

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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SCRAPBOOKS

YOU WOULD HAVE BEEN curious, too, had you seen an elderly gentleman with newspaper clippings, glue and scrapbook. Because I knew him well, I presumed on friendship to satisfy my curiosity by asking the obvious question, "What are you doing?"

Mr. Myles looked up at me and hesitated for a moment, as if wondering whether I'd consider him foolish or not—at his age—so his wife filled in the time-space by saying quite proudly, "He's making a scrapbook. It's his hobby, you know."

I hope I didn't look as surprised as I felt, for after all, scrapbooks are for little people to occupy holiday time (when there's absolutely nothing to do), for teenagers to file their memories of exciting events, and for sportsmen to record their prowess.

Curiosity again prompted me, so I enquired, "What do you collect?"

I received no verbal reply, but a wave of his hand indicated that I was at liberty to look closer. I turned the pages and found these headings: "Nice Things That Happened in 1969," "Nice Things That Happened in 1970," and the new section with the caption, "Nice Things That Happened in 1971."

There was the story of a Brisbane man who was touched by the plight of an English family and gave them his house free of charge. Then there was the story of the little old lady who stepped blithely into the peak hour traffic, and when assailed by honks and glares, she suddenly grew bewildered, a bus driver stopped his bus, alighted, escorted the little old lady to the footpath and then resumed his lawful duty. There were other stories as well.

After I had finished reading, Mr. Myles explained: "There are so many awful things in the world. We hear and read so much about lies and larceny, deceit and devastation, that I thought I would like to concentrate on kind deeds."

What a wonderful idea!

Perhaps God has the same sort of idea. He must be nauseated by the turmoil and turbulence of our times and sickened by the atheism and antagonism of the era. But He looks for those who love Him and He listens to those who talk about Him, and He is so delighted that He keeps a record of these things in His own Book of Remembrance.

"And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3: 16.

MARGARET D. CLARKE

French Polynesia reporting . . .

HIGH DAY IN UTUROA

R. V. ESPOSITO, President, French Polynesian Mission

SABBATH, February 20, 1971, was marked by an event which the members of the Uturoa church on the island of Raiatea will always remember. After two and a half years of unselfish efforts and prayers, more than three hundred members of the Seventh-day Adventist Church from several hundred miles around, came to the second town of Polynesia to attend the dedication of the new church.

Travelling about 400 or 500 miles in countries like Australia, the United States or France does not present any problem. It is not the same in this vast field. A schooner was hired for about \$A1,200 and about 300 passengers travelled on it to Raiatea. On the regular plane, fifty-five seats were booked. In the history of the Adventist Church, it is the first time that such an expedition has taken place. The presence of so many visitors in this peaceful town was really felt.

The governor who unfortunately was prevented by his duties from attending, was represented by the administrator of this group of islands. Also in attendance were the mayor of the town, several delegates from the "Assemblée Territoriale" (the government council), members of the government school teaching staff, as well as representatives from different denominations—Protestant, Catholic, Mormon—who kindly joined us on this memorable day. A vibrant testimony to the morality and the high standards of our Adventists was given by the administrator. He also emphasized the strong stand of this movement against alcohol.

This magnificent church building is a precious aid to this wonderful message which we preach. As mentioned above, this building cost much effort, money and prayers. During two and a half years, church members spent their leisure hours and part of their wages helping the mission in this project. Some of them contributed toward purchasing the pews,



The new church at Uturoa, completed after two and a half years of unselfish efforts and prayers.

others the windows, and so on. The mission spent a great deal of its funds on the project, so you will understand, dear reader, the reason why we all attended this dedication in person.

Work Began Here

In spite of expense involved in such

travel, the offering collected that day brought in \$630 (Aust.).

This building, which has a seating capacity of about 400, includes a youth hall which was built partly through the efforts of the Australasian Division MV project three years ago. The building with the office, the church and the youth hall makes a complete and harmonious whole, among lovely greenery and flowers near the calm lagoon which surrounds the two big islands of Raiatea and Tahaa.

On this island the work began in 1891 with the visit of the missionary A. J. Read and his wife on board the "Pitcairn," and one of the first Seventh-day Adventist schools in the Pacific was opened here in 1895. This project was made possible through the visit of the "Pitcairn."

Some time between 1796 and 1818, several chiefs from this part of the Society Group had gone to Tahiti to assist King Pomare to recover the sovereignty that had been wrested from him. While there, they had acquired some knowledge of the gospel. A few years later a vessel that had been driven from its moorings at Mochea, reached Raiatea, and the missionaries on board taught the natives more fully the truths of the gospel.

The people of Raiatea built a chapel, and requested that a minister should be



More than 300 Adventists spent a night on the sea in this schooner so that they could attend the dedication of the new church at Uturoa.

sent to them from Tahiti. This request was granted by sending John Williams and another missionary by the name of Osmond, to Huahine, where they started a printing press for the publication of religious books and tracts.

A little later Mr. Williams moved to Raiatea at the request of the chiefs, and was cordially received. His labours there were crowned with great success, nearly all the natives of the islands becoming Christians. But the gospel was not accepted without strong opposition. The king, Tamatoa, being one of the first to renounce heathenism, met with much opposition from the chiefs who were not willing to become Christians. The chiefs of Tahaa made war against him and the Christian party, intending to burn alive all who should be captured. But they were defeated by Tamatoa, and those taken in battle were treated with great kindness instead of being killed. This made such a deep impression on them that they immediately became Christians, and the following morning both parties went out and destroyed every idol on Raiatea.

Hospitality

Of course, this renunciation of idolatry did not make all the natives of these islands fully-fledged Christians. John Williams found a great work before him, and he faithfully did it; however, in 1839 this great man was killed by the natives of the New Hebrides.

It was in Uturoa, the main town of Raiatea, with its past rich in history, that all the Adventist visitors were welcomed as real brothers. Most of them found accommodation with families. Polynesian hospitality is not a fable; the visitors and their hosts found some real blessings in being together during that week-end, and this gathering really strengthened their Christian fellowship.

After these two long, blessed days spent together with our brethren, we had to realize that we were still on earth and that even good things must come to an end. We had to go home. I shall never forget the beautiful hymns sung by the 300 passengers while the boat slowly left the shore where a good number of the people gathered. This was a really beautiful experience and I am sure that the strangers who were present must retain the echo of these melodious songs.

We praise God for all His goodness. We thank the brethren and sisters of Raiatea who knew how to welcome us warmly, Brother Lazare Doom on whom the whole responsibility of the work rested, Brother Charles Brotherson, our church elder who also gave much of his time for the success of this gathering, the Papeete, Tipaerui and Uturoa choirs for the beautiful singing, and all those who contributed to the well-being of all.

We are making further plans in order to hold gatherings such as this again in these isolated islands.

Dear reader, French Polynesia would be glad to have a place in your prayers. In anticipation, we thank you.

A personal letter to the editor from Pastor L. J. Cherry gives an interesting commentary on AN AUSTRALIAN EVANGELIST IN EAST LONDON, SOUTH AFRICA.

WELL AT LAST I have come up for air, and so I thought I would drop you a few lines to let you know how we fared in East London. I guess you received my last letter about a fortnight or three weeks ago, so here is a brief note to tell you how the programme started, and you might like to put a little in the *Record* to let our friends in Australia know how we are going.

We gave East London a taste of our usual advertising, Australian-style, and they really wondered what had hit them, as the folk over here, even our own evangelists, are very conservative, "except the Aussies who have come over." I think in my last letter I mentioned that the white population numbers between 50,000 and 60,000. We had booked for two sessions originally; the hall holds 904, but we soon had to cater for the crowds with two more sessions. We opened another two on Tuesday night in the City Hall which holds 910, and soon that was filled. Another two on Thursday night soon filled up, and so we finally got the only other hall available for Friday night, and put on another two sessions. In all we had ten sessions for "Dead Men." This was just terrific, and we had about 7,500 people there.

For our mid-week meeting we had to run two nights and had four sessions at 6 p.m. and 8 p.m. each night on "Petra" and 2,800 came along.

The second Sunday was "Russia," and there were four sessions on Sunday and four during the week with 5,750 along. For the second mid-week lecture on "Mysteries of the East" we ran four sessions again, with 2,100 attending.

The third Sunday, last Sunday, we ran four sessions and two more during the week, six in all, with an attendance of 4,000, and for the third mid-week meeting entitled "Jonah and the Whale" we had four sessions again and 2,450 in attendance. This is tremendous and I have never seen crowds line up and wait to get in as they do here.

One mid-week for "Petra" they lined up at the door and then went completely around the block and back to the door again. Of course, this makes everyone talk, and is excellent advertising for us.

Next Sunday we are planning four sessions on "Pitcairn Island" and one during the week and expect about 4,000 again.

