrators speedily to their appointments around our Conference.

As the work grew, two other planes were made available to the Adventist Aviation Association to be used as needed, one by Mr. A. Baglee of Sydney, and one by a resident of the Cooranbong district. Mr. Baglee not only lent his aircraft, but he also gave his time as well to pilot it on its evangelistic trips. Former missionaries and pilots, Pastors John Lee and Sid Stocken were closely linked with the programme. Other pilots, such as Mr. Barry Lawrence, Mr. John Pocock, and Mr. Hank Bias all contributed much.

In its first year of operation (March, 1973-March, 1974) the A.A.A. made forty-one trips and logged 350 flying hours—215 of these on aerial evangelism and pilot training, and 135 transporting Conference administrators. With the increased activity, a hangar at the airstrip to house the aircraft, and improvements to the



strip itself, became essential. The finance for this work was provided by the North New South Wales Conference, the Trans-Tasman Union and A.A.A. funds.

The hangar was built with voluntary labour and much of the work on the strip was also done voluntarily, many counting it a privilege to have a share in the work. Even boys and girls picked up sticks and helped to paint.

It has become part of Sabbath morning in many Cooranbong homes to watch for the planes taking off and then to say a special prayer for the ones who are flying and for those they will meet that day.

## Larger Plane Needed

Unfortunately, with six passengers, the "Andrew Stewart" had a very limited fuel capacity and no luggage weight allowance. The alternative was fewer passengers, and so it was decided to trade once more the faithful "Andrew Stewart" on a larger Cessna 206.

On Sunday morning, September 29, Pastor Barnard in the "Andrew Stewart" circled Cooranbong several times in farewell, and then headed south to Bankstown aerodrome, Sydney. As we got our last glimpse of the little red-and-white plane, we thought of the mighty service it has performed—5,355 flying hours—a distance equivalent to the moon and back and to the moon again. We thought, too, of the man whose name it bore, a name synonymous with the work of the church in this Division.

By 2 p.m. that same afternoon the crowd was gathering at the airstrip. With hundreds of cars, several planes and the news media arriving, the excitement mounted. Then right on schedule at 2.30 there it was—a red-and-white Cessna. We got our first close look as Pastor Barnard flew low over the airstrip, then



Pictured beside the new Cessna 206 after its dedication are (left to right): Pastor L. Barnard, Mrs. L. Sibley, Pastors C. D. Judd, R. Moe and O. Twist.





st Aviation Association's beautiful new Cessna 206.  
Pictures: Russell S. Gibbs.

he came in to a perfect landing and taxied the VH-TUD up to the hangar and the assembled crowd of about 800. Our nostalgic remorse at having said good-bye to the "Andrew Stewart" was tempered when we saw the beautiful new aircraft, and perhaps at that moment we became curious to know what name was under those strips of tape on the cowling.

A welcome from our Conference president, Pastor R. Moe, commenced the very interesting dedication service. Pastor Barnard gave a brief history of aviation in this Division, and who could do this better, for Pastor Barnard has been part of the Division's aviation programme since its inception ten years ago, and has logged 4,400 flying hours.

Pastor John Lee spoke on the work of the A.A.A., and paid tribute to those who have given, not only in our Conference, but beyond, that the work might go forward.

Pastor Moe expressed appreciation for the aircraft on behalf of the Conference. He said that on a recent week-end, the aircraft had saved him twenty-two hours in travelling time. Pastor Moe said evidence of the Lord's leading was very apparent, particularly in negotiations for the new aircraft before the recent dollar devaluation.

The dedication address was given by the president of the Trans-Tasman Union, Pastor C. D. Judd, who reminded us that the gospel commission is to go to all the world. Some of our outback towns do not have a single Seventh-day Adventist.

**Named After Loved Administrator**

Then the moment came when we were to learn the name of the new aircraft. Pastor O. Twist, secretary-treasurer of the North New South Wales Conference, asked the Conference and Union presidents to escort a very gracious lady to perform the unveiling ceremony.

Pastors Moe and Judd very proudly escorted Mrs. Lillian Sibley across to the plane, and as we strained to see, there it was—"David Sibley." Pastor Twist, in paying tribute to Pastor Sibley, said:

"The name of David Sibley is well known in North New South Wales. For eight years, 1947-1955, he served as president of the Conference. With him in this position was Mrs. Sibley who graced his ministry as she stood by his side. It is a greatly loved name, for not only was he a wise administrator, he was a kindly man, a man of rare charm, of warm human sympathy and a strong sense of humour.

"While we remember him for these wonderful personal qualities, we think of him best as a dedicated Christian leader, an outstanding preacher and a man thor-

oughly consecrated to the service of the Master he loved.

"We delight to honour his memory in this beautiful little aeroplane, and as we use it to travel to the far-distant parts of our Conference, his memory will ever be close to us. He loved to travel those roads 'out back,' and it is fitting that his name should be associated with our Cessna as it flies the skyways in remote areas in service for the Lord."

For those of us who were fortunate enough to be invited to go on a courtesy flight by the Conference, the best was perhaps yet to come. The shining new interior and comfortable seats, watching Pastor Barnard make a preflight check, and then asking the Lord to be with us as we flew, the thrill of seeing our church, our home, Avondale College, the Sanitarium Health Food factory and the lake area from the air, all made an indelible impression on my mind. But somehow my thoughts wandered, and in fancy I saw the luggage compartment stacked with "Signs" and Gift Bibles; or Conference administrators hurrying to and fro on the Lord's business. And then I thought of the "aviation widows"—the wives of the pilots, who spend so many week-ends alone, and I do have a personal interest here for my nephew is one of the pilots. Earlier I had talked with his wife, who said, "If we didn't want to do it, we could pull out, but we are so happy to make this contribution."

That really sums up how it all came about—a vision of what could be done, and dedicated giving of time, talents and means by many.

"And still our General, who never makes a mistake, says to us, 'Advance; enter new territory; lift the standard in every land. . . .' The time has come when through God's messengers the scroll is being unrolled to the world."—"Evangelism," page 707.

