



YOUNG ADVENTIST BECOMES A RYLARIAN

V. B. PARMENTER, Communication Director, Tasmanian Conference

CAN SEVENTH-DAY ADVENTISTS witness for the church as members of Rotary, or would they serve the church better by contributing assistance to an organisation such as the Association of Business and Professional Men? Perhaps the subject could be debated loud and long without really coming to any satisfactory conclusion.

Tasmania boasts of an active church member who fills both roles. During the year 1975, A.B.P.M. was organised in this conference with the primary aim of establishing homes for the aged in the city of Launceston. Mr. Noel Roberts, a member of the Glenorchy church, was appointed president, and has continued to occupy that office since then. Under his leadership a tremendous spirit of enthusiasm has been mustered, with the result that plans are well under way for the new homes.

In addition to his heavy responsibilities both inside the church and out, Mr. Roberts has also been a member of the Glenorchy Rotary Club for a number of years. At the commencement of July he was appointed president of the fairly large club, and presently carries this office in addition to being A.B.P.M. president.

Back in 1974 the Glenorchy Rotary Club donated \$750 to our Togoba Hansende Hospital in Papua New Guinea. More recently the club purchased a medicine trolley and an instrument trolley, and sent it to our Aore Hospital in the New Hebrides. The total for this donation amounted to \$500.

The Tasmanian Conference Community Services was the recipient of another generous gift only a short while ago when a new Honda generator was presented to our church to be used in conjunction with our new mobile kitchen. The value of this donation was over \$400.

And then there was R.Y.L.A.

Each year Rotary selects a group of deserving young people who are actively engaged in some branch of youth leadership and confers upon them a Rotary Youth Leadership Award (R.Y.L.A.). In June of this year, one of our Hobart young people, Warwick Lawson, was fortunate enough to be the recipient of one of these awards.



Warwick Lawson (left) receives the R.Y.L. Award from Rotary Club president Noel Roberts.

Photo: V. Parmenter.

The Glenorchy Rotary Club, on the advice of its president, Noel Roberts, chose Warwick as a R.Y.L.A. awardee because of his involvement with young people through his position as a teacher. Warwick is a high-school teacher at our Moonah school. At the time he was also the Youth leader at the Glenorchy church as well as a Sabbath school teacher for one of the youth classes. With a background like this it seems natural that Warwick should be chosen. At least, it seemed natural to Rotary; but Warwick was more than a little surprised, because . . .

Becoming a "Rylarian" (R.Y.L.A. awardee) entails more than just the receiving of a certificate and a congratulatory handshake. Rotary aims to make their Rylarians better youth leaders. Thus an intensive, week-long seminar is held, and each Rylarian, sponsored by his/her club, is invited to attend. The 1977 seminar for Rotary District 983 (Tasmania) was held in the north of the island at Georgetown, and was hosted by the local club.

The R.Y.L.A. seminar proved to be a most valuable and useful way in which to bring

together many young people with varied backgrounds and experiences to discuss and share some common problems. The Rylarians also took back to their communities some helpful and expert information from those who spoke at the seminar.

But the story does not entirely end there. As a result of Warwick's becoming a Rylarian, he has been chosen as one of six to represent Australian R.Y.L.A. in Japan. Early this year (1978), Warwick will be going to Hong Kong and Japan on a month-long trip. The R.Y.L.A. system does not yet operate there, and these people chosen from all the eastern states are going to promote the concept of R.Y.L.A. and to advise in a general way on the setting up of the programme in that country.

We know that Warwick will continue to witness for Christ as he goes to Japan, and we are sure that his teaching ministry will be richer and fuller for this experience. We thank God also for faithful laymen, like Brother Roberts, who have done so much for their God and their church in time's most important hour. ##

JUBILEE AT BERRI

ANGUS McPHEE, Minister, Berri Church, South Australia

WE'VE HAD IT! That is, the jubilee of the church in Berri, South Australia. You saw it advertised in the RECORD back in late August. On the week-end of October 8 and 9 about 250 people attended the celebrations. The Lord blessed us with beautiful sunny weather for the Sabbath meetings and the shade of a cloud cover for the picnic on Sunday.

Before the jubilee it was necessary to renovate the church. And, that deadline of October 8 really meant that the work was done. The two major areas of preparation were the plans for the week-end functions and the renovations. The first was put in the hands of committees and the second was cared for by the deacons and the building committee.

When Pastor C. C. Winter was pastor in Berri in 1974, plans were made for renovating the church. Beginning in 1975 the plans began to be a reality. The ceiling was lowered, fluorescent lighting was installed, the rostrum was widened and terraced. This has all become a reality because of the Stewardship and Development Plan, introduced in 1975, and through donations and the physical effort of many of the members.

A Special Welcome

In Berri, we begin Sabbath school at 10 a.m. However, visitors began to arrive by 9 a.m. on October 8. It was a good thing, too. By 9.45 a.m. the church was nearly full and some were taking their places on the old wooden pews that had been arranged in neat rows on the lawn under the trees behind the church. These twenty-two pews that seat about six people each have been replaced by vinyl-upholstered steel-frame pews manufactured by local members. All were greeted at the church door by a welcoming committee comprised of Mesdames Jean Heinicke, Isabelle May and Thelma Watt, who pinned a little gold-coloured ribbon on our lapels and, if we were visitors, invited us to sign the visitors' book. Special lady visitors were given a corsage (all the idea of our Sabbath school superintendent, Mrs. Alison Craker). A public-address system, kindly lent for the occasion by a local company, brought the sounds in the church to the people on the lawn.

A highlight of the Sabbath school hour was when Mrs. Craker read a list of the names of the people who were charter members. Two, Ben Heinicke and Ernst Raethel, were able to be present for the jubilee. (These two brethren are descendants of German immigrants. I heard afterwards that when they got together their conversation was in the tongue of their parents!) But it was good to know that many of the descendants of the charter members were present.

The Sabbath school lesson was taught to the adults by Pastor J. W. Nixon. He attended with his wife, Betty, who is a daughter of Sister R. M. Baldwin and her late husband who used to be orchardists at Winkie, just a short distance from Berri.

On the rostrum for the divine service were Pastors R. Bullas, A. L. Hefren (the preacher), C. A. L. McPhee (the pastor), and Brethren Sam Heinicke (a local elder), and Jim Roberts (the conference's secretary-treasurer). Pastor

Bullas was pastor here after Pastor Hefren's four-year term expired in 1954.

Sermon Title Given

Pastor Hefren said that the theme of the sermon was almost given to him. He entitled it "Jubilee Set Free." Joy because of deliverance characterised the ancient Hebrew jubilees. The deliverance given us through Jesus Christ boggles the understanding. But we must believe that it is ours because He says it is. Christ is our salvation. Our being in Him means that we are justified. His being in us is our sanctification. Pastor Hefren used the excellent illustration of the sponge in the water in a bowl. He asked, "Is the sponge in the water, or is the water in the sponge?" Taking the sponge out of the water and squeezing it, he showed what happens to a person who leaves Christ and is subjected to the pressures of the world. We are complete in Christ!

In the Sabbath afternoon meeting we delved into the history of the church in Berri. Brother Roberts, quoting the conference records, told us of a time when five pounds was voted for the use of the church!

Baptisms were first conducted in a cistern that measured twenty feet by twenty feet by fifteen feet deep on the Baldwin's property at Winkie. Common in the Riverland, such cisterns hold water from the Murray River for the use of households on the vineyards and orchards. A photo was on display, showing Pastor L. D. A. Lemke, then Conference president, baptising a candidate in this cistern. The water-level had been lowered and a ladder in the background provided access down the steep sides.

The church was built of stone and mortar in 1927 by Pastor Nelson Burns and J. J. Potter with their own hands and the hands of local members after they had conducted an evangelistic campaign in the town. This is the church that still stands and that has been extended and renovated since then. A scattered membership, lack of adequate funds, transportation difficulties resulting in infrequent pastoral care, drought, and the drift of population were among the problems that used to face the Berri church. When the Hefrens moved here in 1951, no housing was available. For most of that year they lived in tents behind the church. Water for lawns was virtually unknown then. Remember that South Australia is the driest state in the driest continent.

Before the meeting concluded we paused to pay a "tribute to the pioneers" in the words of Pastor Esteb's poem of that name.

The ladies who prepared the evening meal under the direction of Lorraine (Mrs. Bob) Charity certainly knew what was needed. That meal was all that anyone would want on such an occasion.



Mrs. McPhee (left) and Mrs. Julie Blythe discuss the merits of vegetarian food.

Photo: A. McPhee.

FIRST TV APPEARANCE

ANGUS McPHEE, Minister, Berri Church, South Australia.

MRS. McPHEE appeared on television on August 24, as the result of a church member in Berri phoning the TV station and telling them that Mrs. McPhee could demonstrate vegetarian cooking.

Earlier that month I had arranged, with the help of my wife, a vegetarian dinner at the St. John Ambulance Centre in nearby Waikerie for people who had attended 5-Day Plans I had held there over the past two years. This stimulated Mrs. Alison Craker to phone the station and the interview was on.

Mrs. McPhee and Mrs. Julie Blythe, the TV hostess, quickly established rapport. The show was videotaped in two ten-minute segments in the morning, and broadcast in the women's programme that afternoon.