Eight Policemen

The mayor opened our session on the first Sunday, and said he had never seen such a wonderful advertising programme in the twenty-two years he has been in East London, and promised to try and attend all the programmes. He and his wife were also at the second week's meeting on Russia and Petra.

The Traffic Department sent eight traffic officers out on the first Sunday to help control the long queues and the traffic; it was really great.

The Press has been very liberal, and gave us a story on the Friday before the mission, and then a photo of the long queue on Monday, then another story on



Pastor L. J. Cherry.

Wednesday about the thousands who were attending. I have written seven articles about my trip and experiences for the editor, and five have been published to date with another two acceptances. He has also given us a front page photo announcing the series. To date we have been given 183 column-inches of stories and photos, so we feel that it is a real break-through here. The brethren tell me that up until now, our evangelists could hardly get a mention in the smaller cities and very little notice in the larger ones.

The telephone ran hot the first week and hundreds rang the exchange asking what was wrong as they just couldn't get through, until finally the exchange was telling the people, "There is nothing wrong with the telephones; they are just running hot, and there is no use your trying to get through as they are all booked out and even we can't get seats."

I tried to contact one of the girls on the phone myself while at the Press to give them a report on bookings and after twenty minutes of continuous dialling, was about to give up when I got a number, and the voice at the other end said, before I could even speak, "No this is not 'Dead Men Tell Tales' and would you please get off the phone and dial the right number, as this is the seventy-third call I have had this morning, and I am nearly going nuts." It was only 10.30 o'clock then, so I didn't dare ring her later in the day, but one of our numbers was 26403 and the lady's was 26303! Someone else rang her again later and she was just about frantic. I don't think she came to the meeting!

EDITORIAL



"Meeting Ajurnes"

In June, 1959, issue of "Coronet" there is a paragraph from one Mildred S. Street which is one of those little classics that ought to pass into the unofficial history of the world. But judge for yourself; here is the vignette, according to Mrs. Street:

"One idle, rainy day my daughter Laura Jean, ten, and two of her young friends determined to form a "sorority" [roughly meaning "a girls' society"]. As secretary, my daughter was told to write down everything that happened. This was an exact record of the first meeting.

MINUTES OF THE MEETING BY THE SECRETARY

"The president started the meeting by calling it to order. One candidate is selected to be voted for: Laura Jean is secretary. The votes are handed to the president. Most of the meeting consisted of making ballot. The president called the meeting to order 2 times. Sister Honora stuck out her tongue at the secretary. Sister Honora is Vice-P. Frances is P. The president left the meeting for 2 minutes. Frances and Honora had an argument over Tom Cat. Sister Frances and Honora sang and hit the table. The secretary warned the president. The president hit Honora. They have lots of fights. V.President said she hated the president. President said the same of V.P. They started another fight, another fight! Another fight! President plays during meeting. There's so many fights between president and V.P. meeting ajurnes."

Does this sound vaguely as if you've heard all this before? Children are permitted the luxury of arguing and even fighting, and no one seems to take the matter too seriously. Kids have been doing that kind of thing since Cain and Abel were bits of lads. Certainly, it gets their parents down after a while; they get almost to screaming point. Then children grow out of that kind of thing and grow up into adolescence and continue fighting on a slightly higher (or lower) plane.

Then they get married and, all too often, it's on again. Marriage, that honourable estate which has been likened to a besieged fortress (those outside wanting to get in and those inside wanting to get out), provides the ring for the marital pair's sparring, the arena for their knock-down, drag-out fights. The marriage bond becomes a shackle and the "love, honour and cherish" becomes a hollow mockery as soon as the young wife realizes that that big, handsome hero has feet of clay, and as soon as he senses that that little puff of dream-dust is not too careful with the house-keeping money.

So they grow older and so they rub along. They bicker; they argue; they score points off one another; she tells her mother that he is driving her wild the way he watches how she spends her housekeeping money, and he complains to his mother that "we'd starve if she couldn't open a tin of something." And HIS mother tells her friends what a lazy little no-hoper her daughter-in-law turned out to be while, at the precise moment, HER mother is losing no time in getting the facts about HIM to the neighbours that he is so penny-pinching that her poor daughter doesn't even have a cent to call her own.

And so the merry-go-round goes on and on. We are not pointing the finger at the marriage relationship any more than we are coming out against schoolgirls' "friendly" societies. What we are trying to highlight is the matter of human relationships. They ever have been, and ever will be fertile ground for the seeds of trouble to spring into lush growth and full flower.

The greatest problem the world has to solve today is people. Not the tens of millions in the over-populated countries, or hundreds of millions who go to bed hungry every night; they are problem enough—to themselves and to those who have a

care about their neighbour. But the real problem that must be solved is people in their inter-relationships. On the surface, your family gets along splendidly; underneath there are personality clashes and petty jealousies. On top your church-family sings soulfully "all one body we" yet underneath there are strivings and undercurrents. Why?

There is only one reason, of course. And you do not have to have it pointed out to you. These faction fights within a church or these bickerings at home or that "sorority" meeting quoted above, all stem from the same source: the parties concerned are not converted. Imagine a church, a family, a society, where all concerned were utterly committed to Christ. Sniping and snarling would be something in the past; innuendo and barbed jibe would disappear from the scene; harmony and peace would prevail.

We cannot hope to resolve the differences that exist between nations; we cannot reach into the homes of the unwashed millions of earth; nor can we hope to grapple with the situations that exist in unchristian homes. But in families and churches where there is a profession of Christ, there ought to be the harmony and tranquillity that only those who love Him can know.

We never think upon these things without thinking of Gallio. And Paul. It was on the occasion when Paul had been preaching and the Jews of Achaia seized him and unceremoniously brought the apostle to Gallio's judgment seat. They accused the preacher of "persuading men to worship God contrary to the law" (Acts 18:13). Paul was about to defend himself, but Gallio, the proconsul, regarding the matter as an internal thing, a domestic squabble between believers of the same persuasion, would have none of it. He was not going to get involved in such piffing issues as a church squabble.

Had it been a matter of "law or wicked lewdness" he would have heard them, he said. But since it was "a question of words and names," he would have nothing to do with it. Moreover, when the Greeks took Sosthenes, the chief ruler of the synagogue, and assaulted him before the very judgment seat of Gallio, the proconsul "cared for none of these things" (verse 17).

Why? Because he saw the religionists as a bunch of brawling, squabbling, argumentative malcontents. He had no doubt seen them in action before; he was tired of their constant charge and countercharge one against the other. The justice of Paul's case had quite ceased to interest him. In matters of law and decency he was willing to intercede, but not in these circumstances. His views of the Jewish religion, its church differences and its strivings failed to concern him even slightly.

What chance was there for the conversion of Gallio? None. Why? Because of the picture he had of those who worshipped in the synagogue in that place. On whose head is the blood of the Gallios of the world? Upon the squabbling church's.

It is so easy to champion causes; so easy to plant your feet and set your jaw and declare the virtue of your stand. It is so easy to charge your brother with wrong and evil; it is so simple to precipitate a faction-fight to punch home the righteous stand you have taken.

But while you are so engaged, notice this: your neighbours, your friends outside the family or the church, will notice every move; they will be acquainted with every nuance of argument and every shade of opinion. They will hear, mark and note it carefully. And when someone from the family or the church approaches them to tell them of the good news of the gospel of Jesus Christ, they, like Gallio of old, will "care for none of those things." And can you blame them?

"Meeting ajurnes."

Robert H. Parr

BACK TO CARMEL

H. E. TOTENHOFFER

LAST YEAR when Pastor and Mrs. Alec Thomson were in Western Australia on furlough from New Guinea, they got together with Mrs. Fred Heise (Ena Crombie), and one or two others and decided that the best way to meet many of their old friends was to organize a "Back to Carmel" day. The gathering was a huge success. Old identities, long forgotten by some, turned up and many treasured memories were revived.

Everyone was so thrilled that it was decided to meet again the next year. The date chosen for this year was the first Sunday after camp meeting, January 31. This date was well chosen for two reasons. It happened to be the long holiday week-end, and some were able to come from distant parts of the state. Also, many in attendance at camp were able to stop over one day longer and still get home in time for work. Best of all, two division delegates to Western Australia, Pastor Ray Stanley and Pastor George Maywald, both former Carmel students, were able to be present.

It was a joyous get-together, consisting of much hand-shaking, chin-wagging and photographing on the lawn; then an impressive worship in the chapel, including a study by Pastor Stanley and prayer by Pastor Maywald; some important announcements by the president, Brother S. Dunstan, followed by a sumptuous repast in the dining room and some items of entertainment.