That is why we have aerial evangelism.



Mrs. Lillian Sibley beside the plane that has been named in honour of her late husband, Pastor David Sibley.



From a Newspaper Report . . .

# Wholemeal and Wholesome

JENNY White and Deborah Read, thirteen-year-old Second Form pupils of the Seventh-day Adventist school in Hawthorn [Melbourne] remove their tray of wholemeal bread from the oven during a cooking lesson.

Wholesome, wholemeal and costing about 20 cents for two pounds of bread, it is not difficult to make and not a great deal of trouble.

Busy housewives can be doing other chores while the dough is rising and it can be placed in the oven while it is still hot after the family dinner comes out, thus obviating the need to use up fuel in preheating.

All the ingredients can be purchased in Sanitarium Health Food stores. The recipe is as follows:

Mix together in a bowl 2 cups lukewarm water, 1 oz (28 g) compressed yeast; stir in 2 tablespoons raw sugar and let stand five minutes. Mix together in another bowl 2 cups wholemeal flour,  $\frac{1}{2}$  cup gluten flour, 1-2 teaspoons salt, and add to the yeast mixture.

Cover and let rise in a warm place for one hour.

Add 2-2 $\frac{1}{4}$  cups wholemeal flour (making 4 to 4 $\frac{1}{2}$  in all) and knead well for 10 minutes. Shape into two small loaves and place in two oiled tins. Brush top with oil. Cover and let rise in warm place for 20 minutes. Bake in a moderate oven (300-350 deg. F) for 45-60 minutes.

Miss Helen Meissner, co-ordinator at the school, told the Free Press that cooking is now optional for boys as well as girls. Students are instructed in nutrition and balanced diet, using natural foods instead of the over-refined ones, and a better way of doing things so that vitamins are retained and not lost in the cooking.

Many Seventh-day Adventists eschew meat, and Free Press reporter watched students making Shepherd's Pie which smelt, looked and tasted like meat but was made with a nut substitute for meat.

—"Free Press," August 14, 1974.



Two pupils of Hawthorn Adventist School, Debbie Read (left) and Helen White, with bread they have baked.

—Photo courtesy "The Age," Melbourne.

[Editor's note: The report says JENNY White and the newspaper clipping with the photo said HELEN White. So we called Helen Jenny in the story and called Jenny Helen in the picture caption. We like to be right 50 per cent of the time. Sorry, Helen — er — Jenny.]



Mr. Richard Heyden who will lecture and demonstrate woodwind at the Second Australasian Music Festival.

## OVERSEAS MAN FOR MUSIC FESTIVAL

M. G. TOWNEND

Secretary, Department of Communication,  
Australasian Division

RICHARD HEYDEN, from the faculty Far Eastern Academy, Singapore, will lecture and demonstrate woodwind at the Second Australasian Music Festival, Avondale College, December 29, 1974, to January 4, 1975.

Mr. Heyden, who has a Bachelor of Science degree in Music Education and is completing work on his Master's degree, worked with the Music Academy of the West and the Walt Disney Symphony Orchestra. He has had teaching experience at elementary, academy and tertiary level and has been associated with several band festivals both as guest conductor and soloist.

Mr. Heyden performs on the trombone and clarinet at concert standard and also plays all woodwind, brass and percussion instruments.

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It is never too soon to do a kindness, for one does not know how soon it may be too late.—Ruth Smaltzer.

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# LEAVES FROM A MISSIONARY'S DIARY

MOLLY RANKIN

August 5.

Home again! It's almost worth going away just to get the welcome when we return. Along the road for about five kilometres from Omaura, the village people waved and cheered and the children called "Hullo!" "Good morning!" and just "Haaaa!" As we entered the mission property, the schoolchildren and teachers who were working in the gardens left their work and came running up on to the road and waved and welcomed us and ran behind the car until we stopped at the gate. Then there was a mad rush to unload all the cargo and take it inside. That done, they all crowded round to receive their mail.

By this time Bennie, our agriculture man, had arrived from the garden where he had been supervising the work line until it ran off. I had his letter safely tucked away. I know what it looks like now—long envelope, always with a Sopas address on the back. He took it smilingly and put it in his shirt-pocket until he could find a quiet moment alone to study it.

It was a real thrill to see how well the staff had managed while we were away. Amos and Bennie had our house looking neat and tidy—not at all how houses often look when two single young men have been left in charge for ten days. There was plenty of hot water for our baths. Peterson, the headmaster, had cared for the school and discipline capably and Bennie had the garden looking wonderful.

Boy! It's good to be home!

August 16.

Sabbath tomorrow. Think we will just have salad for lunch. Feel a bit tired. It's been quite a week.

On Sunday our district workers arrived with their wives and families and the wives of the church elders and deacons. They had come to "school." Some time ago our assistant district director had asked if I could teach his wife to sew, so I suggested that it might be a good idea to have all the ladies in for a week of intensive study.

This was the week, and eight enthusiastic ladies came.

On Monday morning the "girls" were all lined up at the house and we began with worship and then started on a pair of little girl's pants. Those who had no machines back in their "place" worked by hand while the more advanced ones used our hand machines.

Not one of those women had ever been to school, but it was a real inspiration to see their desire to learn. They listened enthralled to some of the counsel from "Adventist Home," they nodded their heads and "tut-tutted" at Lizzie's talks on health and they sampled with gusto the bread and soy beans and ordinance bread that they learned to cook. They each worked a few buttonholes by hand and got the idea of how to put a new zip in men's trousers. The more enterprising made a boy's shirt or girl's dress, and a dress for themselves, or a blouse, while the slower ones just managed a pair of hand-made pants; but each one went home with at least one completed article and a paper pattern of what they had made.

This morning they left—tired but happy.

## LIVE EACH DAY

Wouldst thou fashion for thyself a seemly life?

Then do not fret over what is past and gone;

And spite of all thou mayst have left behind,

Live each day as if thy life were just begun.

—Goethe.