In the first segment, nutrition and the advantages of a vegetarian diet were explained. Several dishes of food that contained ten grams of protein each were displayed, e.g., 1 lamb chop, 3.7 tablespoons of milk powder, 1 and 1/6 eggs, 1/4 cup of Vitaburger and so on. And then Mrs. McPhee cooked for the programme cottage-cheese patties and served these with vegetables.

In the second segment Mrs. McPhee showed how to make Chinese Chop Suey which involved sprouted mung beans for the ingredients.

At the end of the programme, Mrs. Blythe invited viewers to write to the TV station for copies of Mrs. McPhee's recipes.

This was a first for the TV station. The station is RTS-5A, which has been broadcasting from Loxton throughout the Riverland in South Australia since late 1976. It was also a first for Mrs. McPhee! ##

Concert and Picnic

Then there was the evening concert of past, present and, yes, future talent. Out of the "past" came the Brothers Moseley singing "Lili Marlene" with their beautiful rich voices. We'll always remember six-year-old Travis Harding playing a cornet duet with John, his father and teacher (John's an engineer). What a cheer he received! Keith Boyd compered the programme, throwing in humorous—and true—backgrounds of many of the performers. That was nearly a concert in itself.

The picnic was at Apex Park by Lake Bonney the next day. Keith Boyd had said at the concert that we would probably need to see a physiotherapist on Monday if we went to the picnic. He was nearly right. People were stiff and sore after the obstacle race. Have you ever crawled under a tarpaulin over ground covered in prickles? But Bob Charity's direction of the picnic was superb. He had arranged something for everyone.

And then came the time to leave. We paused and said thanks to all who had contributed so much to the celebrations, and especially to God who had given us the occasion and the spirit of jubilee. Some musicians gave an impromptu rendition of, "God Be with You Till We Meet Again." People began to drive away. It was over. But what a lasting blessing and inspiration to us to be together in spirit until Earth's great jubilee! ##

RECORD WORLD BUDGET

News Release, Australasian Division

WASHINGTON, D.C.—A record 1978 budget of \$114.5 million has been approved for the world-wide Seventh-day Adventist Church. Delegates to the church's Annual Council meeting here voted an 8 per cent increase over this year's budget.

Funds will go toward operating the 2.8-million-member denomination's educational, medical and evangelistic endeavours. The Adventist Church conducts the largest world-wide Protestant educational system, with 4,209 elementary, secondary and post-secondary schools, and a total enrolment of 441,764. (Twelve colleges and two universities are operated in North America.)

The Adventist Church also operates 135 hospitals and sanitariums, fifty of which are in the United States and Canada. In 1976 those institutions treated just over five million patients.

The 317 delegates included administrators from the church's ten world Divisions, with headquarters in London, England; Singapore; Sydney, Australia; Salisbury, Rhodesia; Poona, India; Beirut, Lebanon; Berne, Switzerland; Brasilia, Brazil; Miami, Florida (for Central America), and Washington, D.C.

They received a message of welcome from President Carter, which was delivered by Landon Kite, Director of Correspondence for the White House. ##

HISTORIC PICTURE GALLERY

The Tasmanian Conference Office Staff, 1957



The men, in descending order, are: Mr. G. Stingel (sec. treas.), (Pastor) G. D. Box (MV director), Pastor C. D. Judd (president), Mr. G. Heise (Publishing director) and Pastor James Cormack (Home Missions secretary—i.e., L.A. director). The ladies (middle row, from left): Miss N. Snelling (cashier), Mrs. Beryl (R. H.) Abbot (secretary), Mrs. G. Currie (secretary). In front: Miss G. Bassett (secretary) and Miss Melba Beaumont (secretary).

Both pictures this page, courtesy Mrs. Melba Attwood, Bayswater, Victoria.



This noble building was the Tasmanian Conference office (vintage, 1957), located at 5 Jordan Hill Road, North Hobart. It has since been superseded. On the veranda are Misses M. Snelling and G. Bassett. At the foot of the steps is Mr. G. Heise.

In Touch

-with the President

THE CHALLENGE OF 1978

THE OLD YEAR, 1977, has just rolled off into eternity. A new year with all its challenges and opportunities has just begun. I am sure you would agree that we have come to a crucial period in earth's history. The devil in his anger against God is seeking to turn our world into a stage of horrors. The whole world seems to be in agitation. Everywhere we see the signs that the day of Christ's coming is near. But for this torn and tortured world God has a message of hope. I am convinced that the message of Revelation chapter fourteen wherein the everlasting gospel is to be preached in the setting of the coming of Jesus, is God's answer to the world's great need today. God has raised up the remnant church to proclaim the blessed hope of the Lord's coming to our tormented world, and in such an hour the world is actually saying, "Mr. Adventist, this is your hour, what you have to do, do quickly."

Brethren and sisters and young people, I want to challenge every member of the remnant church to gather in the ripening harvest before it is too late. If ever there was a time to dedicate all that we have for the saving of men and women, *that time is now*. Our General Conference president, Pastor Pierson, has made an urgent appeal for the world church to quicken its pace and seek for the salvation of souls such as never before. The world church is aiming to baptise 1,000 souls for each day of the year before the next General Conference Session in 1980.

For 1978 the Australasian Division has been requested to accept as part of this faith objective a baptismal goal of 16,525. The five unions within this division have accepted this challenge, and the goal has been broken down as follows:

Trans-Australian Union Conference	1,750
Trans-Tasman Union Conference	2,250
Central Pacific Union Mission	1,650
Papua New Guinea Union Mission	9,225
Western Pacific Union Mission	1,650
Total	16,525

When you consider our membership and our spiritual resources, this is a real possibility, if we will go to work on it.

I want to appeal to every church member in the division to help in the winning of one soul to Christ during this year. Surely such a goal should find a response in the mind of every Adventist.

So set your heart on some friend or acquaintance and pray and work for that person. Lend your friend, your neighbour, some of your favourite message books to read. Pray that you will be able to enrol him or her in a Bible course. Where possible take your friend to an evangelistic series or ask him or her to come to church with you. Tell your pastor of your objective and ask him to help you make your goal a reality.

Let us join hands together in the great witnessing for Christ programme of the church. I trust that the challenge of this greatest soul-winning outreach will make us all conscious of our desperate need for the baptism of power from on high. I would like to share with you a paragraph from "The Ministry of Healing," page 512, which comes to me as a spiritual challenge in these last days before the coming of Jesus:

"Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have a peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived."

I trust that the Lord will bless each of you as you seek for a closer walk with Him. May the blessed hope of the Lord's coming burn so brightly in your heart that you will find it a delight to share your faith with those who do not know Christ as a personal Saviour. I believe God will bless you as you set your heart on being an instrument in His hand to aid in bringing at least one person to Christ during 1978.

K. S. Parmenter, President,
Australasian Division.



Correspondence Degree for Health and Welfare Workers

TOM TOOGOOD, Lecturer in Management, R.C.A.E., and Health Secretary, The Rock Church, South New South Wales

THE B. A. in Life Management, offered by the Riverina College of Advanced Education, Wagga Wagga, is designed to provide skills and knowledge for work in community service, including health education and counselling.

The course is of particular interest to those who, like Seventh-day Adventists, believe in a complete or "whole-person," "total health" view of man. This view has been adopted to a considerable degree in key subjects of the course.

For example, in the Human Sciences strand, subjects such as Human Life Cycle (surveys life and development from conception to old age) and Marriage (includes social, biological, psychological, economic and legal aspects), aim to integrate the study of man's physical, mental and social needs.

Other strands include Food Science (visiting lecturer for 1977-78 is Helen Nielson, Professor of Dietetics at McGill University, Canada), Biological Science, Chemistry, Economics and Consumer studies, and Business and Management studies.

The short residential schools for external students (the course is also offered on campus) provide an opportunity to mix with an unusual variety of students, including clergy and nuns from other Christian faiths, and government workers, and learn from their experiences and views.

Several Adventists, including a minister who directs the Health Education Department of a large Adventist hospital, are enrolled in the course. Their comments have been keenly supportive of the course being appropriate for Adventists dedicated to improving their talents for more effective service.

Preference in accepting enrolments within the restricted quota of the course is given to those working in, or aiming to work in, the caring professions, including religious ministry. Late enrolments for 1978 are still being accepted (P.O. Box 588, Wagga Wagga, N.S.W. 2650).

Adventists are privileged to know that, centuries before Plato in 800 B.C. and the World Health Organisation in 1977 both criticised orthodox health care for not treating man as a whole being, the Creator unfolded to His people a comprehensive programme of whole-person care that meets man's temporal and spiritual needs. It is the writer's prayer that the presence of Adventist lecturers and students in the above course at a secular college will witness to such knowledge.



Deputy Principal Lyn Bartlett and the Sunshine Band of Lilydale Academy visit "Coronella" Homes at Nunawading.



Sandra's contribution to church evangelism brings joy to an appreciative patient.

Photos: W. Engler.