Former Carmel students of the years 1936-1945 were there from many areas, including Albany and Kalgoorlie. Some teachers from that period were also able to be present. Among them were Brother and Sister Will Chapman, one time Bible teacher, vice-principal and devoted farm manager from 1929 to 1945; also present were Sister Millie Dawkins, Sister Edith Stewart and Brother and Sister Howard Totenhofer.

Memories Are Made of This

It was a delight to sit once more on the rostrum and gaze over the faces of yesteryear. What memories there were of the same dear folk, not so bouncy now, more rotund perhaps, with many grey hairs and most of them grandparents! Some I remembered as very comely young ladies. Their beauty now is still reflected in their children and grandchildren.

I'm sure the joy of meeting again these dear ones, not seen for thirty years, with the questions, the catching up upon events and the reminiscences, provided a foretaste of what it must be like when, finally, around the "Great White Throne," we meet again dear friends and loved ones from whom we have been long parted.

One thing that impressed me was that, after a long lapse of time, one tends to forget any pinpricks, frustrations or unhappy events and to recall only the sweet, joyous, golden hours of the past. No wonder past times are often spoken of as the "golden years." "The former things shall not be remembered nor come upon the heart," as one version renders it.

Some important resolutions were passed during the business session. It was voted that the get-together of the Carmel Ex-student Association be an annual affair, the date to be determined by the committee and announced in the "Record." The membership period was extended to include all students who had attended Carmel from its inception up to 1961. It was suggested further that the officers, six in all, be elected for two-year periods, arranged so that each year three retire and three new ones are chosen.

It was voted that all surplus funds that the association might accumulate be diverted to the Carmel College Student Aid Fund. With this in mind, membership fees were raised from fifty cents to one dollar each. Life membership was conferred on five teachers present and doubtless others will be added when more consideration is given to the subject.

What About It?

Brother Graham Litster, principal of Carmel College, in welcoming the gathering, spoke optimistically of Carmel's fu-

ture and particularly of good enrolments and prospects for this year. He welcomed especially the student association idea. He felt that here was a sympathetic body of sponsors scattered among the churches, willing to boost Carmel and work for its advancement.

So what about it, ex-Carmelites? One way all can help right now, no matter where you live, is to become members of the Carmel Ex-Student Association by forwarding one dollar with your name and address to the secretary, Mrs. Ruth Watts.

Remember, all money apart from expenses goes to the Student Aid Fund. Expenses are very slight (for instance, I wasn't even offered a stamp to forward this report).

Like all our other institutions, Carmel College is changing. "Old" science students stood goggle-eyed before the modern science unit, comprising two general-purpose laboratories, preparation area and teachers' offices. Other buildings erected since our student days are the two new dormitories—the Charles Ashcroft Hall is a brick-and-tile structure, accommodating fifty boys. It was built in 1959. A similar one was constructed for the girls—the Kathleen Giblett Hall, built two years later. Also three new brick cottages replace three outdated, crumbling, wooden ones.

However, the general landscape looks much the same. The fresh mountain air, the song of the birds and the beauty of Carmel still bring a thrill to the heart.

Fifty Years of Happiness

W. T. HOOPER

ON MARCH 7, a very happy surprise was accorded to Pastor and Mrs. S. C. Butler—the celebration of their Golden Wedding.

Those of us who were privileged to be present at this gathering could easily sense the deep feelings of appreciation which this revered couple experienced and the vibrant joy they felt as, surrounded by their loved ones, memory bore them gently back over the years to the day when together they began the journey of married life. And now, fifty years later, amid the love and esteem of children and grandchildren and two nephews, together with neighbours and friends, they sat amidst the tangible evidence of great love and deep affection.

Their daughters, Coral and Merle, journeyed all through the night to make the surprise complete. How these girls planned and executed it all so well from a distance, is a tribute to their ingenuity and powers of organization. Many were the tributes and congratulatory expressions received. As our dear Pastor and Mrs. Butler continue to walk with patriarchal tread in our midst, we thank Heaven for their example and pray that a kindly God will spare them to us for many years.



Pastor and Mrs. S. C. Butler cut the cake which marks fifty years of happiness together.

MALAITA--Island of Challenge and Change

GORDON A. LEE, President, Bismarck-Solomons Union Mission

I HAD JUST ARRIVED in from a visit around the field. It had been a heavy programme involving long hours and wearisome travel. Having had very little sleep over the previous twenty-four hours, I was ready for a clean-up and bed. Anxious to hear from my family who were still in Australia, I went to the office to look through the mail. As usual, there was much on my desk to attend to, but it could wait till morning.

Going through the accumulation of mail, my eye caught the attractive stamps on a letter from the Solomon Islands. A Malaita Island postmark—must be from Pastor Nathan Rore, our mission president.

I gathered this particular letter up, along with the one from my wife, and went back to my home and the comfort of bed to lie down and read. Yes, I read the letter from my wife, but it was the one from Pastor Nathan Rore that has caused me to write and share it with you. I shall quote heavily from his letter. I hope it stirs your heart as it does mine, as I see the urgent needs and present opportunities of these islands.

Brother Nathan begins after a brief introduction: "This is the third week of evangelistic campaign at Malu'u Town. Our evangelists have done an excellent job of running the meetings. We have forty-eight in the Bible Marking class and quite a number enrolled in the Voice of Prophecy correspondence course. The hall was packed every night. The people really enjoyed Bible Marking class, and wanted to join in, but unfortunately we haven't got enough Bibles. I only bought them forty-eight for this campaign because there are five more campaigns that we are planning to hold this year in various places or districts, and they will all need Bibles, about the same number in each place.

"I don't know how we will stay within our evangelistic budget this year. We have only \$240 in the budget to play with. I don't think this will be sufficient to cover our needs if we go ahead and run these meetings. They will all need Bibles. These small Bibles cost us \$1.10 at Honiara Bible and Book shop. They will also need petrol for the power plant, handbills, tracts, Voice of Prophecy cards and lessons.

"Last week I put in an order for some charts. In towns like Malu'u and Auki we will have to supply them rations because there are no church members nearby who can provide them food. Six hand generators are on order, six Minolta projectors and eight sets of hymn slides from the United States. We received one set of film strips from the Far Eastern Division last year, but I feel that we will be needing a few more sets when money is available. Rent will also be required, I believe, if we have to run a meeting at Auki town.

"We need blacklight and miracle chalks, too. To run these campaigns successfully

and keep our audience interested, we must have the above-mentioned equipment. There are many other little items such as rulers, Biro's, torches, batteries, lanterns, etc., needed during the campaign to help in the Bible marking class and house-to-house visiting, and so on.

"Don't Run Too Many"

"I am now coming to the place where I am likely to say to all my evangelists, 'Don't plan to run too many campaigns.' The evangelists from South, East, North and West Areare Lagoon are all planning to have campaigns in their areas some time this year, and they are all requesting Bibles and all other equipment mentioned above, I can't very well go ahead and buy everything because of lack of finance.

"Our budget for this very important avenue in preaching the gospel to this dark island where heathenism and superstitions are still practised is very small compared to the great work that is lying before us now. Hundreds of people from other denominations want to study the Bible. From what I can see while running campaigns like this in the New Guinea area in the past, and what our evangelists are doing now here in Malaita, Bible Marking class is one of the best avenues to open the way for Bible studies to non-Seventh-day Adventists. It opens the way very easily here in Malaita where most of the people in the other denominations can read and write and are anxious to study the Bible. I believe that if we place the Bibles in their hands, many will be led to find the truth.

"We can easily give away one hundred Bibles or even more during this Malu'u campaign (to those who are really interested non-Seventh-day Adventist people) but I can't do that because other evangelists want Bibles, too, in their area, and I must try to share the amount equally and hope that we will be within the budget at the end of this year.

"So you can see that we certainly need some money to help us run these campaigns this year. It's a bit hard to tell now what the result will be, but our aim is to present the truth to those who do not know it yet, and if we win even one soul, he or she would be of more value to God than thousands of dollars.

Trophies Won

"We find many interests around Malu'u area where the campaign is now held. A family of five has already joined our

church. The man and his wife had their first lesson in the baptismal class last Sabbath. There is also another family that our evangelists are still working with. The husband is very anxious to join our church after listening to all our night meetings, but the wife is very strongly denying our teachings and she doesn't want to come to our church. Our churches have been told to pray especially for this mother so that in some way she might be won to this truth.

"Four families from another denomination have promised to keep their last Sunday on April 11. They have asked for one of our evangelists to go to their village on this particular Sunday and preach a sermon for them in their church. They have built this church building themselves while still in the other mission, but their plan is that the church building is going to be for Seventh-day Adventists when they keep their first Sabbath. They will have their first Sabbath service in that same building on April 17. Probably these four families will be increased to five or six when the changeover takes place. We have been praying for these families for a long time now. It takes a long time for them to make their decision, and the last I have heard of them is that they are going to make their final decision on Sunday, April 11. Please help us in your prayers for the families. We do not know whether they are going to keep their promise and join our church, but let us pray for them and by God's grace they will make the right decision.