## THE GOSPEL AT ST. LUKE'S

DOUGLAS I. JENKINS

Health Secretary, North New Zealand  
Conference

No, it's not a mistake. You're used to reading: THE GOSPEL ACCORDING TO ST. LUKE; but this is different. It happened at St. Luke's Square Shopping Centre, Mount Albert, Auckland, New Zealand, not far from the North New Zealand Conference office.

On Thursday, September 26, the Sanitarium Health Food Retail division, and the North New Zealand Conference Health Department, staged a combined project outside our Sanitarium Health Food shop at St. Luke's. Thus we gave the passers-by an insight into the gospel of good health through introducing them to vegetable protein health foods as better alternatives to flesh protein, and displayed on "flanboard" the principles of healthful living.

We had a team of three trained food demonstrators from Auckland churches—Sisters Karene Parlane, Greta French, and Elva Jenkins. These demonstrated the preparation of a T.V.P. recipe on each hour; and on each half-hour the preparation of a Vegecuts recipe. Then a team of assistants gave the recipe sheet, and handed around samples for tasting. The writer introduced this Sanitarium Health Food demonstration, and at the close invited the people to go into our shop and purchase the ingredients so as to cook the dish at home. Thursday being late shopping night, there were twenty demonstrations given from 10.30 a.m. to 8.30 p.m. In all, about 650 people attended the demonstrations. There were many good contacts made, and people could see and taste what our protein foods are like.

Another joint project was conducted a week later at the Ponsonby Community Centre and Citizens' Advice Bureau, being right near Auckland City. The Conference Health department and the Sanitarium Health Food Wholesale division conducted a display of our health principles and demonstrations of our tinned protein foods.

The Bureau is situated in the Polynesian area, and they invited us to participate in a special Health Day outreach. Dental care, X-ray unit, Blood Pressure test, Civil Defence, and a lecture on Immunization were other features they provided. We met important leaders in this field who came to our stand.

The matron, nutritionist, and chief tutor of the Dental Nurses' School, and some of the Bureau doctors were very impressed with our work. A class of senior girls from a Polynesian high school were introduced to the benefits of vegetarian foods, and we had quite interesting discussions with them. Surely these projects assist in breaking down barriers.



ANXIOUS ABOUT inflation, strikes, the economy, war, or the prospects of it? Worried about being good enough to receive the latter rain, strong enough to endure the time of trouble, perfect enough to make it to heaven at last? Then, dear friend, please read on.<sup>1</sup>

There is no attribute of God's character that is not summarized in the simple statement, "God is love."<sup>2</sup> God the Father is love; God the Son is love; God the Holy Spirit is love; God does nothing except by love; God only is love; and "love" is "the sum of righteousness."<sup>3</sup> The principle of love (**agape**) is an act of the will, a definite decision to regard all life as having worth, then acting for the best good of all lives, cherishing right emotions, refusing to settle for or be guided by wrong emotions.<sup>4</sup>

Patience, courage, honesty, temperance, mercy, grace, faith—all virtues—are but manifestations under varying circumstances of this single, simple principle.<sup>5</sup> Love is the most essential and distinguishing ingredient in the unit called "obedience,"<sup>6</sup> in the unit called "good works,"<sup>7</sup> and in the unit called "truth."<sup>8</sup> Love and love alone harmonizes, summarizes, unifies, energizes all right exercises of the heart, all that is associated with God. Without love, any unit is but an empty shell, a dead body, "having a form of godliness, but denying the power thereof."

No unfallen being, no sinful man—atheist, agnostic or Christian—can of himself originate love. In his ordinary state (created and sustained by God, but without the special gift of the Holy Spirit in his life) man, like the devils, is capable of originating or exercising even to great degrees: patience, courage, honesty, faith, obedience, the doing of great works. But true **agape** love is of God and proceeds from Him alone. Man is powerless to originate a particle of it.<sup>9</sup> Whether he chooses to acknowledge God as giver or not, man's love is but God's love appropriated.

Love is the livery of Christ.

—Spurgeon.

Any being who finally and completely chooses to reject the Holy Spirit is no longer capable of exercising any principle of character from the motive of love. The forms of love, just like the dead forms of religion, could be present, but not the true principle. Satan and his angel hosts can no more love each other than love men. After the close of probation the wicked will be incapable of loving each other, let alone the saints. Without the presence of the restraining, constraining, energizing force of the Holy Spirit, there increasingly is only selfishness, jealousy, suspicion, envy, fear, fighting, hatred, harshness and cruelty. Indeed, "I have set before you life and death, blessing and cursing; therefore choose life. . . ."<sup>10</sup>

#### The Holy Spirit Imparts Love

"It is the work of the Holy Spirit . . . to impart love to human hearts."<sup>11</sup> This

is not just ONE of the activities of the Holy Spirit, PART of His function. It is His ONLY work. For again, the Holy Spirit does nothing except by love, through love, for the sake of love relationships. And not for one moment can love for God be separated from love for man. No wonder the Holy Spirit is God's greatest gift to man. All truth, all light, all true love, true happiness, true peace, harmony and joy proceed from an acceptance of this gift.

Love is the life of the soul. It is the harmony of the universe.

—Channing.