ACADEMY ACTIVE IN CHURCH EVANGELISM

LYN BARTLETT, Lay Activities Leader, Lilydale Church, Victoria

BOARDING SCHOOL is always a busy place; assignments due, tests next week, lunch in five minutes, choir practice before school; these are some of the usual appointments that form part of the daily routine. At the academy, staff and students are always active; seven days a week.

Every Sabbath the usual appointments are kept; Sabbath school, divine service and the MV programme. However, scheduled in a time-slot just as secure as the other three meetings is the church evangelism endeavour. From 2 to 4 p.m. staff, students and local church members conduct various outreach efforts.

Perhaps the most popular is the hospital visitation team. Better known as the Sunshine Band, this group visits geriatric hospitals around the Lilydale-Croydon district. It is a joy to see the warm smiles on the faces of so many of the dear elderly folk as they listen to beloved hymns of distant years when they too looked at life in the full bloom of youth. Now, grey and many disabled, these people are impressed that young people are prepared to give up their time to visit with them.

Some students take part in *Signs of the Times* distribution. Often they become involved in discussion and are able to speak of practical Christianity as separate from nominal Christianity so prevalent today.

The academy has a very active Dorcas society under the enthusiastic direction of Mrs. Gilchrist. The academy ladies have given much help in assisting the assimilation of refugees from South-East Asia.

Combined with the Dorcas society has been the academy community-help programme. While most in the immediate environs are fortunately situated, there are those who greatly appreciate assistance in the garden, with firewood, laying kitchen lino and the household chores that sickness or old age make difficult.

Then, once in a while, Sabbath afternoon becomes a letter-box effort. Cars assemble in front of the administration building, and by evening thousands of leaflets have been placed within reach of Melbourne's suburbia.

Now you have a picture of the academy active in church evangelism. Through the course of the year, we enjoy Sabbath afternoon outreach. The Lord has blessed us with a knowledge of the gospel and the second coming. To share both with others is a privilege—little wonder boarding-school is always a busy place. ##

HER FAITH LASTS A CENTURY

Excerpts from the *Western Advocate*, Bathurst, N.S.W., August 10, 1977

WALKING in the ways of the Lord is the secret of longevity . . . ask Mrs. Florence Campbell, who had her 100th birthday recently.

"I have always sought to live according to His will, and I know that He will look after me all the days of my life," she said.

Mrs. Campbell was speaking at the little nineteenth-century cottage where she lives with her son-in-law and daughter, Mr. and Mrs. Herb Wilson.

During the past few days (and especially yesterday) the cottage was thronged with well-wishers.

Yesterday afternoon there was a special ceremony when Mrs. Campbell was toasted. She cut a large cake made in her honour.

During the function, messages of congratulations were read by Pastor L. Schick, of the Seventh-day Adventist Church.

She has been a staunch member of the church for about fifty-five years, and was church treasurer for many years.

Those sending congratulatory telegrams yesterday included the Queen; the Governor-General, Sir John Kerr; the Prime Minister, Mr. Malcolm Fraser; the Governor of New South Wales, Sir Rodin Cutler; the Premier, Mr. Neville Wran; and the MP for Macquarie, Alderman Reg Gillard.

The M.L.A. for Bathurst, Mr. Clive Osborne, and the Mayor, Alderman Les Wardman, were among those who visited Mrs. Campbell yesterday.

Up to seven or eight weeks ago Mrs. Campbell was in excellent health and sometimes walked up to twenty blocks a day.

Recently, however, she has been indisposed and spends most of her time in an armchair.

Mrs. Campbell's life has not been easy, but it has been interesting and full.

It holds a message that needs to be listened to in the world today. Her life is based on hard work, happy family relationships and community service. ##



"Granny" Campbell on her one hundredth birthday.

Photo: L. Schick.

CHRIST'S PARABLE REVERSES THE OLD ADAGE TO DECLARE . . .

BETTER LATE THAN EARLY

NORMAN P. YOUNG, Theology Department, Avondale College

ACCORDING to H. G. Wood¹ the true social ideal of Communism is expressed in the familiar principle, "From every man according to his ability and to every man according to his needs." In contrast to this Marxist egalitarian perspective it is also considered an axiom that pay should be commensurate with work done. Few workers are satisfied with any other compensating factor if the ratio between labour and fiscal reward is inadequate.

Most of us are sympathetic towards the attitude of a recent American motor-industry worker involved in an experimental exchange programme with SAAB of Sweden. The idea was to test American labour response to group methods of construction as opposed to the monotony of assembly-line production. Staggered at the pace of Swedish labour and the brevity of the dinner break, one of the Americans in the experiment exclaimed, "If I've got to bust [myself] to be meaningful, forget it; I'd rather be monotonous."²

Contravention

Contrary to this apparently universal and innate sense that a fair day's labour deserves a fair day's pay, Jesus told a parable in which He likened the kingdom of heaven to a wage dispute, and contravened the normal convictions about industrial relations. The story is as follows:

"For the kingdom of heaven is like a householder who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market place; and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You can go into the vineyard too.' And when evening came, the owner of the vineyard said to his steward, 'Call the labourers and pay them their wages, beginning with the last, up to the first.' And when those hired about the eleventh hour came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?'"³

It is difficult for us not to feel some agreement with the disgruntled complaint, "You have made them equal to us who have borne the burden of the day and the scorching heat." Verse 12.⁴ That our natural feelings of fair play are so offended, should caution us that Jesus' conception of the kingdom of heaven runs counter to normal calculations and proportions of a just settlement.

Thrown Alongside

We are, when all is said and done, dealing with a *parable*. The Greek word *parabolē* means "something thrown alongside." In the case of a story it means an illustration thrown alongside in order to make a comparison. Jesus makes this procedure plain: "Another parable He put before them, saying, 'The kingdom of heaven may be compared to a man who sowed . . .'" (Matt. 13:24); "With what can we compare the kingdom of God, or what parable shall we use for it?" Mark 4:30.



In Matthew 20:1ff. Jesus compares God's inbreaking rule (the kingdom of heaven or God) to an estate owner, anxious to hire labourers to harvest his vintage. This vigneron goes out at dawn to engage day labourers for the task. They agree on a day rate of a denarius (about twenty cents), the usual wage.

The owner visits the market-place again at 9 a.m., noon, and 3 p.m. and offers employment to others, promising them a fair salary (verse 4). It is possible that we are to understand these as refusing, for the "so they went" of verse 4, may mean they went their own way rather than they went into the vineyard.⁵ If we accept the former interpretation, it has the advantage of explaining why the later dispute (verses 9-12) appears to involve only two groups.

The last workmen were hired at the eleventh hour (5 p.m.), only one hour before knock-off time. There is no negotiation, and so presumably payment again depends on the householder's discretion (cf. verse 4). They no

doubt expected an hour's pay (1/12th of a day's wages), for this would fulfil the vigneron's expressed intention to give "whatever was right" (verse 4).

At evening, in accordance with Israelite law (Lev. 19:13; Deut. 24:15), the householder instructs his steward to pay the labourers, beginning with the last hired and then finally those hired at dawn. Having seen that those who had worked but an hour (1/12th of a day) received a full day's scale, the first quickly computed their own salary at the new rate and arrived at the staggering sum of twelve denarii. As Scripture concisely puts it, "They thought they would receive more." Verse 10.

The crestfallen faces give expression to their dashed hopes as Jesus adds the near-tragic words, "But each of them also received a denarius." Verse 10. Their grumble appears to be reasonably based (verse 11); these last had worked but a fraction of the time, yet had received an equal reward with those who had laboured all the day.

The householder picks out the belligerents' spokesman (verse 13), the shop-steward, and asks the irrefutable question, "Did you not agree with me for a denarius?" (verse 13), and adds the caveat, "Or do you begrudge my generosity?" Verse 15. It is not his generosity that the disgruntled begrudge, of course; it is the fact that others and not themselves have been recipients of it.

"What Would Become of Us?"

Is the kingdom of heaven, then, not just? One is reminded of C. S. Lewis' Queen Orval, who is escorted down in the nether regions by her old Greek tutor to have her longed-for confrontation with the gods; the tutor says to her, "Be sure that, whatever else you get, you will not get justice." To which Queen Orval exclaims, "Are the gods not just?" "Oh no, child. What would become of us if they were?" the tutor replies.⁶

We must digress for a moment to point out that this parable has nothing to do with God's absolute sovereign choice of some to salvation and others to damnation.⁷ The parable proclaims the undeserved nature of God's mercy; it makes no such statement that "He would have been perfectly just, if He had not saved any."⁸ We may dismiss as equally amiss the thoughts that the parable teaches something as mundane as the reminder that quality is more important than quantity.⁹

No, the point is directed to Jesus' hearers, and the challenge is more radical than either of the foregoing interpretations. The Pharisees with their concept of the divine relationship as something analogous to the exactitude of an industrial agreement get only what they bargain for, just as those who made agreement with the land-owner (verse 2). But "when we are

dealing with God it is not merely a matter of measurable units of work."¹⁰

Unmerited Love

Those who had worked but one hour could make no valid claim upon the householder; they could but leave themselves to his generosity. It is the sheer unmerited nature of God's love that this parable proclaims. Manson puts it well, "God's love cannot be portioned out in quantities nicely adjusted to the merits of individuals. There is such a thing as the twelfth part of a denar. It was called a *pondion*. But there is no such thing as a twelfth part of the love of God."¹¹

On bare justice the Pharisee felt he would be first in the kingdom of heaven. "The reward of the righteous they hoped to gain by their own works."¹² God's favour was earned. His goodness apportioned out on the basis of desert. The contrast between Jesus' teaching and the Pharisees' belief is thrown into sharp relief by comparison with a similar fourth century (A.D.) rabbinic parallel.