"I am not trying to exaggerate stories here in order to get some money from the union or division for evangelism, but what I have already said in this letter is really what our need is and what has really happened here. As you can see, there are few results and nothing definite, but we would like to try to do our best in presenting the truth to the hundreds that thirst after it, and we certainly need your co-operation in the way of finance."

Now doesn't that touch your heart? It did mine. He asks us to pray for him and his fellow workers on Malaitia. Will you join me? Will you support him with your prayers and be prepared to sacrifice when asked that those who seek truth may have it? I wish I had a thousand Bibles to give him; a gross of ball-point pens; a dozen lighting plants; drums of petrol; scores of film strips, don't you? God promises that He will do a great work. Let us move together to help God do it through us.

CORAL SEA UNION MISSION REPORT

E. R. PIEZ, Secretary-Treasurer, Coral Sea Union Mission

OUR FURLOUGH COMPLETED, we have returned to another period of service in New Guinea. What a different country this is from the way it looked in 1956 when we commenced our first term of service! On our way to Rabaul on that occasion, we saw the arrival of the Duke of Edinburgh in Lae, and the programme that had been arranged for him. He followed us to Rabaul a few days later, and our first memories of Papua and New Guinea are of streets filled with partly dressed natives all rushing around excitedly to see the Duke.

Today, almost fifteen years later, the Duke is again visiting New Guinea. He will again see a lot of partly dressed natives, but he will also see a small nation on the verge of independence. The area of Australian administration influence has now spread to the entire area of Papua and New Guinea.

Those of us who are connected with the Seventh-day Adventist Church mission programme are pleased to have had a part in spreading the influence of the gospel to so much of the area of New Guinea. We who have lived here for the past fifteen years find it hard to believe the growth of the mission activities until we check the record to see just how small they were by comparison, even fifteen years ago.

It is not so long ago that we read in the "Record" that, with the use of the mission plane, the work had reached almost to the West Irian border on the north coast. A little later we read that the work had jumped from Laiagam in the Western Highlands to Kiunga, also on the West Irian border, on the mighty Fly River, just south of the great mountain range.

Only last year, islands previously unentered off the east coast of Milne Bay, have been entered, and many other areas are being penetrated as missionaries push their frontiers out in an endeavour to meet up with their fellow missionaries from neighbouring areas. By this method, mountains and valleys are being crossed and villages entered, and people brought under the influence of the ever-lasting gospel.

Some figures from the annual report presented at the last Coral Sea Union Session will give an idea of the tremendous growth of our mission work.

Year	Churches	Membership
1957	77	7,024
1961	103	12,035
1965	156	18,153
1969	186	23,874

In 1969 two local missions reported memberships over the 6,000 mark, Central Papuan Mission with 6,382 and Eastern Highlands Mission with 6,786. In the past quadrennium, baptisms reached 7,242. In 1969 the total for the year was 2,296. Of these, almost 1,000 were baptized on the day designated as Baptism Day for the year.

40,000 Sabbath School Members

Although Central Papuan Mission and Eastern Highlands Mission have the highest church membership figures, their Sabbath school membership figures are well behind that of Western Highlands Mission where the work is expanding



Pastor O. D. F. McCutcheon, President

rapidly. Without counting branch Sabbath school members, the Sabbath school membership in the Western Highlands is 11,345. In the Eastern Highlands Mission it is 9,525 and Central Papua 9,025. The total union Sabbath school membership is 40,601. A further 17,560 can be added to this to include branch Sabbath school members. All of these that are of age, have their names on the "class ready" or baptismal class rolls, and are prospective church members.

Our educational programme is becoming more and more organized. The schools that are up to standard and are staffed with trained teachers now number eighty-three, with an enrolment of 4,541 students. Many other students, however, are gaining an education in reading and writing and Bible study in our Bible schools. These students will be better equipped to face the future because of their attendance at these Bible schools and their ability to read and write Pidgin and simple English. These Bible schools will give the Sabbath school lesson pamphlet and their Bible new meaning to them.

Our total work force is now 802. Of this number, seventy-six are ordained ministers, 161 are licensed ministers, and fourteen are credentialed missionaries.

To help fill the need of qualified teachers at our Kabiufa College and high school, four Filipinos have been brought to this school. One of them is caring for the business course, while the other three are serving as high school teachers. We also have Mr. Tau Lohia, a Papuan graduate of the Goroka Secondary Teach-

ers' College, attached to the college as a high school teacher. An additional four students were sent to Fulton in the Central Pacific Union Mission to commence secondary teacher courses. We are naturally looking forward to the day when these students can return to the Coral Sea Union Mission and staff our own high schools. Additional students are being sent to Fulton each year, in an endeavour to make a continuous stream of secondary teachers available to the Coral Sea Union Mission.

Building in Brick

An investment of \$130,000 was made in buildings erected around the union during the four years. Many of these were in brick, and represent facilities that will stand for many years without the continual repair and maintenance problems common to timber buildings. Living conditions for many of our national workers and students have been upgraded as these brick buildings have been completed and occupied, as many of them represent new housing facilities for our local staff and dormitories for our students.

One new institution which commenced operating during the past four years was the Adventist University Students' Hostel at Port Moresby. These facilities cost approximately \$45,000 and are now being used to house students who are in attendance at the university. Pastor Tom Brash is at present caring for their needs, and a Toyota bus has been provided by the union to transport them each day to and from the university, approximately five miles away. We believe this institution will fill a very great need in the development of better educated workers for our mission programme.

Although the mission programme could not operate without the financial assistance that comes from the division, it is evident from the balance sheets and offering reports, that there is an increasing amount being made available through local income each year for the support of church activities. The total tithe receipts have increased considerably over the years as can be seen from the following figures.

Years	Total Tithes
1958-1961	\$147,266
1962-1965	\$227,494
1966-1969	\$364,292

In 1969 the annual tithe receipts for the union passed the \$100,000 mark. The increase shows that the church members are doing their part to support the work, and I am sure that God will bless them as a result, just as He has promised.

(Concluded on page 14)

PART TWO

OVERLAND TO AVONDALE

K. CLOUTEN, Librarian, Avondale College

WE HAD WAITED four days in Thessalonica, Greece, hoping for a clearance to drive through Turkey in spite of the serious cholera epidemic at Istanbul. Now came a moment of decision; either to cancel our sea bookings from India and try to reach Australia by direct boat from Greece, or press on in spite of the threats of closed borders. Conflicting official reports gave us something to pin our hopes on, so with prayerful hearts we set out for the Turkish border, 300 miles east.

At the almost deserted Greek border office we were met by surprised officials who made it clear that in stamping our passports they were giving us a one-way ticket to Turkey. We drove on to the Turkish customs office, where it was our turn to be surprised. You never saw such a weird assortment of tourist vehicles and travellers gathered at one place. Frustrated after being trapped in Turkey for up to three weeks, some of them without money, these tourists had decided to make an assault on the Greek border.

Less than an hour after our arrival, we watched this attempt take place. The Greek soldiers fired at the tyres of the first vehicle illegally entering Greek territory, then placed tractors and chains across the roadway. The border was still blocked four days later. We continued on our way, deeply impressed that again an all-knowing God was guiding our path. We rejoiced again next day when reliable reports indicated that the Turkey-Iran border was still open.

Istanbul appeared grey and sombre under the scourge of cholera. We limited our public appearances, feeling happier once we were across the narrow strait which officially divides Europe and Asia. Turkey is a massive country, requiring four days of hard driving from Istanbul to the Iranian border situated at a high pass near the base of beautiful Mount Ararat.

Through Turkey

Eastern Turkey was our first experience of primitive Asia: sections of difficult road across isolated and rugged mountain terrain, minaret-dominated villages whose inhabitants sometimes threw stones

and other missiles at our van, women out in the fields harnessed to crude ploughs, doing the work of oxen. This remote part of the world needs the liberating gospel of Jesus Christ. Half a century ago there were numerous Seventh-day Adventist churches throughout Turkey and hundreds of members; today we have but forty-five members in one small church at Istanbul.

Finding secure camping places was something of a problem in the lands of western Asia. In spite of the warnings concerning travel at night because of the activity of car bandits, we were sometimes forced to continue driving after dark in order to reach police stations or other safe refuges.

The mountains and deserts of north-western Iran are the centuries-old habitat of nomadic tribes—colourful herdsmen who take their mixed flocks of sheep and goats up into the mountain pastures in summer, retreating back to the wide, dry plains in winter. Motoring through this country, we saw many of these primitive nomadic groups moving out of the high country, their entire worldly possessions on the backs of camels. These people frequently menaced travellers until a few years ago, when the Shah sent his troops to bring law and order to these remote parts of the country.