The power of the Holy Spirit—the power of the latter rain—is not just a nebulous sort of power to perform vague kinds of great acts of witnessing. It is not power to help all the poor people out there somewhere at arm's length to learn right doctrinal knowledge, practise right habits. It is not like programming a

ence and works are vital. But they are of value only to the degree they feed and sustain love relationships. Without love, the very best witnessing, the most refined and gracious forms of religion are but cold mechanical exercises, having nothing at all to do with salvation, true religion—whatever the extent and logic of the doctrinal knowledge espoused. True "religion is love."<sup>12</sup> "Love . . . alone is life."<sup>13</sup>

The only thing that ensures eternal living is truly loving. The "ground," the "basis" of salvation is love—God's AND MAN'S.<sup>14</sup> And the Holy Spirit alone can give us the desire and will to love God and our neighbours; the power to keep on reaching out even if misunderstood, misrepresented, rejected, identified with sinners. It is the Holy Spirit that will keep and sustain our outreach even after we inevitably make mistakes, misjudge circumstances, fail, have the devil "rub in" the fact that as erring mortals ourselves we are not worthy to reach out to others. How much a fallible, degraded,

## LOVE, THE HOLY SPIRIT AND THE LATTER RAIN

VADA KUM YUEN

computer or fighting a battle with the wind. We ought not to forget for a moment that "God the Holy Spirit IS LOVE." It is LOVE energy that He imparts; personal character power to form and maintain personal LOVE RELATIONSHIPS. It is the LOVE power to reach out to others without the go-stop ritual of the weak human who counts the cost; LOVE power to break down those "walls of Jericho," those devil-inspired depersonalizing barriers of culture, creed, caste, race and system this technological age has so excelled itself in erecting. It was this character power to love, to relate to others even across barriers, with warmth, sensitivity, courage, drive, pa-

Religion pure and undefiled is only another name for love.

tience, fortitude, wisdom and holy boldness, that was the power of the early rain, the power of Peter, Paul and the early Christians.<sup>15</sup> It will be thus in the latter rain. "The indwelling of the Spirit will be shown by the outflowing of heavenly love."<sup>16</sup>

Doctrinal knowledge is indeed important. Meetings, media coverage, door-to-door work to sell this knowledge are important. Culture and education are important. Miracles are important. Obedi-

weak-willed—but concerned—man could use power to love!

#### Love Must Grow or Perish

Are we touched by the plight of a less fortunate but perhaps stubborn, difficult, unappealing neighbour? Do we mourn the sin in our own lives that makes us less loving and lovable to others? That is the love of God at work already in our hearts. Let us remember that love, like any plant, must grow, or it will surely die. The degree to which we accept this gift is the degree to which our love will blossom and flourish.

We learn to love by loving. It is to those who are already struggling to love God and their neighbours, that the gift of the latter rain will be given. No one else would have any use for it. For the latter rain is but God's last all-out effort to link us all to the "golden chain of love" which binds us each to the other and all to God in a beautiful, deep, abiding spirit of love and unity; it is His power to keep us that way through all the great stresses

Love never asks, How much **must** I do? but How much **can** I do?

of the time of trouble, till Jesus comes. "For He shall give His angels charge over thee, TO KEEP THEE IN ALL THY WAYS. . . . BECAUSE HE HATH SET



HIS LOVE UPON ME, therefore will I deliver him. . ."<sup>17</sup>

"Love proceeds from God. It is a plant of heavenly growth, and it cannot live and flourish in the natural heart. Where it exists, there is truth and life and power. But it cannot live without action, and wherever it is exercised it increases and extends."<sup>18</sup> This is an eternal principle relevant before, during and for ever after the time of the latter rain. This principle, active, alive, working in the heart of every created being, is the one necessary condition for eternal peace and harmony in the universe. (If only the world

The test of Christian character is the intensity of its love for the unlovely.

could see it, this is its only answer to the problems of inflation, strikes, violence, oppression, war.) It is also our Blessed Hope. For if we love Him (poor, weak, polluted though the foreign soil of our human hearts be to sustain this heavenly plant) His own perfect love is sufficient to protect and nurture us through the time of trouble, enfold us in an eternal love relationship with Himself.

**Attitude Is Determining Factor**

Sin will keep no man out of heaven (its price was paid in full at the cross), but attitude to sin will. And that's something, by the grace of God, that man has every hope of perfecting. God in His infinite love predestined that all who loved Him supremely and their neighbours unselfishly would live eternally.<sup>19</sup> His amazing grace made provision for the anomaly of an ERRING man loving Him supremely. Indeed, we love Him because He first loved us.

Let us beware of any doctrine which so emphasizes what man can and must do to be saved, that it suggests the great controversy is between the Almighty and puny little man, rather than between Christ and Satan. This approach grossly

Like the widow's handful of meal and cruse of oil, love does not fail with use but, instead, grows broader and nobler.

underestimates both the love of God for us and the hideous nature of sin. It implies that God gives nothing, man gives everything—salvation by works, indeed. On the other hand, let us be just as wary of any doctrine which gives the general impression that God gives everything, man gives nothing—which is what happens when a teaching dwells on God's love and gives only passing attention to man's love, or else places no saving significance upon it. Either extreme makes for legalism.

**Total Giving by Both Parties**

The truth is that a saving relationship is one in which God gives everything and

man gives everything<sup>20</sup>—just as in any meaningful relationship. We lay hold of God's heart, His infinite love, His robe of perfect righteousness; by giving Him all our heart, all our polluted little bit of love, in faith. Amazing grace! As God is to us the Pearl of Great Price, so are we to Him, loved supremely, someone to live and die for.<sup>21</sup>

The glorious future that God has promised is for those who have entered into that LOVE relationship with Him: "Showing mercy unto thousands of them that LOVE Me" (Ex. 20: 6); "the kingdom which He hath promised to them that LOVE Him" (James 2: 5); "the crown of life, which the Lord hath promised to them that LOVE Him." James 1: 12.

Loving people can appear quite ordinary—to the careless eye. Small wonder that we have been warned that the power of the latter rain could be falling all around and we not know it.

**REFERENCES:**

- <sup>1</sup> For a fuller discussion on the perspective here presented, see for example, Jonathan Edwards, "Christian Love and Its Fruits," lectures 1 and 2. (The National Foundation for Christian Education.)
- <sup>2</sup> 1 John 4: 8.
- <sup>3</sup> "Desire of Ages," page 504.
- <sup>4</sup> See Strong's Concordance under both *agape* and *phileo*.
- <sup>5</sup> Saving faith is born only when love flickers to life in it. (See "Steps to Christ," pages 24-27, 63, and "Selected Messages," Book 1, pages 337, 349,

**LETTERS TO THE EDITOR**  
(Concluded from page 7)

the wheat-farming area of South Australia's "West Coast." Brother Moore did not collect—he just drove me from farm to farm. In the three weeks I collected just under \$2,000. Being a little disappointed at not reaching \$2,000, I did a little door-to-door collecting on a Sunday after the country trip and finished up with a total of \$2,020, for that year.