A certain Rabbi Bun bar Hijja died very young, and the funeral address was given by one of his colleagues in the form of the following parable: A certain king hired a group of labourers. Two hours later he noticed that one of them had vastly outstripped the others in industry. He caused this hard worker to join him as he strolled. When evening came the labourers were paid, each receiving the same wage, including the one who had laboured zealously for but two hours. Those who had toiled all day murmured at this, but the king replied, "He has done more work in two hours than you have done during the whole day." So, concludes the funeral oration, though Rabbi Bun bar Hijja died at only twenty-eight years, his short life was so industrious that he has earned an equal reward with any scholar who died at a ripe old age.

The rabbinic parable is anxious to demonstrate that, despite appearances, the labourer who had worked for but a short time fully deserved his wages. The parable extols his virtue. Jesus' story, however, frankly stresses how undeserving were the last employed. Their full pay is due solely to the generosity of the householder. "Thus in this apparently trivial detail lies the difference between two worlds; the world of merit, and the world of grace."¹³ The householder's dealing with the workers represents God's dealing with us. Thank God "it is contrary to the customs that prevail among men."¹⁴

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3. Matthew 20:1-15. All Biblical quotations are from the Revised Standard Version.
4. The Marxist may even be tempted to think that the text supports the idea of remunerative equality.
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#



Past and present teachers and former pupils assemble under the veranda of the new school at Wanganui, opened in September. The present teacher, Brother Leon Miller, is fifth from the left in the front row, and Mrs. Speck, the wife of our first teacher, is seventh from the right in the front row.

Photo: G. Thompson.

NEW SCHOOL OPENED

G. THOMPSON, Communication Secretary, Wanganui Church, North New Zealand

PAST AND PRESENT pupils and teachers of the Wanganui Adventist Primary School gathered in Wanganui over the week-end of September 17 to 18 for the official opening of the new school building in Pickwick Road, Westmere. The opening ceremony took place on Sunday afternoon, and was well attended, in spite of the cold weather. Our own Pastor Stuart Presnall opened the ceremony, and floral sprays were presented to the ladies in the official party by present pupils Delwyn Gray, Sharon Jackson, Rachelle Gray, Katrina Zander, and Jackie Kee.

Pastor R. J. King, president of the North New Zealand Conference, then gave a very interesting address about Christian education, touching on the reception of our education message by the Adventist pioneers, the extent of the Adventist education system throughout Australasia, and the philosophies of Adventist education.

The Hon. C. R. Marshall, M.P. for Wanganui, and Opposition spokesman for education, said that private schools were regarded as an essential part of our education system by both major political parties. He noted that the last two schools to be opened in Wanganui are both church schools. He heartily endorsed Pastor King's statements, and commended the aims of the Adventist education system. The opening prayer was offered by Brother D. C. Oemke, Education director for the conference.

The new building, with a total area of 255.7 square metres, contains a classroom, library, audio-visual room, storeroom, foyer, kitchen, and office, and has a large, sheltered veranda. It was designed for local conditions by Mr. S. Palmer and erected by Ken Jackson Construction Ltd. However, credit must be given to the many volunteers who turned up on Sunday mornings to dig, paint, and polish—especially Brother Kevin Head, whose efforts surpassed all others. It is a sole-charge school with a present enrolment of twenty-nine pupils, and with provision for another classroom. Our teacher, Brother Leon Miller, is very happy with the facilities.

Looking back on the planning of the school, the Lord's guidance can now be plainly seen. Things began with a \$1,600 bequest from Mrs. Churton, five years ago, then another \$400 from other sources. A \$1,000 grant from the conference, and \$3,000 loan, and a conference-subsidised local offering made up the \$6,500 needed to buy a block of land in Springvale. Prior to this, however, the present site had been offered, but was refused, as it was then considered to be too far out of town. Three years later though, plans were announced for a government school next to the Springvale property, so the land was sold—for \$35,000! The Pickwick Road site was again offered, and gratefully accepted. Instead of \$2,000 and six acres, we had \$35,000 and six acres! Praise the Lord! Together with a conference grant and generous local giving, we will need only a \$5,000 loan, on a \$65,000 school.

#



Pastor and Mrs. Francois Flohr and their daughter Dona.



Pastor and Mrs. Teamo Hitiaa.

Ordinations in the Central Pacific

D. E. G. MITCHELL, President, C.P.U.M.

DURING the latter part of August, 1977, Brother W. T. Andrews, assistant treasurer of the Australasian Division, accompanied the writer to the French Polynesia and Samoa Mission Sessions. Brethren Francois Flohr and Teamo Hitiaa were ordained to the gospel ministry on Sabbath, August 20, in Papeete, Tahiti, and Brother Kitiona Sione was ordained on August 27 in Apia, Western Samoa.

Pastor Francois Flohr is a graduate with a B.A. in Theology from Avondale College. He laboured for several years in the North Queensland Conference before accepting a call back to his homeland to become the Youth director of the French Polynesia Mission. Brother Teamo Hitiaa joined the ministry as an active layman and has served the church well for ten years, and for the next two years will be attending the Adventist Seminary at Collonges in France. Brother Kitiona Sione trained at our Vailoa Laymen's Training School in Western Samoa, and has proved himself in the ministry. He is currently the pastor of three churches on the main island of Upolu.

One thing became very obvious at both Sessions, which were well attended, and that is the problem of accommodating our people when they come to such gatherings. We have no buildings that are sufficiently large to house the members who wish to press into the various meetings. French Polynesia Mission overcame their problem for the Sabbath meetings by hiring a basketball stadium, while the Apia congregation in Western Samoa made an all-out bid and put up their new church in fourteen weeks so the senior members could have their devotional meetings in the church. ##



Pastor and Mrs. Kitiona Sione.
Photos: D. Mitchell.



The new church at Apia, Western Samoa, dedicated on August 21, 1977.

A STUDENT MISSIONARY'S IMPRESSIONS OF . . .

FONOTAGA 1977

(14th Biennial Session)

LANCE TYLER, Student Missionary, Western Samoa

DELEGATES from Western and American Samoa gathered at Lalovaea, Apia, to participate in the meetings that are the high point of the church's year. The day, at *Fono* time, begins at 5.30 a.m. with the sound of the rising-bell that awakens sleepy eyes. From the Workers' Devotional at 6.00 a.m., until 10.30 each night, the mission compound is one round of ceaseless activity.

Attendance at the *Fono*, from the president's opening meeting to the closing gathering and farewell, was very encouraging. In most cases speakers in both senior and youth meetings were thrilled with near-capacity audiences. Both young and old enjoyed the spiritual and social contributions of Pastor Don Mitchell from the C.P.U.M., and Brother Tom Andrews from the Australasian Division. One promising young minister, Moleni Iene, preached a stirring message to large groups of young people around the theme—"This Is the Time"—on several occasions.

As usual, Sabbath proved to be the high point of the *Fono*. At 7.00 a.m. fifty-three candidates gave their testimony before many witnesses as they were consecutively immersed in the waters of baptism. Sabbath afternoon saw the ordination of another Samoan worker, Pastor Kitiona Sione, thus bringing the number of ordained workers to nine. Pastor Kitiona is at present caring for the needs of three churches near Apia.

Worthwhile Tribute

The president's report created a good deal of interest among those who came to hear the results of the last two years of labour. Pastor Fereti Puni indicated that the church membership had increased by 15 per cent over the period to 2,604 members. Five new companies had also been raised up, a worthwhile tribute to both lay members and workers. Thirty new lay preachers are now assisting ministers. These men are the first-fruits of the "Witnessing for Christ" training classes conducted in Upolu, Savaii and Tutuila.

But not only the ministers have been active. The distinctive Community Service uniforms of the Dorcas ladies have been seen in the homes of nearly 7,500 people since the last *Fono*.

Brother Puleia Onesemo conducted some thirty evangelistic meetings at Supunaoa on the South Coast of Upolu. Thirty of the village *matais* (chiefs) attended his sermons. In all, two hundred villagers came nightly to hear the messages. Two of the *matais* decided to accept the truth. But this did not occur without opposition. A local Protestant minister tried to enforce a decree that the chiefs not go to the meetings. Calling his deacons and elders together, the minister threatened them with disfellowshipping if they continued to listen to Adventist preaching. But even this was not enough to discourage them as God's Spirit strove with their hearts. From a baptismal class of ten, six have already been baptised, and the others, including the high-talking chief of the

village with his family, are still attending classes.

Since coming to the Samoa Mission, I have been very impressed with the active participation of the youth, and particularly the Master Guides, in the work of the church. And this is as it should be, because the youth are the life of the church as well as its future leaders.