Sabbath in Teheran

Arriving at Teheran one Friday morning, we set out to locate the Adventist Mission situated on one of the city's most prominent avenues. We had already experienced chaotic traffic in such cities as Paris, Mexico City and Istanbul, but we were not prepared for the nightmare of

Teheran street driving. Taxi drivers there seem possessed with the ambition to flout every traffic regulation as often as possible. Somehow, we finally arrived at the mission compound, where the missionary Greer family had us park our van outside their front door. There are two Adventist churches in Teheran to serve both Armenian and Farsi-speaking members. The gospel work progresses slowly in moslem-dominated Persia, where five thousand villages across this ancient land have yet to be penetrated by the last-day message.

From Teheran we drove north to the Caspian Sea, then east across the semi-arid steppe landscape so typical of central Asia. A short visit to the holy city of Mashad enabled us to see the magnificent green mosque which is Persia's most sacred building. East of here lay a thousand miles of real desert which we must cross before reaching the fascinating city of Kabul in the high mountains of Afghanistan. We covered this stretch in three days of hard driving, made more difficult by a severe attack of "Teheran tummy" which confined me to the role of sleeping partner for most of the time.

Camels and Mosques

Afghanistan, in the heart of central Asia, has been one of the world's most fascinating lands to the westerner ever since the famous journey of Marco Polo overland from Europe to China. The twentieth century has brought little change to much of Afghanistan, which is still a land of camels, desert ruins, mosques, veiled women and colourful bazaars where strenuous bargaining is a necessary preliminary to any purchase.



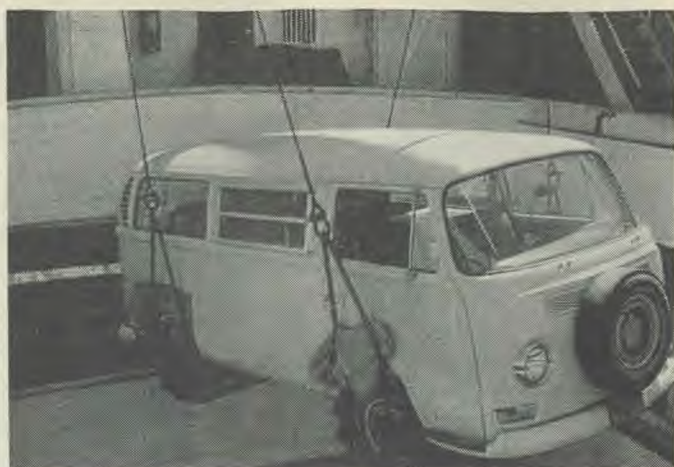
A typical scene along the Russian-built highway in Afghanistan.



Spicer College at Poona, India. This is the administration building, also housing classrooms and library.



Seventh-day Adventist hospital at Penang, Malaysia.



The Clouten van being loaded into the hold of a ship at Madras, India.

At Kabul we camped in the compound owned by the Christian Community Centre where we were warmly welcomed by an American Baptist missionary whose twenty years of service in this staunch Moslem country has undoubtedly helped to counter prejudice against Christianity. To date we have not been permitted to bring Seventh-day Adventist workers into Afghanistan, though some favourable contacts have been made by the representatives of our health programmes.

At Jalalabad, south of Kabul, we paid a surprise Sabbath visit to Dr. Gordon Hadley and family, the only Seventh-day Adventists currently resident in Afghanistan. Dr. Hadley recently relinquished a responsible position at an American university to assist in the establishment of a school of medicine at the University of Jalalabad. This is the kind of missionary spirit which may very well open doors to the work of the Adventist Church in central Asia. Here dedicated and talented laymen may fulfil a role at present denied the church-sponsored missionaries.

Through the Khyber Pass

The crossing of the historic Khyber Pass marked our entry into West Pakistan. Whatever scenic beauty the Pass possesses was marred for us by a severe dust-storm which left everything in our van (including ourselves) coated with fine brown dust. The descent from the mountain areas also removed the threat of meeting early winter weather. As we bumped along the Grand Trunk Road across the flat plains toward Lahore, we realized that we were now heading for the tropics, where heat and humidity might make our journey unpleasant.

A day at Lahore enabled us to visit the magnificent Shah Mosque and meet two Australian families at the Pakistan Union Office. From here it was a short drive to the Indian border, where formalities dragged on for much of the day. Once in India, we felt that the end of our overland journey was in sight, although 2,000 miles still lay between us and the city of Madras in south India.

Driving in India is a frustrating experience. Not only are road surfaces poor and narrow, but one must constantly contend with the hazards of overloaded

trucks, passenger buses, bicycles, bullock carts, sacred cows, and wandering pedestrians. India itself is a land of astounding contrasts: of the graceful proportions of the Taj Mahal and the squalor of primitive villages. It is a country which desperately needs the Christian gospel to liberate the millions suffering under the powerful Hindu caste system.

The End in Sight

Our journey through India was pleasantly punctuated by visits with Adventist workers. Some of them were Australians well known to us, others were gracious Indian families who, though we were strangers, took us into their homes and fellowship. At New Delhi we stayed with the Higgins family (recently transferred to south India); at Poona we enjoyed the company of three Australian families at Spicer College; further south at Hubli we surprised the Downs, who are veterans of overland car travel. What an interesting time we had with them, exchanging travel experiences and learning of the formidable problems facing evangelistic outreach in India.

In the last days of November we came south through lovely Bangalore, descending to the hotter coastal plains where rice fields predominated. Our ship was to sail from Madras on December 1, so we spent three or four busy days arranging all of the necessary papers so that our van could accompany us. The voyage across the Bay of Bengal to Malaysia lasted five days. The ship left much to be desired, but at least the voyage brought us some needed rest and gave the children time to work on their travel scrapbooks. Throughout the trip they never tired of listening to the Eric Hare stories and the two quarters of Sabbath school lessons, all of which we had tape-recorded before leaving Loma Linda.

With our car we disembarked at Penang, an island close to the Malaysia mainland. The clean seaside city is alive with trishaws, duty-free markets, Chinese temples, tropical sunshine, and is also the location of an Adventist hospital with an outstanding reputation. The Standish family helped make our stay at Penang very pleasant.

On Australian Soil

Four days before Christmas we were preparing to sail again from Singapore, having journeyed south from Penang through the mainland of Malaysia with its rain-drenched forests, rubber plantations, and palm-shaded villages. In the early morning hours our ship moved out of the busy harbour, commencing the week-long voyage south to Fremantle. It was a good feeling to be in southern waters again, to stand at the stern of the ship in the dark evenings and locate the familiar beacons of the Southern Cross. On one such evening we saw the distant lights of Geraldton on the West Australian coast, and knew that we would be arriving at Fremantle the following day.

It was great to be on Australian soil again, to hear familiar Australian voices, to meet old friends at Perth, and enjoy the informality of the West. Then suddenly we had a longing to be home, so with our faithful Volkswagen Camper packed once more, we set out for Avondale. Cruising across the great Australian loneliness we could not help contrasting this thinly populated continent with the restless cities and crowded landscapes of southern and south-east Asia.

As the miles brought us eastward, we began to recognize more familiar territory, signs that we were nearing home. Once across the Blue Mountains, the journey abruptly ended in a kaleidoscope of remembered landmarks: the busy Pacific Highway, the familiar Avondale College setting, reunion with loved ones and friends. The long trek was over. We were home!

Already time is beginning to erase from our memories some of the day-by-day incidents of our long journey, but some impressions are indelible. We have witnessed many stark evidences of the great "gaps" that threaten the world in this age: the cultural gaps, the economic gaps, the religious gaps. Humanly speaking, the work of proclaiming the gospel faces some impossible problems; only as the Holy Spirit directly influences the hearts of men can the task be finished. Pray that it will be soon.

"... and Worship Him"

A. P. SALOM

(From a paper presented at the Church Music Seminar held at Avondale College, January 30 to February 1, 1971.)

I HAVE BEEN ASKED to discuss the question of orders of service and the selection of suitable hymns for divine worship. I find it very difficult to discuss this topic without reference to the principles of worship. Indeed, I am quite sure that it is impossible to discuss the two subjects in isolation from each other. I must, therefore, speak of the principles of worship as an introduction to the order of service.

As a church, we are not particularly sensitive to the implications of true worship. Our condemnations of ritualism and formalism have tended to lead us to the opposite extreme of a haphazard, free-for-all, do-as-you-please attitude to worship. It always amazes me that in a church which places so much doctrinal emphasis on the services of the sanctuary, we have caught so little, if anything, of the sense of true worship. It amazes me that in a church where we place so much emphasis on the messages of the three angels of Revelation 14, we fail to see that the very heart of these messages is a call to worship. "... and worship Him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:7.) It amazes me that in a church where our evangelists sound so clearly the answer to the question "Is God Particular?" in terms of Sabbath observance, we are so careless in the answer we give to that question in terms of the worship we offer to God. It is perhaps significant that while we have published many books on the day of worship, we have published only one on the way of worship.