I believe that Pastor Kent or Brother Jack Moore (now attending Brighton church), could verify the above. Pastor J. W. Kent was president in South Australia at the time and could possibly recall the incident as he asked me to speak at a combined meeting in the Adelaide Town Hall.

"A Brother,"  
South Australia.

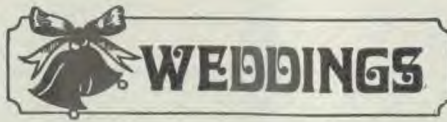
366, 391, remembering the definition of *agape*.) Otherwise faith is only an intellectual consent to the rightness of doctrinal knowledge leading perhaps to the practice of right habits. Mind consent only is not "saving faith." Thus living, saving, justifying faith is qualified in Scripture as "faith that works by love." Just as we say "a car that works by petrol" and mean "petrol drives the car," so "faith that works by love," means "love that activates faith," or love-energized faith. "Faith takes hold of Christ IN LOVE."—"Selected Messages," Book 1, page 349.

- <sup>6</sup> "Steps to Christ," page 60; "Christ's Object Lessons," page 97.
- <sup>7</sup> Our love is not our work. (True "religion is love,"—"Testimonies," Vol. 5, page 335; and "Religion DOES NOT consist in works, but religion works." Seventh-day Adventist Bible Commentary, Vol. 7, page 935.) But it is the working motive of love that qualifies a work as "good." (See also "Christ's Object Lessons," page 283; "Desire of Ages," page 615.)
- <sup>8</sup> "Christ's Object Lessons," page 97.
- <sup>9</sup> 1 John 4: 7; "Steps to Christ," pages 26-27.
- <sup>10</sup> Deut. 30: 19.
- <sup>11</sup> "Testimonies," Vol. 8, page 139.
- <sup>12</sup> "Acts of the Apostles," page 22.
- <sup>13</sup> "Christ's Object Lessons," page 419. (See also pages 402, 415, 416; "Testimonies to Ministers," pages 50, 156; "Testimonies," Vol. 6, page 401; "Desire of Ages," page 250.)
- <sup>14</sup> "Testimonies," Vol. 5, page 335.
- <sup>15</sup> "Christ's Object Lessons," page 393.
- <sup>16</sup> See "Desire of Ages," page 550; "Counsels to Parents, Teachers and Students," page 32.
- <sup>17</sup> Psalm 91: 11-14.
- <sup>18</sup> "Testimonies," Vol. 4, page 256.
- <sup>19</sup> Romans 8: 28, 29.
- <sup>20</sup> "He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve."—"Christ's Object Lessons," page 116.
- <sup>21</sup> Notice the attention given to the subject of the latter rain in the context of the chapter "The Pearl" in "Christ's Object Lessons." All emphases supplied.

North New Zealand. Many friends and relatives gathered in the Wanganui church to witness this happy occasion. It is the prayer of all who know and love them, that the Lord will richly bless and lead them in the years ahead.  
P. Theuerkauf.

**WILKINSON—JASPER.** The Queenstown Seventh-day Adventist church, South Australia, was the scene of a happy occasion on Sunday, August 17, 1974, when Brother E. T. Wilkinson and Sister C. H. W. Jasper met to exchange marriage vows. The church was comfortably filled with friends and relatives who had come to witness the uniting of these two stalwarts of the Advent faith in holy matrimony and to wish them the rich blessings of God. A delightful and informal reception was graciously provided by, and in the home of, Mr. and Mrs. Hoare, of Parafield Gardens, who are relatives of Mrs. Wilkinson. The happy couple now reside at Morphet Vale, South Australia. May God's richest blessing continue to enrich these two lives day by day.  
G. B. Agars.

**WREN—STIDOLPH.** Russell Robert Wren came across the border from Tenterfield, New South Wales, to unite in marriage with Yvonne Lorraine Stidolph in her home church at Stanthorpe, Queensland, on October 6, 1974. A perfect, sunny day helped to make this important day pleasant for all those who shared in the happy occasion with Russell and Yvonne. They will plan their future home in Stanthorpe.  
H. A. Grosse.



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

**TOOLEY—JACKSON.** On October 28, 1974, Bruce Martin Tooley and Desiree Alice Jackson joined hands in marriage. Bruce is the eldest son of Brother and Sister H. Tooley of Kai-Iwi, North New Zealand. Desiree is the daughter of Brother and Sister M. Jackson of Wanganui,



**ALLEN.** On September 3, 1974, at Mount Thompson Crematorium chapel, Mount Gravatt, Queensland, words of comfort were expressed as we reviewed the Christian's sure hope of eternal life. On August 31, Sister Gertrude Allen, after reaching the age of eighty-seven years, had closed her eyes in death. Her two surviving daughters, Mrs. Griffiths and Mrs. Rix, are left to mourn this loss. Sister Allen for many years attended the Albion church, Queensland.  
B. C. Grosser.



## HILDA BARTLETT'S

Menu  
Masterpieces

When the iron supply is low the blood cannot do its job of carrying oxygen to the body cells. Iron is also necessary for the production of certain enzymes that help change food into body energy.

What are vegetarians' good sources of iron?

Dried peas and beans—soy beans, dark-green leafy vegetables, wholegrain cereals and breads, dried fruits—apricots, prunes, peaches, raisins, all fresh fruits, particularly apricots, molasses, soy flour, wheat germ, food yeast.

## APRICOT CANDY

Steam  $\frac{3}{4}$  cup dried apricots about 5 minutes in  $\frac{1}{2}$  cup water. Cool and put through food chopper.

Add:

$\frac{1}{2}$  cup coconut  
 $\frac{3}{4}$  cup chopped pecans  
1 teaspoon lemon juice

1 teaspoon lemon rind  
1 teaspoon orange juice

Mix thoroughly. Form into balls. Roll in coconut or confectioner's sugar. Place in refrigerator for several hours. These are nice for picnics, for travel or for school lunches.