Energies Directed

The Samoan life-style allows much time for leisure, particularly among the young people. It is to the credit of our leaders that they have harnessed and directed the energies of our Adventist youth toward objectives that will not only benefit church members, but the whole community. I have spent many enjoyable hours in the homes of villagers, including that of Sinapati, our Mission Youth director, and have lectured and discussed topics concerning youth and the church's commission to preach the gospel. The young people have always been ready to assist in whatever we have been doing.

My work in Samoa has also been to develop and assist in the Health-Temperance area. Brother Sinapati and I have planned a three-point programme to cater for the needs of the three departments that he is caring for.

Early in my stay in Samoa we spent a profitable (experientially) and memorable week in Savaii, visiting our churches and companies. As the department has no vehicle, we loaded all our belongings onto the bus and set off for the week. Villagers must have wondered as we stepped off the bus with flip charts, posters, a smoking puppet, assorted bags and cases, volley-balls, nets and a projector.

After the official welcome by assembled Master Guides and Pathfinders, we moved into the home of the church leader to listen and reply to the speeches of welcome. In the first village the head *matai* was invited, and he sat in on some of the meetings and was very impressed.

Our Health and Temperance talks met with varying responses, from uproarious laughter at the sectional view of a toilet (because it had no walls) to open-mouthed wonder at our "Smoking Charlie" who demonstrated the ineffectiveness of cigarette filters to stop the tars and resins from reaching the lungs of the smoker. The question-and-discussion periods after the lectures were often longer than the lecture itself, showing an intelligent interest in the subject presented.

Steady Progress

While there are no stories of hundreds being converted in a day or of wild bushmen coming suddenly to their senses, I can testify of a steady

progress in the work here that has been indicated in the reports presented at the *Fono*. Samoa is a religious country, and one has only to take a walk on Sunday morning to see this.

I quote a few lines from the president's report as read to the assembled delegates at the *Fono* '77: "In the Lord's vineyard there is often hard work, tears and pain, but this is more than offset by the joy of helping even one soul accept the truth and to see faces radiant with the joy of heaven. May we each, again, anew, gain this blessing as we fellowship together, as we worship together, and as we kneel at the altar of prayer together, in my prayer in Jesus' name."

##

"LA NOUVELLE CALENDONIE"

LYN ROBE, French Teacher, Newcastle Adventist High School, North New South Wales

"WHY DON'T YOU take the French students to New Caledonia? We'll help you to raise some money to get there, if you're game."

These words were thrust at me about March last year, at a parents/teachers' dinner one evening. And so, 1977 became a year of fund-raising, organising and planning, to make our trip possible.

Whether or not you are planning something as exciting as our excursion, your club, or society, or church, may be interested in some of our fund-raising ventures.

One undertaking was selling *Good Health* magazines, which we ordered in bulk from the Signs. Enthusiasm waned as time went on, but several students earned \$30 or \$40 each.

We held two fashion parades—one for winter and one for spring. Ladies who own dress shops provided the clothes to be modelled by students (boys and girls), and mothers. The shop owners received sales of clothes; we earned the takings at the door.

We had a stall of crafts, plants and cakes at the annual school concert, a lamington drive and special tuckshops at school, but the most profitable effort was a walkathon. One of the parents planned a fifty kilometre "endurance test," all around Newcastle. We all walked the whole way (some of us took ten hours), and between the fifteen of us, we raised almost \$1,500.

On Christmas Day, our flight leaves for Noumea, and we are to be billeted with Adventist families for two weeks, until January 8. While there, we plan to visit the world-renowned aquarium, museum, Melanesian villages, New Caledonian beaches, French-style shopping areas, join in church activities during the week-ends, and see as many other attractions as possible. Just by the way, we will try to learn and practise our French.

Working for our dream to eventuate created quite a spirit of togetherness. We've been able to commiserate about our vaccinations, sore arms, sickness, scars, as well as our sore feet from the walkathon.

(concluded on page 14)

ANDREW GRAHAM STEWART

C. T. PARKINSON, President, New Hebrides Mission

IN MELBOURNE THE PUBLIC IS INVITED TO . . .

"TAKE FIVE FOR FITNESS"

GEORGE DRINKALL, Health Director, Victorian Conference



A bird's eye view of the booths used in the "Take Five for Fitness" programme at Whitehorse Plaza complex, Victoria.

Photo: G. Drinkall.

WEEKS OF PLANNING, organising and recruiting reached their culmination on Wednesday, July 27, when the "Take Five For Fitness" programme opened at the Whitehorse Plaza shopping complex, Box Hill, Victoria.

In this instance, the "Five" the general public was invited to "Take" were set out in respective booths numbered: 1. Height and Weight. 2. Vital Lung Capacity. 3. Health Foods (S.H.F.). 4. Grip Strength. 5. Blood Pressure. A sixth booth was provided where information was given, and reservations were made for those desiring, or those who had been advised, to attend the Heartbeat programme which was to follow three weeks from that date.

Students from Nunawading and Hawthorn High Schools distributed the "health check" cards at all entrances to the shopping centre. The cards were numbered in the same sequence as the booths and provided space for the recording of relevant information as the participants visited each booth. Booths were manned by members of the Mont Albert, Burwood, Ringwood and Nunawading churches, with help from the Trans-Australian Union and Victorian Conference Health directors and Dr. Russell Standish, deputy Medical superintendent of the Austin Hospital.

The programme commenced at 8.30 a.m.

and concluded at 5.45 p.m. on Wednesday and Thursday while, on Friday, closing time was 3.00 p.m. During that time 1,800 people, at a very conservative count, participated.

Many phone calls were subsequently received at the conference office from those folk who had missed the opportunity to "Take Five," asking when it would be possible for them to be included in such a venture.

The interest engendered came from several sources such as newspaper, handbills, personal contact, the appearance of "Manna"—the MV Department singing group, and the enthusiasm, tenacity, dedication and organisational capacity of Brethren Roger Bellchambers and Cliff Butler with their pastor, D. J. Self.

What of the results? As previously stated, 1,800 people were exposed to some of the facets of our heritage of health. The Heartbeat programme attracted 128 interested persons, who each paid \$10 for the service (pathology charge). Since then a 5-Day Plan has been conducted, on Tuesday nights a Nutrition series is being held, and on Thursday nights a Stress Management programme.

The manager of the Whitehorse Plaza shopping centre, Mr. M. J. Kerlin, expressed his appreciation for what he described as a well-organised and high-quality programme. He has asked that we prepare a similar feature for the not-too-distant future. ##

THEY CROUCHED low to the ground before the small opening and peered into the darkened hut. The glare of the sun outside made it difficult to see at first, but as their eyes became accustomed they began to pick out the few objects that were scattered around on the dirt floor. Then they heard a whimpering noise near the back of the hut. A small bundle lay on an old banana leaf on the dirty floor.

"There she is!" they exclaimed simultaneously. They had found what they were seeking—a baby girl—but she was so filthy and so emaciated and so near to death that tears flowed freely from their eyes. They wanted to rush in and pick up the child and take it to their home. The child's father was adamant that they could not take the child.

"The child will stay with me," he said. Providence, of course, had other plans, and the child was given to the young missionaries. They washed her and fed her and cared for her and loved her and she grew into a beautiful child.

Sixty years later I sat in my office at Santo, New Hebrides, and stretched my arms. It had been a long and difficult day as the executive committee grappled with the problems associated with the education of the nationals. In the same room sat a fellow worker, who had played a major role in formulating plans for the mission's educational programme.

A Born Leader

His mother, Naomi (who had been snatched from certain death on two occasions), called him Andrew Graham Stewart. Like his namesake, Andrew Stewart is a born leader. Andrew and I talked of the early work on Atchin, and he told me of his mother.

Andrew's grandmother was a heathen and, in a difficult childbirth, she brought forth a daughter. The screams of that night rent the tropical stillness and awakened Alma and Norman Wiles from their sleep. They wondered what diabolical drama was being enacted in the heathen village. They fell back into a fitful and troubled sleep, only to be awakened in the early hours of the morning by high-pitched wailing from the women. Obviously someone was dead. Alma Wiles wished she had been able to help, but custom forbade anyone attending a woman giving birth to a child. As the morning wore on and the wailing grew louder Alma learned that the mother was to be buried that day.

"And what of the child?" she enquired.

"It will be buried with its mother."

Buried alive! No, not if Alma Wiles had anything to do with it. Custom or no custom, she would save the child.

She did, and took the babe home to the mission cottage, cleaned and cared for it and called it Naomi. The child grew, under the tender and watchful eye of Alma Wiles. Months passed and Naomi was the fairest and fattest child on the island of Atchin.



Andrew Stewart, his wife Susan, and their two children.

Photo: C. Parkinson.

Then trouble struck again. The father claimed the child, and very reluctantly, Alma Wiles surrendered Naomi to the heathen father.

A. G. Stewart and his wife found Naomi emaciated and near death. They took her to the mission house and, like Alma Wiles, gave her tender loving care, and before long Naomi was once again the fairest on the island of Atchin.

Investment in Heaven

Now I was talking to her son, the Education director of the New Hebrides Mission. I asked him about his education at Fulton College in Fiji, and he told me that if it were not for Grandma Wiles he would not have been able to complete his education. Alma Wiles invested in heaven. When help was needed it was given. Andrew responded, graduated as a teacher and eventually answered a call to the country of his mother's birth.