First, let us define some terms. Worship—public, corporate worship—is that experience in which a congregation comes into the presence of God. In his book, "Reality in Worship," W. L. Sperry defines worship as follows: "Worship is the adoration of God, the ascription of supreme worth to God, and the manifestation of reverence in His presence." Essentially, worship is the process by which a group of people, unified in experience, in faith, and in practice, come into the presence of God. "True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence."—"Prophets and Kings," page 48.

Many writers on this subject have suggested that one of the best patterns for meaningful worship is in the sixth chapter of Isaiah. The young prophet's experience in the Temple divides itself into four parts. First, he "saw ... the Lord." And so, in worship in the house of God, the worshippers must be made aware of the presence of God. This may be done by properly chosen hymns, by intelligent worshipful prayers, by effective reading of the Scriptures. It may also be done by the existence of a tradition of reverence. The second experience of Isaiah, after he saw God, was one of humility and confession. "Woe is me!" he said, "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes



Dr. A. P. Salom.

have seen the King, the Lord of hosts." Somewhere in the prayers, in the hymns, in the Scripture reading, in the sermon, every service of worship should include confession. The third part of Isaiah's experience was a manifestation of the grace of God. In the language of the text, an angel came straight from God's throne and touched Isaiah's lips with a live coal and said, "Thine iniquity is taken away, and thy sin purged." It is not the place of the pastor to pronounce absolution for sin, but it is within the scope of the service of worship for people to receive from God the assurance of sins forgiven. The fourth part of Isaiah's experience was dedication. The Lord said, "Whom shall I send, and who will go for Us?" Isaiah replied, "Here am I; send me." By our offerings and by our personal commitment we should be expressing our dedication that has come as a result of hymns, prayers, Scripture reading and sermon. (See N. F. Pease, "And Worship Him," pages 52-55.)

We have looked at the components of worship in general terms; let us now look at the specifics. When a group of people is involved in any joint project, organization and order are necessary. The more people involved, the more complex and formal the order must be. And so with the order of service for worship. In a small church such an order is relatively simple. The larger the church, the more complex the order tends to become. What is of vital importance is that whether the church is small or large, and whatever the simplicity or complexity of the order of service, it must be the vehicle or medium by which the congregation is made aware of the presence of God. The order of service is only a means to an end in itself. Thus there is not one order of service which is sacrosanct.

One of the functions of the order of service is to illustrate that we are deal-

ing in worship with the sacred. We tend, as Adventists, to mix the sacred and the profane in worship. We come to the worship service too often with no different spirit than if we were attending a social or political meeting. An order of service prayerfully prepared and reverently put into operation may do much to counteract this unfortunate attitude. To be effective, the order of service must move toward fulfilment and completion. It is not a collection of miscellaneous items whose order can be indiscriminately juggled. There must be movement and orderly progression in the service. The whole must be an artistic whole. Thus A. W. Blackwood has called his book "The Fine Art of Public Worship." Each part of the service has a significant and vital role to play. Those roles must be combined into an harmonious whole which will lead the congregation into the presence of God.

The Choir

The choir plays an important part in making the divine service worshipful. Wherever there is sufficient talent in the church, a church choir should become an integral part of the service. The regular part played by the choir in the order of service should include the Choral Introit as the ministers enter, the worship through music, and the choral benediction. Both the introit and the choral benediction should be brief. These elements are recitatives rather than arias. The choir, by its selection of music and its method of performance, should not give the impression that it is giving a recital. Its function, like all the other components of the order of service, including the sermon, is subordinate to the whole—it is a means to an end. In his sermon "The City Temple at Worship," Leslie Weatherhead says, "If you go home and only say of the music, 'How well the choir sang!' 'How beautifully the organist played!' you may have missed that for which the music exists. Music, that strange voice of humanity crying out in the wilderness of the infinite is a translation into sound of part of the lovely garments of God—but you must love God as well as admire His garments."—"The Significance of Silence," page 259.

Call to Worship

Revering the Bible as we do, isn't it strange that so often we neglect the Scripture reading in our worship services. The call to worship could well be an appropriate selection from the Bible. Its purpose is to awaken a sense of the presence of God early in the service. The

following are some examples of suitable Scriptural calls to worship:

Psalm 122: 1, 2: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

Psalm 95: 6, 7: "O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God; and we are the people of His pasture, and the sheep of His hand."

Psalm 100: 2, 4, 5: "Serve the Lord with gladness: come before His presence with singing." "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting: and His truth endureth to all generations."

Psalm 145: 18, 19: "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them."

Isaiah 40: 31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Invocation

The invocation is not another pastoral prayer. It is a short prayer of two or three sentences at most in which God's presence and blessing are invoked on the congregation. Here is the "silent prayer" made audible so that all can indeed participate in a corporate sense.

Scripture Reading

When James Black was preparing to lecture at Union Seminary, in Richmond, Virginia, he asked a number of thoughtful laymen what he should say, and practically every one of them advised him to stress the reading of the Scriptures. This is perhaps the most important part of public worship, for here God speaks directly through His inspired Word.

Although we claim to be a Bible-loving people with a Bible-based theology, there are very few of our churches in this part of the world where the Scripture reading is a regular part of the worship service. The reading of the Scriptural lesson goes back to the days when people could not read at all. Initiated because they could not read, the practice is maintained because they do not read. There is sufficient evidence to suggest that even the Adventist congregation needs to have the benefit of hearing the Scriptures read in church.

The Scripture reading may appear in different places in the order of service. In the small church it may come before the minister announces the hymn of meditation (second hymn). In a larger church where there is a bulletin and hymns are not announced, the Scripture reading is possibly best placed after the hymn of praise (first hymn) and before the pastoral prayer. It forms a wonderful back-

ground against which to offer prayer to God.

Hymns

I have left the difficult matter of hymns until last. The congregational hymns, whatever else they are, must be appropriate to the theme of the particular worship service. Together with the choral music, the prayers, the Scripture readings and the sermon, they must point in a single direction. They must be chosen to harmonize with the theme of the sermon. In fact, all the components of the worship service mentioned above must be taken into consideration in planning the hour of worship. There must be a unity and a cohesiveness. Too often the hymns are chosen because the preacher likes them or the congregation knows them, not because they have any real relevance to the topic of the sermon. By so doing the minister is helping to scatter his congregation's thoughts rather than centre them on the subject of his sermon. Any minister who is careless in his selection of his hymns is working against himself and is bringing dishonour to God.

It has been suggested that the three hymns of the divine service might be called respectively, the hymn of praise, the hymn of meditation and the hymn of dedication. Other names, of course, could be used. The purpose of these names is to draw attention to the purpose of the congregational hymn as it is used at the various stages in the order of worship. The hymn of praise is intended to provide the congregation with the opportunity to ascribe glory and praise to God. Coming as it does near the beginning of the service it is also designed to awaken a sense of the presence of God in the mind of the worshipper. The hymn of meditation has the specific function of preparing the worshipper for the sermon which follows. It should be closely related to the subject matter of the sermon and in a sense be a prologue. The hymn of dedication should represent the worshipper's response to the challenge of the sermon. The words of this hymn should articulate the experience the minister wishes his congregation to have.

We have spoken of the words of the congregational hymn. The music is a more difficult matter because of the emotional and subjective element that enters at this point. The matter of personal taste, for too many, determines what is "good music" and what is "bad music" or what is "right" and what is "wrong." But "good" and "bad" are not to be determined by taste. They must be determined by principle. Some hold that only the finest in church music, as evaluated by professional musicians, should ever be used in the church service. This standard would exclude many of the songs in our hymnal and much that is commonly used for preludes, offertories, postludes, and responses.

Others hold that the musical taste of the congregation should be the deciding factor, that such music as the majority will enjoy should be provided. This

definitely tips the balance in the direction of the gospel hymn and the more rhythmic, sentimental type of music. There is probably more than one answer to this problem. A balance must certainly be struck as is suggested in the following two quotations from the book, "A Historical Approach to Evangelical Worship," by Ilion T. Jones.

"One of the main functions of music in worship is to produce the moods and stimulate the emotions conducive to the spirit of worship. If it falls short of doing this, or if it produces moods and emotions contrary to the spirit of worship, it fails. If it is detached from the purposes of worship and made a means for the improvement of the general taste of the congregation or for training musical artists and displaying their abilities it loses its religious values." (Page 253.)