## COCONUT BALLS

Take 12 Weet-Bix and crumble into large bowl.

Add:

1 cup coconut  
1 cup sultanas

1 cup currants

Mix together. Add 1 tin condensed milk and mix well. Make into balls and roll in coconut.

**ANDERSON.** Stella Millicent Anderson, at the age of fifty-six, passed quickly and quietly to rest at her home on Sabbath afternoon, October 12, 1974. Sister Anderson and her husband Walter accepted the Adventist message in 1957, and since that time both have been of great assistance in holding important responsibilities in the Brighton church, Victoria. The passing of Sister Anderson brings temporary loss to her husband, relatives and fellow church members. However, on Wednesday morning, October 16, in a service at the Brighton church, and later at the Springvale Crematorium, all were reminded of the glorious hope of the resurrection of the just. R. W. Stanley.

**ARNOLD.** Little Anthony Arnold lived three happy and beautiful years from September 25, 1971, to September 30, 1974. During this time his parents, Reg and Trudy Arnold, respected members of the Mildura church, Victoria, learnt more about life and the simplicity of a child than most. Through the tragedy of Monday, September 30, the tenderness and concern of God has become more real to the Arnold and Schreuder (Trudy's maiden name) families as well as to their friends. Happy memories now strengthen this young family's desire to be united in heaven. K. H. Mead and A. J. Fleming.

**BRAYLEY.** After a prolonged spell of indifferent health, Brother Francis Brayley passed to rest on September 12, 1974. Well known by former workers in the West, our esteemed friend possessed musical talents which he used unreservedly in the service of God. Hampered by sickness, he lived in the quietude of his Bickley residence, where he remained till his death at the age of fifty-seven years. Friends from the churches in Western Australia gathered at the Karrakatta Cemetery to pay their final tributes, and to offer to Carol, the only daughter, who

is a highly respected member of the City church, and to Kerry, the one son, who now resides with his wife and children in the U.S.A., their sincere condolences. G. I. Wilson.

**DRAPER.** Brother Hector Draper passed quietly to his final rest on September 29, 1974, in the St. Andrews Hospital, Ipswich, Queensland. His death closed sixty-five years of quiet, consistent Christian living in a life devoted to his God, his family and his fellow man. It was the writer's privilege to remind Sister Draper, and son Ainslie, together with other sorrowing loved ones, both at the service in the Ipswich church and the later interment at Warrill Park Lawn Cemetery, of the grand reunion on the resurrection morn. J. Ludlow.

**DURHAM.** On Wednesday, October 16, 1974, Brother Jonathan (Jack) Eugene Durham passed suddenly to his rest in Brisbane, Queensland. He and his wife had almost completed a three-week bus tour of the northern areas of Australia, something that they had been planning since our late brother's retirement two years ago. Born in Ballarat on May 4, 1903, Brother Durham has always been a wonderful church worker, and has occupied most positions in church service, such as Sabbath school leader, deacon and church elder. If one activity above any other stood out as his love, it was in the area of music. Choir music in particular was his forte, and wherever possible, he was there, giving full support for active church and mission choirs. Sabbath after Sabbath he was known to go quietly down to the church organist at the close of the divine service to express appreciation for the music of the morning. With heavy hearts we laid our brother to rest in the Springvale Lawn Cemetery, Victoria, during the afternoon of Monday, October 21, 1974, at the same time directing the eyes of his sorrowing wife to the bright hope held out to the Christian, of a reunion soon to take place. Left to mourn

**HASTINGS.** All who heard, were stunned by the news of a tragic car accident on Sunday, September 8, 1974, in which Lynton Henry Hastings died instantly. As the reality dawned in our benumbed minds, we realized anew that death is against God's programme—that death is indeed an enemy. Lynton, only nineteen years of age, had just participated in the National Seventh-day Adventist Student's Convention at Eraring, New South Wales, where the testimony of his life and words had made a beautiful impression, and, after holidaying with friends, he was returning home. The Preston Seventh-day Adventist church, Victoria, was filled to overflowing as family, relatives and many friends came to say farewell to this talented young man. Special mention was made of the impact of his life at the University High School which he had attended, and among the youth of the church he loved. Our hearts were warmed as we realized that Jesus, in His resurrection, had already conquered the last enemy—and that they "also which sleep in Jesus will God bring with Him." We laid Lynton to rest on September 11, 1974, in the cemetery at Preston, Victoria. Lynton was the youngest son of Brother and Sister R. N. J. Hastings of the Preston church, and brother of Robert and Warren. With them, we look forward to the coming of the morn and the arising of the Sun of Righteousness—the great reunion day. The service was conducted by Pastor L. S. Rose, Lynton's uncle, who was assisted by Brother O. C. Ferris, Pastor D. W. Croft, and the writer, James M. Johanson.

**SHINN.** As a result of injuries sustained in a tragic motor-car accident on September 8, 1974, Debra Clare Shinn passed quietly to rest in the Albury Base Hospital after ten hours of unconsciousness. Debbie, only sixteen, was a rare combination of so many desirable attributes. Once you met her, you could never forget her brightness and warmth. Her life was a constant and powerful witness to the Jesus she knew and loved. The cloudless sky, the warmth of the sun, the many floral tributes, the wildflowers, all spoke of peace and God's care, as Debbie was laid to rest in a quiet corner of the little cemetery at Avondale, New South Wales, on September 12, 1974. Much tenderness and love were evident as Debbie's sister, Nerida, shared with us a beautiful memory. Debbie was the youngest daughter of Brother and Sister Kelvin Shinn (S.H.F. Retail manager, Melbourne, Victoria), and grand-daughter of Brother and Sister J. Shinn of Christchurch, and Brother and Sister B. O. Johanson of Avondale. Comfort and hope were shared as in Jesus we look forward to a joyous reunion and certain future. Come, Lord Jesus, quickly come. James M. Johanson.

his passing are his wife, Sister Daphne Durham, and his sisters-in-law and brothers-in-law in Tasmania and in Victoria. Pastor C. F. Hollingsworth and the writer co-operated in the funeral service. H. W. Hammond.