In 1973 Alma Wiles returned to the New Hebrides. Her sacrifice had been great. In 1920 she had buried her husband among the people they were endeavouring to bring to Christ Jesus.

Her return to the New Hebrides coincided with Andrew's call to great responsibility as Education director, and she counselled with him and was thrilled when he answered the call. Her sacrifice was not in vain.

Andrew stands tall, but he is not a proud man. He is humble and loving, and he is well respected and loved.

I stand awed as I see the hand of God in this worker's life. Andrew Stewart is God's man, and God has much for him to do in the New Hebrides. The sacrifices and the loving hearts of Alma and Norman Wiles and Andrew and Jean Stewart has been blessed by the hand of God in the life of Andrew Graham Stewart, missionary from Fiji to the land of his forefathers. ##



SURRENDER

I organised You beautifully;
Planned how You would plan for me,
Then added cajolings and pleadings,
And many a reminder of the finer details,
O Master of
Destinies.

Suddenly You seemed like some giant ogre
Ready to prise open my fingers
And snatch away my dearly loved treasure,
The deepest desire of my heart—
So legitimate, seeming so
Good.

But I have decided to *give* it to You,
Not, I admit, without a tear.
Relinquished—
Not with terribly good grace,
Fearing its
Loss.

Teach me that You really know
What You are about;
That You mean me good
Above all that I dare ask or think.
Show me that I doubt Your love.
Teach me to
Trust.

—Norma O'Hara.

IS THIS BOOK MISSING FROM YOUR LIBRARY?

THE STORY OF OUR HEALTH MESSAGE takes the reader back to the beginnings of the Seventh-day Adventist Church—times when the general public remained largely ignorant concerning physiology and hygiene. The account of how God led His people to understand the laws He had established to govern the human body makes thrilling reading.

The history of the adoption of "health reform" by the early Adventists constitutes a valuable heritage to the present generation. It also will encourage a greater appreciation for the emphasis on healthful living found in the writings of Ellen White. Through divine guidance, a comparatively small religious body embraced sound principles of hygienic living, and now maintains world-wide institutions dedicated to their practice.

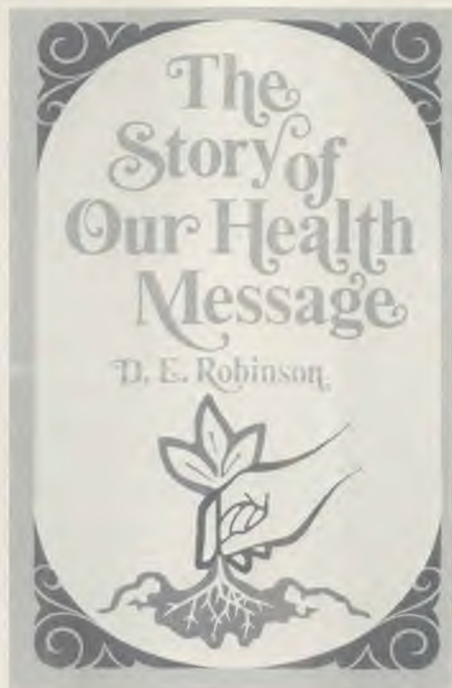
In his research the author utilised the correspondence files of James and Ellen White and of other leaders in the early Seventh-day Adventist Church, denominational and other periodical files of the past century, and the records of early movements toward reform as preserved in the Library of Congress in Washington, D.C.

D. E. Robinson served as one of Ellen White's secretaries and later as a staff member of the Ellen G. White Publications.

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ALLAN PAUL

DOROTHY MINCHIN COMM, Professor of English, Philippine Union College

WHEN ALLAN PAUL returned to the Australasian Division on August 4, 1977, he concluded a five-year stay at Philippine Union College. In earning two degrees at P.U.C.—B.A. in History and Philosophy (1976), and M.A. in Religion (1977)—he has also set a double precedent. He is the first graduate from the Australasian Division and the first Solomon Islander to attain these academic milestones.

The eldest son of Pastor Paul Jama and Emelly, in a family of eight, Allan early developed a desire to become a preacher for Christ. His parents served for twenty-four years as missionaries in Papua New Guinea, and are now working in a district directorship in the Solomons. Accompanying his father on innumerable Bible studies in homes, gardens, market-places, villages and open streets, Allan inevitably became attracted to this "front-line" type of Christian witness. Moreover, his first home in Dovele in the Western Solomons also produced such pioneers as Pastors Salau, Sasa Rore, and Manovaki, so preaching was verily "in the air" of the community in which he grew up. Upon graduating from Sonoma College in 1968, he served in Rabaul as an evangelist for four years.

Although he accounts all of his years in the Philippines as good ones, Allan Paul found his final Seminary year the best of all. Two particular events stand out as the highlights of



Philippine Union College has been fortunate in producing "Most Outstanding Students" for four years (1971, 1973, 1975, and 1976). Allan Paul, second from left, stands next to Dr. Alfonso Roda, president of Philippine Union College. Other winners are, from left: Melvin Sajid, now a medical doctor, Pakistan; Pastor Kingsley Peter, Sri Lanka, and Pastor Jonathon Ng, Malaysia.

Photo: D. Comm.

his career here. First, he spent a Christmas vacation managing a Voice of Youth evangelistic effort 100 miles away from the college campus. The resulting baptism of twelve Filipinos gave him more than ordinary satisfaction as a foreign student. Second, in 1973, he was chosen "Most Outstanding Foreign Student in the Philippines," meeting the standards of the Philippine International Friendship Organisation and being chosen from among 25,000 foreign students.

Allan Paul's new work is at Sonoma Adventist College, his first *alma mater*. Thinking of his task of training local ministers in the Solomons and Papua New Guinea, he expressed the wish that all of them might share his privilege of attending the S.D.A. Theological Seminary (Far East) for advanced education for the ministry of the church.

##

A BIBLE QUIZ

When someone asked a church pastor how old he was, he replied: "I have lived twice as long as I have been in the ministry. You can find out my age by dividing the number of years generally allotted to man in the Bible, by the number of green withs (bowstrings) with which Samson was bound; multiplying this by the number of cubits the giant Goliath of Gath was in height; adding the number of yoke of oxen Job owned in his latter days; adding to this the number of men of Judah that came to bind Samson; adding the number of years the children of Israel were to sojourn before leaving Egypt; subtracting the number of letters in the longest word in the Bible; subtracting the number of years it was prophesied Tyre should be forgotten; adding the number of murderers an Egyptian led into the wilderness in the time of Paul; subtracting the number of talents of silver David prepared to overlay the walls of the Temple; dividing by the number of disciples Jesus sent together to preach the gospel; subtracting the number of times our Saviour said an offending brother should be forgiven; adding the number of wounds Christ received on the cross; and finally dividing by the number of lepers at the gate during the siege of Samaria."

ANSWER TO BIBLE QUIZ

His age was 54, the years of his ministry, 27. "Our years are threescore years and ten." Ps. 90:10. Seven withs bound Samson (Judg. 15:11). Israel's sojourn was 430 years (Ex. 12:40). The longest word is Maher-shalah-baz, which has 18 letters (Isa. 23:15). Tyre was to be forgotten 70 years (Isa. 23:15). There were 4,000 murderers in the wilderness (Acts 21:38). Seven thousand talents of silver overlaid the walls (1 Chron. 29:4). Jesus sent out disciples "two by two" (Mark 6:7). "Seventy times seven" or 490 was the times one was to forgive (Matt. 18:22). Christ received 5 bleeding wounds (John 19:34; Ps. 22:16). There were 4 lepers at the gate of Samaria (2 Kings 7:3).



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.

FRESH IDENTIFICATION

Dear Editor,

I notice that the identity of two members of the 1929 Avondale Faculty, whose picture was featured in the Historic Picture Gallery of the RECORD 17/10/77 was unknown. May I mention that the Sister was Sister Kringle (who later married Pastor Ellis H. Behrens), and Pastor E. Streeter was the man seated between S. V. Stratford and L. A. Butler.

Martin Pascoe,
South Queensland.

STOP, LOOK, AND LISTEN!

Dear Editor,

If many or most so-called liberals and legalists could *stop* the noise of beating a particular drum and in the ensuing silence take a *look* at the whole Bible and *listen* to each other, might it not be discovered that basically they believe the same thing?

Is it not conceivable that the final group that allows the Lord to prepare them for the latter rain will consist of neither so-called liberals nor so-called perfectionist legalists, but a group drawn from both these extremes? This group would forge ahead regardless, looking unto the Jesus they find in every passage of the Bible—here they find His humanity and divinity, His grace and His law all kept in balance and in right relationship to salvation. We know the final group will not be popular with the world, and probably former fellow-drums would be unhappy with their apparent defection, but without doubt the Lord

will be happy with the unity that always results from "rightly dividing the Word of truth."

In connection with the current variations in the law and grace, and nature of Christ positions, could it be that the habit of spotlighting texts which favour one's position and almost ignoring texts which may seem to create difficulties for it, has led each group to an unbalanced emphasis that overlooks the instruction to "guard strenuously every assertion lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity"?