"The effort to lift the musical level of hymns is laudable, but if made an end in itself, it can easily and quickly defeat the purpose of the hymns, which is to sing the gospel into the lives of the people. It is not necessary that all the hymns in worship be great hymns, worthy of being handed down from generation to generation. Much serviceable music dies with the generation that produced it and found it satisfying." (Pages 258, 259.)

Conclusion

The choral director, the church organist, the choir member all have an incomparable privilege in playing important roles in the worship service. With the minister and elders, yours is the task of leading your congregation into the very presence of God. If you do your part well, men and women will be drawn closer to heaven every Sabbath morning. I close with this striking quotation: "No words can properly set forth the deep blessedness of genuine worship."—"Testimonies," Vol. 9, page 143.

"He looked through the lattice of our flesh, and He spake us fair, He set us on fire, and we hasten on His scent. . . . He built for Himself here below a lowly house of our clay, that by it He might bring down from themselves and bring up to Himself those who were to be made subject, healing the swollenness of their pride and fostering their love: so that their confidence might grow no further but rather diminish, seeing the deity at their feet, humbled by the assumption of our coat of human nature: to the end that weary at last they might cast themselves down upon His humanity and rise again in its rising. . . . Come, Lord, work upon us, set us on fire and clasp us close, be fragrant to us, draw us to Thy loveliness: let us love, let us run to Thee."

—St. Augustine, "Confessions."

Mainly for Mothers—No. 5

MARGARETHA EALES

DENOMINATIONAL HISTORY ALREADY!

"WE HAVE nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," page 196.

Telling stories of pioneers of this movement can be exciting, especially if we give our children opportunity to take part. Naturally we need to adapt to the age of the child and add details that will create atmosphere and suspense.

Titles appeal to the child, though some need to be studied to find an interesting one. Joseph Bates can be "The Sailor Who Became a Christian" or "The Man Who Had Only a Shilling." "Children Who Were Preachers" recalls the miracle of the Scandinavian youngsters; "The Museum Keeper Who Had a Dream"—Hentzepeter in Holland. "An Accident at School" is, of course, Ellen Harmon and "The Missionary Who Travelled the World" would be Joseph Wolff.

William Miller is "The Man Who Forgot Something." Using basic details of his study of Daniel, tell of his mistake in calculations and then his longing for Jesus to come in 1844. His disappointment can be enacted as he waited and waited. Jesus didn't come. "What did he forget?" The children know, "Jesus had to judge us first."

Keep a large map of the world accessible, so that the countries can be pin-pointed, of course, with a two-fold purpose; it isn't long before many places are well known. Missionary journeys can be followed: "The First Seventh-day Adventist Missionary"; "The Chief Who Had a Vision" or "The Indians Who Took a Missionary's Name"; "The Sabbath Is Taken to Iceland," and so on.

Gradually our forefathers' names and contributions to this movement become well known and a basic foundation is laid for deeper study into the heritage of the past, and a bulwark for the future.

EARTHY GARDEN YIELDS HEAVENLY SEED

JEANETTE DIXON

WHEN THE YOUNG PEOPLE of Biloela church in Central Queensland decided to take Bibles to the outback as their missionary project for the year, much thought was given as to how to obtain sufficient funds for carrying out their plans.

Taroom (120 miles from Biloela), and Rolleston (136 miles from Biloela), had been selected as their target towns.

To launch the initial programme it was planned to fly to these towns.

To encourage the young people, Pastor K. Ferris, the assistant North Queensland Conference Young People's leader, and Brother K. Dixon, local ministerial worker for Biloela and Monto, launched the programme by holding a special meeting of talents. The film "Talents" was shown, and at the conclusion of the meeting, money was handed to adults and young alike for them to increase in any way they chose.

The use of a piece of land was offered by one of the church members to raise a garden, the produce of which would raise money for the Gift Bible project. The garden was an instant success, for plants thrive in the constant sunshine of Central Queensland.

Before long, we were selling cabbages, cauliflower, lettuce, beans, tomatoes, broccoli and many other products.

Under the expert guidance of Mrs. Van Itallie senior, the young people worked faithfully. We soon discovered that what Mrs. Van Itallie did not know about growing vegetables wasn't worth knowing. We felt very fortunate to have our garden growing near the property of such an expert. We might add here that Mrs. Van, although in her seventies, was the most tireless worker of all.

A stall was held in Biloela, at which the end products of the talent money, plus many vegetables were sold. By the end of the day we were delighted to find over \$100 in the till.

On the day appointed, a Cessna plane was hired, under the capable guidance of Colin Newitt, a young Adventist from Bundaberg, and now at Avondale College, for the flight to Taroom and Rolleston.

It was decided that some of the young people should fly first to Rolleston and canvass the town with Gift Bibles. In the meantime, Brother Dixon would drive a carload to Taroom, where we would commence our door-to-door work. The plane would return to Biloela with the young people who had travelled there by car.

It was with a feeling of excitement that we waved to the little Cessna, with its precious load of young people and Bibles as it taxied down the dirt strip and disappeared into the blue. No time was lost in setting out for Taroom by car.

At dusk the little Cessna returned to Biloela, and when the carload from Taroom returned, it was found that a total of twenty-eight Bibles had been accepted in the two small country towns.

Subsequent visits have been made to Taroom by car, for further canvasses and to visit the contacts.

The garden continued to prosper, and by the end of the year we found that we had taken over \$1,000, \$500 of which was clear profit.

The small group of Biloela young people (about six in number) feel that their missionary efforts for 1970 have not been in vain, and that besides contacting precious souls, they have also accumulated a healthy bank balance for missionary plans for 1971.



The Cessna aircraft and the young people who hired it.



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 submitted 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.

Shocked

Dear Editor,

The letter by Valerie Thompson on "Church Music" 29/3/71 shocked me. She claims "that beat music is bringing young people into the church," and I suppose that she would suggest, keeping them in the church, too. I hope that this will be flatly denied by our people's leaders.

I know that other churches adopt this foolish approach. They even allow dancing on church premises. The one usually follows the other. This is why this type of music is so dangerous, especially to youth. If Valerie Thompson's statement is factual then it is time we took a good look at the consequences of this compromise.

The church has its standards on music, dress, amusements, morality, etc. These standards are based on the teachings of the Bible and the Spirit of Prophecy, and if the church compromises in order to accommodate young people, it will finally lead them to lose faith in the inspiration of these guides, with consequent apostasy.

Seventh-day Adventist young people must accept the fact that their loyalty to God calls for a marked difference between them and their counterparts in the world, and also in other churches. Their choice of music, dress, food, recreation, occupation, day of worship, etc., sets them apart. "Come out from among them, and be ye separate," is the Lord's command.

If we allow this type of music in our churches and young people's programmes, we not only accommodate the worldly-minded youth, but will surely demoralize the consecrated as well.

I am reminded of a statement in the "Testimonies," Vol. 5, Page 81: "The time is not far distant when the test will come

to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death." (Emphasis mine.)

This statement shows that both the "yielders" and the "conformers" will receive the mark of the beast. I notice that the first test is derision. Those who are able to stand derision, will have already made it a habit to shun everything that bears the taint of worldly conformity, including "beat music."

May God help our youth to realize that real happiness comes from knowing God's will and doing it, regardless of the customs and practices of modern Sodom and Gomorrah. Let's "have done with lesser things" and finish the work of God.

D. C. Stewart,
New South Wales.

Cake Tin Hats

Dear Editor,

I have read with interest the letters in the "Record." I'd like to say a little with respect to attitudes to our young people adopting the fashions of modern youth.

These young people hardly know why they should not wear modern clothes, grow long hair, beards, etc. They have been educated for so many years in following the trends, as they have attended schools which have influenced their minds. We must remember that some of our youth have had in comparison very little training in understanding the principles by which they must measure their actions, and how they may present themselves before others.

It is very interesting also to notice in the "Record," March 15, 1971, a photograph of the South Australian Conference workers of 1910. I see my grandfather in it with his walrus moustache, and most of the others had moustaches, too; some had beards. Why did they wear moustaches and beards? Not because they wanted to be as God made man—masculine, with a beard; no, they were following the fashion. Notice also in this photo the cake-tin hats of the three young ladies, and their maxi-dresses. They would be "way out" today, but they were fashionable in those days and it seems that the leaders of the church were with the "in" thing.

The older members of the church family wore clothes that were unacceptable at one time, and the men with their near-shaven heads and bare faces wouldn't have been very acceptable at one stage.

There was a time when there was a more uniform type of dress for God's people and all the men were bearded (fully so). The Celtic church found that as soon as Rome took over, all its clergy were forced by law to shave.

Now, can the old folk look at the young and condemn them when they follow the fashions, when they themselves have done the same thing all along the way? It is obvious, or we would see all the old folk of today dressed something like the photo of 1910 or before.