**HARNETT.** Lawrence (Peter) Harnett was given an Adventist funeral by his devoted brother John Harnett (elder of Brentwood Avenue church, Auckland), and two sisters-in-law who rejoice in the faith of Christ. His family and friends warmly appreciated the ministry of the Word of Scripture to their comfort and insight of the deepest meaning of life's vicissitudes as these relate to God's purpose in Jesus. Peter was interred in the Waikumete Cemetery on October 25, 1974. "Weeping may endure for a night, but joy cometh in the morning." R. Pavitt Brown.

**HOUSTON.** Reginald Pemberton Houston passed away at Mount Olivet Hospital, Brisbane, Queensland, on October 9, 1974, aged eighty years. Most of his life was spent in New South Wales. Until two and a half years ago, he lived at Manly, where his friends will treasure



the memory of a very kindly gentleman. We extend our love and sympathy to his dear wife, Iris, and his son and daughter-in-law, Wallace and Magna. May the God of all comfort be their Comforter.  
D. A. Brennan.

**JOHNSON.** "Precious in the sight of the Lord is the death of His saints." Sister Ada Johnson, a saint according to Scripture in the truest sense of that wonderful word, was buried atop the hill in the Waikumete Cemetery on October 29, 1974. Her quiet witness, over many years in isolation in the far north, was indeed precious and valuable; beloved of her family; honoured by their exemplary imitation, and continuing in unspoken covenant that none shall be disappointed in the great reunion day. "Precious" indeed, and "blessed"! Rev. 14: 12, 13.  
R. Pavitt Brown.

**JONES.** Mrs. Elen Millicent Jones of Concord, New South Wales, closed her weary eyes to sleep in Jesus on September 12, 1974, aged eighty-nine years. Baptized in Ceylon many years ago, her pilgrimage took her to Singapore and to various centres in Australia. Until failing health made it necessary for her to enter hospital, our late sister's final fellowship was at our Ryde church. The comforting promises of God were ministered to her children Iris (Mrs. Scott), William, Wilbur, Terrance and their families. The angels of God will mark her resting place in the Rookwood Cemetery until the resurrection of life at our Lord's soon coming.  
Ralph Tudor.

**NEWTON.** After months of illness, Sister Minnie Evelyn Newton, of the Hughesdale church, Victoria, passed to her rest on Thursday morning, June 27, 1974. Miss Newton has been a prominent member and office-bearer, and will be greatly missed from the Hughesdale church circle. We extend our sympathies to her sisters Mel, Ivy, and Fram, and to her brother Newell. After a service of hope, we tenderly laid our dear sister to rest in the Springvale Lawn Cemetery, there to await the call of the Life-giver.  
L. S. Uttley.  
(Pastor L. S. Uttley asks us to apologize for the lateness of this notice.)

**RICKARDS.** Canetta Rickards was born on October 15, 1884, in Wentworth, New South Wales. For almost all her ninety years Mrs. Rickards lived in the Sunraysia district until, after a short illness, she was called to rest on August 13, 1974. She was always loving and understanding, quiet and reserved, yet with a constant concern for her home and children; she was a mother of the highest order. Mrs. Rickards leaves six children to await her at the resurrection morning: Doris, Amelia, Owen, Rupert, Hugh and Vera, and to these dear ones, together with their families and friends, we say, "Look to Jesus; He cares and understands."  
K. H. Mead and A. J. Fleming.

**RIDDELL.** Mrs. Beatrice Cameron-Riddell of "Camellia Court," Hornsby, New South Wales, slipped quietly away to rest on September 25, 1974, aged eighty-four years; and a wide circle of friends mourn the passing of a fine friend. This gracious English lady, always a keen Bible student in a wide search for truth, was attracted to attend evangelistic meetings conducted by Pastor G. Burnside, and she was baptized by him in 1955. Nineteen happy years of fellowship followed, first at our Woollahra church, and later at our Waitara church when our late Sister Riddell took up residence at our Hornsby units some nine years ago. It was a touching farewell at the services conducted in the assembly lounge at "Camellia Court" and later at the Northern Suburbs Crematorium, where we committed this trusting child of God to His keeping until her returning Lord calls her to life and immortality.  
Ralph Tudor.

**SCHUEBER.** Ernest Jacob William Schueber fell asleep in the Blessed Hope on September 13, 1974, at the age of seventy-six. Our brother was a faithful member of the South Brisbane church, Queensland. Until retirement, he had been an employee of the Sanitarium Health Food Company for twenty-seven years. A service in the chapel of the Mount Thompson Crematorium, Mount Gravatt, gave the writer opportunity, on the basis of the Holy Scriptures, to show that death is not the end. Relatives, workmates and friends gathered to pay their final respects.  
B. C. Grosser.

**TRELOAR.** Egbert Clayton Treloar had reached fourscore years when he was laid to rest at Ballarat, Victoria, on August 16, 1974. All four sons and three daughters paid homage to a loving and lovable father whose hard work, Christian guidance and thoughtful hospitality endeared him to all, both within and without the family circle. His dear wife predeceased him on April 28 this year, thus closing a loving partnership which, we believe, will be renewed very soon when the Lord descends from heaven to raise His dear ones from their rest.  
F. T. Webb.

**WHITCOMBE.** After having enjoyed the fellowship of worship on Sabbath, October 19, 1974, Sister Mary Whitcombe laid aside the cares of life as the setting sun brought the Sabbath to a close. With her brother, John Epsie, Sister Whitcombe was a well-known member of the Otahuhu church, Auckland, New Zealand. The Word of God was a comfort and encouragement to the loved ones and friends who gathered at the church. During the service, Brother Ross Whitcombe spoke of his mother's faith in Christ and her hope in the coming of her Lord. Sister Whitcombe was in her seventy-first year.  
Ian G. Johnston.