Perhaps there is some hope in the situation because the over-emphasis in the one direction may have grown out of a genuine concern for the spiritual welfare for those over-emphasising in the other direction. So may we all stop, look, and listen!

Yours for the Christ in *all* the Bible,
H. Sperring,
South Queensland.

CUP DAY FAIRS

Dear Editor,

Australia-wide Adventist Cup Day Fairs originated with a fair on Cup Day at the Coronella Homes.

Seriously, isn't a Cup Day fair a bit rich for Adventists? I never thought I'd see the day when an Adventist organisation even acknowledged a horse race, let alone cash in on it.

What kind of an image are we presenting to the public? Worse still, what kind of an example are we presenting to our own young people, a lot of whom query everything that is done now? Obviously they have cause to when a home for the aged runs a Cup Day fair. Will someone please tell me how we are to wear people away from worldly pursuits while we do that sort of thing?

I could go on, but the event is over now. I just hope that whoever's good intentions went astray will think up something more in keeping with our way of life next time—preferably not on Cup Day.

Shirley Turner,
North New South Wales.

[Let's not get too upset about Cup Day fairs. In Victoria, there is an officially gazetted holiday, and it is called Cup Day. There is no other name by which the day is identified. It is not that we "acknowledge a horse race"; here in Victoria it is the name of the day. Ed.]

TRIFLES AND LESS

Dear Editor,

What is the difference between eating two oranges and drinking a glass of orange juice for breakfast? The fluid intake is the same. If we eat a slice of watermelon for lunch it would be two or three glasses of fluid. Or maybe we'd prefer half a dozen peaches.

It matters little whether we eat our fruit whole, which we usually do, or put it through a juice extractor or the like. It is still juice by the time it reaches the stomach.

It is not what goes into a man that defiles; but what comes out of his heart. Why not give thanks and eat orange or juice, melon or juice, or whatever the Lord provides and BE thankful? It is so easy to become fanatical over trifles and less than trifles.

R. R. D. Marks,
North New South Wales.

WHAT IS PEACE?

It's a calmness when the trials press;
It's a confidence that God knows best;
It's a gentleness that's undisturbed;
It's a holy hush that's unperturbed;
It's a quiet trust as on we plod;
It's a sweet reliance on our God!



Weddings

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

BADE—FUSSELL. On November 1, 1977, at the Orewa Seventh-day Adventist church, Auckland, New Zealand, Franklin Joseph Bade and Ivy Annie Fussell were joined together in holy matrimony. It is our sincere wish that Brother and Sister Bade will have happiness and joy as they walk the sunset path to God's eternal city. E. J. Brownie.

BUCHANAN—DAVIES. Peter Buchanan and Gaelyn Davies met at Carmel College five years ago, and November 6, 1977, was a very happy day for them and their loved ones and friends. In the beautifully decorated Perth city church, Western Australia, they were married, and pledged their faithfulness each to the other. Peter is the only son of Mrs. Dorothy Buchanan of South Perth, Western Australia, and the late Allan Buchanan, and Gaelyn is the only daughter of Pastor and Mrs. Don Davies. Our sincere prayer is that God will bless them abundantly. D. H. Davies.

BURGESS—McKEAN. October 23, 1977, was a very happy day as a large number of friends and relatives gathered at the Leonogatha church, Victoria, to witness the marriage of Doreen McKean and Keith Burgess. Doreen and Keith met each other as a result of Doreen's faithfulness in supporting the newly formed Phillip Island company. They receive the full blessing of the whole church, as we believe that God has directed in this union. We wish them God's richest blessing in life's journey together as they establish their home on the island. K. W. Andrews.

MORGAN—LAIRD. On Sunday morning, November 20, 1977, Brother Clarence David Morgan and Sister Evelyn Beatrice Laird linked their lives together in marriage. Near relatives and friends gathered in the home of the bride's sister, Mrs. Edna Gosling, in Wairoonga, New South Wales, to witness the taking of vows and to share in the wedding reception. As these highly respected members of our "Kressville" community, at Cooranbong, New South Wales, walk life's pathway together, we pray that the blessing of Heaven will rest upon them. L. C. Coombe.

NUGENT—HERMANN. The Gatton Seventh-day Adventist church, Queensland, was chosen by Steven Charles Nugent and Carolyn May Hermann for their marriage service on Sunday, October 23, 1977. This happy occasion was shared by many relatives and friends at the church and later at a reception at the Laidley Civic Centre. We wish Steven and Carolyn the Lord's blessing as they establish their home at Mount Berryman, and fellowship with the Gatton church. H. A. Grosse.

GOOD FOOD

with SALLY HAMMOND



Have you ever had a soufflé that never soufflé-d? Or have you always been too shy to even try? Hearing of how delicate the balance is in cooking a perfect soufflé—or how easy it is to fail—turns many otherwise confident cooks away from this recipe. I was one of those who had only rarely tried a soufflé, and then only with modest results, until I came upon a recipe recently which claims to have "tamed the temperamental soufflé." And indeed it has! This mixture may be made up to twenty-four hours ahead, refrigerated, or even frozen, and then cooked in time for tea or even a special dinner, rising to full fluffiness as if it had only just been made. Use cottage or cream cheese to substitute for cheddar cheese—or try mashed potato, mashed Nutolene, spinach or mixed cooked vegetables, or . . . anything you are daring enough to try!

BASIC SOUFFLÉ

4 eggs	½ cup chopped onion (optional)
4 oz margarine	1 tablespoon savoury TVP (optional)
4 tablespoons plain flour	1 cup milk
½ teaspoon salt	4 oz cheddar cheese or substitute (see above)

Separate eggs. Allow to stand, covered, while preparing sauce. Melt margarine in top of double saucepan. Remove from heat and stir in flour. Add milk all at once with seasoning. Return to heat and stir over hot water till smooth and thick. Shred cheese and add to hot sauce with onion and TVP, if using. Allow to cool slightly. Beat egg whites in a clean, dry, non-plastic bowl till soft peaks form. Beat yolks till light and fluffy. Gradually stir yolks into sauce, using a metal spoon or thin spatula to reduce loss of air from mixture. Add half whites, mixing well, then rest of whites. Fold—do not stir, as this also causes air to be lost. Pour mixture over the back of spatula into greased 2-pint soufflé dish. Place on an oven tray and bake at 375°F 40 to 45 minutes, 25 minutes for small soufflés.

To refrigerate overnight or up to 24 hours—store uncovered. To cook, place in a preheated oven and bake 55 to 60 minutes. To freeze: cover with foil or plastic. To cook, place in cold oven, set heat at 375°F and bake 60 minutes or till done. Serves four.

Soufflés must be served immediately or they will fall. Pouring mixture over the back of the spatula will prevent the mixture falling hard into the dish and breaking tiny air bubbles. This amount of mixture should rise to the top of a 2-pint soufflé dish, but should not need a collar unless bulky vegetables are used to substitute the cheese.

"LA NOUVELLE CALEDONIE" (concluded from page 9)

From time to time, a student would say, "What happens if I am in a shop, or a cafe, or somewhere and I have to explain myself in a certain situation?" So, there has been an increased motivation with conversational French.

The anticipation of looking forward to a rich learning experience, when we are faced with another language, currency, different food and life-style, is a tremendous experience.

Why don't you try something as adventurous, or share in our feeling of togetherness, by raising funds for a worthwhile cause?

##

TILL HE COMES

BARR. Gordon Barr was tragically killed in a road accident just outside the town of Dargaville in North New Zealand on November 3, 1977. Gordon was only thirty-one years of age and leaves to mourn, his wife, Vicki, and two children, Angela and Justin. It was just over three years ago that this dear friend took his stand for the Adventist truth. Unselfish, always cheerful, and dedicated to his family, Gordon will be missed by many, as witnessed by the huge crowd at his funeral. Gordon, we know, would not have us weep as those with no hope, but would have us all unite with him on the resurrection morning; this theme was the comfort of all present. C. P. Moss.

COWLED. Charles Gilbert Cowled, pioneer-farmer to the Eyre Peninsular region in South Australia, was born in 1882. After ninety-five years of honest and hard work, this gentleman passed to rest after a period of semi-consciousness in the Ungarie Hospital on November 16, 1977. He lies buried in the Ungarie Cemetery, New South Wales. He leaves an elderly brother and two sisters, his only son Croft, his grandchildren and great-grandchildren who are scattered throughout Australia, New Zealand, and the mission fields. The Lord gives, and the Lord takes away; blessed be the name of the Lord.
L. G. Byrne.

DRAIN. On November 20, 1977, in her eightieth year, at the "Sanitorium," Christchurch, New Zealand, Maud Mary May Drain fell asleep in Jesus. Her last resting-place was marked by the angels on November 22 at Waimari Cemetery. She became a member of Christ's remnant church at the age of twelve years. Alma Laursen, her youngest daughter, saw her mother slip peacefully into her last rest until the Saviour returns. She was a charter member at Papanui church, and spent her last fifteen years as a faithful supporter of the Ilam church, where it was her practice to attend church and the worships conducted at the Ilam Lodge.
L. A. O'Neill.