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**POSITION VACANT.** An urgent call to those interested in missionary service in a country area of N.S.W. in a town with a small Adventist church, where you could be of real help. There is a vacancy for a matron (S.C. will be considered) and a D.C. sister at the hospital. ALSO a dry-cleaning business (own S.C. flat) for immediate take-over due to illness (suitable for nurse-wife and dry-cleaner husband perhaps?). Apply in first instance (but quickly) to Pastor R. Straker, Ungarie, N.S.W. 2669, or phone Ungarie 206.

**AUSTRALASIAN RECORD  
and Advent World Survey**

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY  
ADVENTISTS

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

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

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

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## FLASHPOINT

- ★ **THE SWEET-SMELL-OF-SUCCESS DEPARTMENT.** Mr. C. J. Powell and Mr. Ian Pate, No. 1 and No. 2 respectively in the Risk Management Service, both had examination successes recently. Brother Powell did extremely well in the Insurance Institute examinations to complete the second stage and qualify for an Associateship with the Australian Institute of Insurers. Brother Pate passed all five subjects with Honours in completing Stage One. That kind of thing brings forth spontaneous cheers from us all, gentlemen.
- ★ **Word from England.** Pastor R. Unnersten, writing to Pastor Forbes of the Division office under the date of October 24, states: "The death of Brother J. F. Coltheart, our esteemed Division evangelist, has deeply moved all of us. He has done a great work in evangelism in our Division, and he has proved that it is possible to gather people also in this part of the world to listen to the Word of God. Many souls have been brought into the Truth through his ministry, and we have today young ministers in every country doing successful evangelism using Brother Coltheart's approach. Mrs. Coltheart will stay here until some time in February next year." Pastor Unnersten is treasurer of the Northern Europe-West Africa Division.
- ★ **A High School Teachers' Convention for English and Humanities teachers** will be held at Avondale College, December 15-19, 1974. It is expected that approximately fifty teachers will be in attendance.
- ★ **Miss Olive Fisher**, a nursing sister from Sopas Hospital, Wabag, in the P.N.G.U.M. is on furlough, and passed through Wahroonga recently en route to New Zealand.
- ★ **Our recent piece about the Casino church (N.N.S.W.)** being split in two one Sabbath caused a correspondent in Bickley, Western Australia, to rush for his pencil-sharpener and prune his writing stick into workable shape to let us know that Bickley, too, is a split-in-two church in another sense of the term. It seems that the old Bickley church was demolished earlier this year, and that the church is temporarily meeting in a partly-finished shopping complex in the vicinity. The split-in-two syndrome is relevant because the congregation sits in one partly-finished shop while the preacher and the elders are actually in another partly finished shop while they conduct the church service. (We are now finished with split churches; otherwise we shall be hearing of that well-known church in which all the families are related except one, and where this thing would end, nobody can tell.)
- ★ **David Faull** is the principal of the Navesau Junior Secondary School, Wainibuka, Fiji. And the staff and students there are very proud of their library. Splendid features, extensive shelving, tables and chairs and all that. Guess what is the only thing they are short of. **B-O-O-K-S!!** Now just how you can have a good library without books has never been explained to me, but just in case you might have a few lying idle on **YOUR** shelves, Mr. Faull suggests that you might wrap them up and send them, as a missionary venture, to him at Navesau. Address: Navesau Junior Secnodary School, Private Mail Bag, Suva, Fiji Islands. What to send? His letter suggests: "Children's story books, Junior Guides, . . . anything to suit 10-to-20-year-olds; any books on history, language, geography, or story books such as the **DESTINY** books would be most acceptable." I'm not sure that we make such appeals as this, but it's not an appeal, really; it's just mentioning that if you have 'em, they'd like 'em. Get it?
- ★ **The Volunteer Service Plan** is something that you have heard of before. In case the details have slipped your mind, applications are received from young people (mostly) who want to give a year's service on a volunteer basis in the mission field. Most are in their penultimate year of training at Avondale. Well, the final choices are about to be made for 1975, but some numbers have already gone up. They are:
  - ★ Mr. and Mrs. K. Ralph who will go to Sonoma College where Brother Ralph will serve as a Bible teacher in the Theology Department, and Mrs. Ralph will help with teacher education.
  - ★ Mr. and Mrs. P. Fowler who go to Santo, New Hebrides, for evangelistic work.
  - ★ Miss Beverley Raethel who will be a welcome addition to the folk at Aore, New Hebrides, where she will teach in the primary school.
  - ★ Miss Merrilee Christian will move to Suva, Fiji, to teach in the primary school at Suvavou and help with Pathfinder work. Merrilee is the daughter of Pastor and Mrs. C. V. Christian, and hence has Pathfinding in her blood.
- ★ **The Wise Men (and Women) from the (Far) East.** The Division office recently played host to a covey of visitors from the Far Eastern Division office. First there were Miss Betty Buckley and Miss Betty Fleming who are from the States United, and were on their way back to Singapore for their third term of service. They spent some time seeing Sydney and spending a pleasant week-end at Avondale College (any week-end is pleasant at Avondale, as young people ought to find out for themselves; said he, giving the old alma mater the plug of a lifetime).
- ★ **Then came Pastor and Mrs. R. S. Watts, Jr.,** who spent a few days in old Sydneytown, too. Pastor Watts is the president of the Southeast Asia Union Mission, and has given several terms of service to the Far East.
- ★ **Anyone like to make a donation to Miss Wendy Blank** of the Division office for missionary purposes? Not of money, of course. You **KNOW** we never appeal for funds in this paper. Unless with the Division sanction, blessing and benediction, of course. What Miss Blank wants is your old copies of **HYMNS AND TUNES** and/or **CHRIST IN SONG**. With music, friends, if you please. Address them to Miss Blank, Austr. Divn., 148 Fox Valley Rd., Wahroonga, N.S.W., 2076, Australia.
- ★ **"Finally, brethren . . .":** If you think women can't take a joke, have a look at some of their husbands.