EDWARDS. Milton James Edwards passed to his rest after a very short illness on August 11, 1977, at the Canterbury District Hospital, Sydney, New South Wales. Brother Edwards was born in 1914 at Narrandera, New South Wales. His interest in healthful living led him to befriend and later marry Heather Gillis in 1944. Milton was baptised by Pastor Best on December 14, 1963, and later became a charter member of the Bankstown Seventh-day Adventist church, where he remained an active member until his death. Relatives and friends took comfort in the hope of the resurrection of those who love God.
J. Y. Chan.

GRAHAM. Josephine Graham passed to her rest on November 6, 1977, in the Gosford Hospital, New South Wales, at the age of eighty-four years. She was a faithful member of the Dora Creek church, New South Wales. To her husband John and family, Les, Cliff, Pat, Shirley and Ken, we offer our deepest sympathy, but we look forward to a happy reunion on the resurrection morn. Pastor J. Miller assisted the writer at the funeral services at the Avondale Cemetery.
L. H. Hay.

MARTIN. Ruth, dearly loved wife of Edmund Martin (deceased), and mother of Helene, Rolf and Clara, passed away in Adelaide at the age of eighty-one years on Wednesday, October 19, 1977. Sister Martin was the last of the nine children of the respected Behrens family. Two of her brothers were pastors of the church. In the very early days of the Sydney Sanitarium and Hospital our late sister graduated from the nursing course, and all through her long life she practised the principles of sincere Christian living. She will certainly be missed from the front pew at the Trinity Gardens church where she regularly worshipped. Services at the funeral chapel and at the Centennial Park Cemetery, South Australia, were conducted by the writer.
J. H. Wade.

MITCHELL. On the evening of November 5, 1977, at the Charles Harrison Nursing Home, New South Wales, Sister Bertha Mitchell (nee Ford) passed peacefully to rest to await the resurrection morning. At the graveside, in the Avondale Lawn Cemetery, a number of relatives and friends were reminded of the comforting words of Scripture and the assurance of a glorious resurrection at the coming of the Lord. Sister Mitchell leaves her husband, Brother William Mitchell, three sons, Wilbert, Don and Ross and sixteen grandchildren to await the glad reunion day at the second advent. One son, Glen, predeceased his mother. Hers was a quiet, consistent Christian life, and we can truly say, "Blessed are the dead, that die in the Lord."
L. C. Coombe.

TAYLOR. Ernest Arthur Taylor passed quietly to his rest in the Barrett Street Hospital, New Plymouth, New Zealand, on Thursday, November 3, 1977, aged eighty-five years. Following the service he was gently laid to rest in the Okato Cemetery. A guard-of-honour was formed at the approach to the cemetery by the local St. John Ambulance Brigade. Our brother was highly regarded in his church and community. He leaves two daughters, with their families, twelve grandchildren and six great-grandchildren, to mourn his passing. Messages of hope and comfort were extended to

members of the family, in the presence of a large gathering of friends and relatives, by Pastor F. E. Baker of Auckland, and the writer.
G. W. Oaklands.

WIGG. Sister Runa Wigg, known as "Wiggie" by all who loved her, laid down her cup of suffering at Parkside Hospital, Dunedin, New Zealand, on Sabbath, September 17, 1977, at the age of seventy-two years. Despite nine months of severe illness, her cheerful disposition had brought joy to many. She had been an active Salvation Army member until she accepted the Adventist faith in 1970. The promise of Psalm 30:5, that "weeping may endure for a night, but joy cometh in the morning," reminded those mourning her passing, of the resurrection morning. She will be sadly missed by all her friends, especially the youth, who were very close to her.
Kyrill Bland.

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SYDNEY'S SCHOOL BY THE SEA

The Mona Vale School is being built at Mona Vale, on Sydney's famous northern beaches. It will be open for the beginning of the 1978 school year. Delightfully situated, this school could be the answer to your children's educational needs. Interested? Then write to The Dee Why Adventist Church Education Secretary, 31 Carrington Ave., Cromer, N.S.W. 2099 or Phone (02) 982 5775.

AUSTRALASIAN RECORD and Advent World Survey

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

First 25 words \$4.00

Each additional 5 words 20 cents

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

FLASH POINT



☆ PASTOR H. M. S. RICHARDS JR., who was over here a few years ago for that gigantic Youth Congress in Canberra, is exulting all over the place these days. His Voice of Prophecy programmes are hitting high-spots everywhere. During the last eight months, new stations in many areas of the U.S. have added the broadcast to their schedules, with the new five-minute "Lifebeat" programmes catching on beyond their expectations. More than 4,000 stations are giving V.O.P. free time for short announcements, and a new programme called "Brite Spots" is about to be launched. All told, things are looking rosy for the V.O.P. parent organisation in California for 1978, which is encouraging, what?

☆ Pastor Walton Pitt, the publishing director of the T.A.U.C., led the Greensborough (Melbourne) church in the Appeal. He says something that might be worth thinking about. "The amount a car-load collects in an afternoon will pay the salary of a worker for a year." He was referring, of course, to the mission field, where inflation and wages are not quite at the levels they are in the home fields. Which makes you realise that we must work while it is yet day.

☆ Here are some transfers relating to the Sanitarium Health Food Company:

● R. W. Gray, who is currently the manager of the Brisbane Factory and Wholesale branch, has reached the age of retirement and is moving on to sustentation early in 1978.

● F. V. Bateman is to be the new manager of the Brisbane Factory and Wholesale branch, having transferred from the Palmerston North Factory.

● E. C. Fehlberg, who is currently manager of the Perth Retail branch, is transferring to New Zealand to become manager of the Palmerston North Factory.

● J. K. Bailey, from manager, Auckland Retail, to manager, Perth Retail.

● A. G. H. White, from manager, Christchurch Retail, to manager, Auckland Retail.

● A. G. Beecroft, assistant manager, Adelaide Factory and Wholesale, to manager, Christchurch Retail.

● J. A. Wilson, from manager, Warburton Factory, to retirement—February, 1978.

● B. E. Schrader, from manager, Hobart Factory and Wholesale, to manager, Warburton Factory.

● K. R. L. Reeves, from assistant manager, Melbourne Factory and Wholesale, to manager, Hobart Factory and Wholesale.

● A. L. Hawkins, from superintendent, Sydney Factory and Wholesale, to assistant manager, Melbourne Factory and Wholesale.

● D. D. Woolley, from manager, Carmel Factory, to assistant manager, Signs Publishing Company.

● K. B. Shinn, from manager, Melbourne Retail, to manager, Carmel Factory.

MATURE AGE EXAMINATIONS

ON JANUARY 1 AND FEBRUARY 12, AT AVONDALE COLLEGE AT 8 P.M., MATURE AGE EXAMINATIONS WILL BE HELD. CANDIDATES MUST HAVE TURNED 22 BY APRIL 1, 1978. ADVISE THE REGISTRAR OF THE COLLEGE IF YOU PLAN TO BE PRESENT ON EITHER OCCASION.

COLLEGE STARTS IN 1978 AS FOLLOWS:

FEBRUARY 19 (8 a.m. to 12 noon; 1 p.m. to 4 p.m.)
Registration of Certificate students.

21 and 22 (8 a.m. to 12 noon; 1 p.m. to 4 p.m.)
Registration of First-Year Degree and Diploma Students.

22 (1 p.m. to 4 p.m.)
Registration of returning Diploma/Degree students.

26 (8 a.m. to 12 noon; 1 p.m. to 4 p.m.)
Registration of all returning students.

CLASSES COMMENCE ON FEBRUARY 27

● L. K. Townend, from manager, Wellington Retail, to manager, Melbourne Retail.

● A. G. Petrie, from manager, Dunedin Retail, to manager, Wellington Retail.

● T. M. Masters, from accountant, Sydney Factory and Wholesale, to manager, Dunedin Retail.

● K. R. Forbes, from manager, Hobart Retail, to manager, Sydney Retail.

● A. R. Willis, from manager, Canberra Retail, to manager, Hobart Retail.

● R. E. Butler, from manager, Sydney Retail, to manager, Canberra Retail.

☆ Let me tell you a story about the Appeal. Well, no, really about another door-knock with which I was recently associated. The organiser came up to thank us for the part we had played, and congratulated us that we in the Upper Yarra Shire had collected over the last-year total—one of only six areas to do so in all of Victoria. When asked the reason, he replied, "Well, I'm not sure whether it is a reason or an excuse. But the first Sunday of the Appeal was such a lovely day that our collectors found no one at home, and the second Sunday was such a wet day that most of our collectors didn't go out." Well, Ingatherers don't make excuses like that . . . I hope.

☆ The day after Pastor Ken Low was chosen as the president of the Victorian Conference, Pastor Ray Howes (now the president of North Queensland) was chosen to be the president of the South New South Wales Conference.

☆ After being away for eighteen months, Brother and Sister Stan Grubb have returned home for a well-earned rest. Brother Grubb, who was the Production manager of the S.H.F. Co. before his retirement, was requested to give some assistance at Loma Linda Foods in California, where he worked for approximately three months. He was then asked to assist the German Health Food Factory for approximately six months, but this was somehow extended to being almost fifteen months in setting up a completely new factory production programme. Nice to have you home again, Stan and Honor Grubb.

☆ "Finally, brethren . . .": The nicest thing about being quiet and negative is that you will never be asked to head a committee.