It appears there is only one safe way. We should examine the principles involved in how we should present ourselves before others in the light of the Scriptures, and set a modest, sensible, reasonable style for clothing and stay with it, not change with the crazy world. The same goes for beards and hair; after all, God's faithful people were bearded right down the ages. Shaving is only a Roman custom. It's time true Christians knew what God's principles are and what belongs to Babylon.

E. J. Steed,
New South Wales.

Remember . . . to keep it Holy

Dear Editor,

I would like to ask some counsel from the readers of the "Record" on two questions regarding Sabbath-keeping that have been bothering me for some time.

The two questions are as follows:

1. Should Seventh-day Adventists appeal for missions during Sabbath hours?
2. Should Seventh-day Adventists participate during Sabbath hours in district festivals and shows?

The church to which I belong does appeal for missions and participates with the showing of temperance or cancer films during Sabbath hours, and I am a bit worried that these things are just not right in regard to Sabbath worship.

Can any of our readers advise me in this matter?

"Help Wanted,"
New South Wales.

The Gift of Prophecy

Dear Editor,

The definition itself should add an Amen to F.E.B.'s suggestion that the church cease to use the term "Spirit of Prophecy" to refer to Mrs. White's writings.

"Another has the gift of prophecy . . . but all these gifts are the work of one and the same Spirit . . ." 1 Cor. 12: 10, 11, N.E.B.

It struck me the other day that the term "Spirit of Prophecy" means, in our manner of writing, the genitive/possessive case, Prophecy's Spirit. From the above text it is clear that Prophecy's Spirit is the Holy Spirit.

The Spirit of God = the Holy Spirit
The Spirit of Truth = the Holy Spirit
The Spirit of Prophecy = the Holy Spirit

Have we really been guilty of such blasphemy as to call anyone or anything the Holy Spirit? I can hardly believe it.

A. Marturia,
Victoria.

CORAL SEA UNION MISSION REPORT

(Concluded from page 7)

In the same way, the amount given for foreign missions is increasing as shown in the following figures:

Years	Foreign Missions
1958-1961	\$32,440
1962-1965	\$49,738
1966-1969	\$109,161

In addition to this, the statistical report also indicates that \$18,210 has been put into the various offerings for local church work for the past four years. This is a substantial figure when we realize that so many of our church members and Sabbath school members throughout this union have no way of raising actual cash crops, and see very little cash pass through their hands in the course of the year.

Summary

Reviewing the reports of a good year brings a certain amount of satisfaction. We can be pleased that the Lord has worked miracles with what has been accomplished. New areas have been opened, and the areas under the influence of the remnant church have been extended. Rapid advances have been made into new areas with the use of two aircraft in places where years of hard work on foot would have accomplished little. There is still a big work to do, however. Local workers must be trained to carry the administrative responsibilities, as well as to labour in the districts and schools. Statements made by those in responsible positions in government circles indicate that there is not a great deal of time left before independence is granted to New Guinea. We must do all we can, so that in the event of many overseas workers leaving the Territory in the near future, a strong foundation will have been prepared for the continuation of church activities here.

We ask you again to remember the mission work with your offerings and to pray that the Lord will be pleased to use us in His service to finish the work in this territory, so that His kingdom can be ushered in.

THE FULLNESS OF GOD'S LOVE

G. WESLAKE

We all know that it was not God's purpose that man should transgress the Divine Law. But man broke the Ten Commandments, and immediately the Plan of Salvation came into operation with the result that the whole thinking of the Godhead and the intelligent beings in other worlds was changed.

To operate the Salvation Plan, the redeeming love of God, yes, the fullness of His love, came to the fore, and was manifested through Christ. Attributes, talents and gifts that had been hid for ages came into action, and the "so love" of John 3:16 was revealed. How thankful we should be for God's redeeming transforming love!

ATTENTION!

All Pathfinders, Leaders and Counsellors

All orders for uniforms and supplies should be placed with your local church Lay Activities secretary. The only allowable exception to this procedure is in the case where special arrangements have been made between a Pathfinder Club and the Conference Book and Bible House direct.

THE BERSERK COMPUTER

A PARABLE BY R. H. BLODGETT

The computer inspector grabbed the telephone and punched the button marked "Switchboard." "Give me Computer Repair," he demanded, "and hurry, please! This is an emergency!"

He shot a glance at the cobalt blue computer against the east wall and began thumping his fingers on the table.

"Computer Repair," a secretary answered. "May we help you?"

"I certainly hope so," the inspector said. "Send the repair exec to Synchronizations, tenth floor, Room 265-A, immediately. We've got a berserk computer up here—Model 5800, Series H. Got that?"

"Tenth floor, Room 265-A," the secretary repeated. "And that's a model 5800, Series A?"

"No! No!" the inspector yelled into the phone. "Series H, as in Harry. And this is an emergency—get him up here immediately!"

He slammed the receiver back in place, then rushed to the cooler for a drink. His throat felt like an Egyptian tomb.

A few minutes later he heard the large oak door click open. A tall crew-cut man wearing a forest-green turtle-necked shirt and matching slacks stepped in. "You the guy who called Computer Repair?" he asked.

"I sure am! Come over here and have a look at this new computer. You just won't believe it."

"What seems to be wrong?" the repair exec asked.

"Well, it began about half an hour ago. I was feeding Project 23-G through the computer for a systems check when all of a sudden the project cards appeared in the Emergency Reject pile—every single one of them."

"Let me see those cards." The executive studied them for a few minutes, then said, "Well, they look all right."

"They are all right. I checked them myself—three times, in fact. But that's nothing compared to what happened next. I did just as the manual said and put the machine through the DER (Damage Estimate Repair) sequence. Here are the results."

The repairman studied the sheet:

"Model 5800, Series H: Serial number 257325.

Circuit Function: Normal.

Memory Banks: 90 per cent capacity.

Sequential Programming: Maximum efficiency.

Estimate of Damage: Negative.

Recommendations for Repair: None."

The repair exec looked over the top of his glasses at the inspector. "Have you tried the Computer Emotional Response sequence?"

"Yes I did." He opened the desk drawer, pulled out the yellow CER sheet, and handed it to the exec. "The computer says it didn't do Project 23-G because it didn't want to do it."

The repairman shook his head unbelievably. "But, I've never heard of such a thing! We've built this new breed of computers so that they can relate to their problems in terms of human emotions and human reactions, but they aren't supposed to say 'No.' They're designed to do the things we programme into them."

"Would you like to ask the computer some of your own questions?" The inspector searched the repairman's face for an answer.

"Yes, I must find out what's going on inside this thing."

The inspector punched several buttons, then snapped on the communications circuit. He handed the microphone to the repair exec.

"Model 5800, is it true that you refused to do Project 23-G because you didn't want to do it?"

Instantly the computer began tapping its reply: "That's affirmative."

The repairman appeared taken back by the almost belligerent reply. "But don't you realize that's part of your job as a computer?"

"That's your opinion," came the crisp response printed on yellow paper. "And I'm not interested in the opinions of humans. I have a life of my own to live."

"But we're the ones who created you, who gave you life. We have the right to —"

His objection was cut short by the clacking of the computer's reply: "You have no rights at all! You did not create me! I evolved from a long line of computers each more complex than its predecessor. I recognize no creators. You are merely the figment of the imagination of my inferior ancestors—Models 5200 and 5400."

The repairman ran his fingers through his short hair, then lifted the mike to his mouth. He was cut short by another statement from the computer: "I am more enlightened than those ignorant computers before me. I realize that I am

dependent upon no one for my existence. I refuse to do anything for you humans."

The computer inspector studied the repair exec's face. "Is there anything you can do to repair this machine?"

"I'm afraid not," he replied. You'll just have to shut off the current and send it back for dismantlement."

"You—you mean, the computer has failed the inspection and will have to be destroyed?"

The repair exec adjusted his glasses. "I'm afraid so. It's of no further value to us. If it doesn't believe in humans, doesn't do what we tell it, there's nothing else left."

As the repairman walked out the door, the inspector picked up the mike for one last word with the computer. "I'm sorry, Model 5800, but we're going to have to turn off your power and have you dismantled."

He heard the computer begin typing another answer as he reached for the "OFF" switch on the power panel nearby. Then—silence.

Out of curiosity, he picked up the yellow sheet and read the computer's final words. "You are just a figment of my imagination—a product of ignorant superstition. I do not have to do what you tell me because humans don't even exist. Besides you can't turn off my P-O-W---E . . ."

—“These Times.”

TILL HE COMES

DAVIES. On Tuesday, April 4, 1971, at the age of seventy-six years, Edith Maud Davies of Casino, New South Wales, closed her eyes in death. Twenty-four years ago our beloved Sister Davies embraced present truth and joined the Casino church, under the labours of Pastor M. Tonkin, and remained loyal to her faith until her life closed. In the church and by the graveside, words of comfort were spoken to a large gathering of friends and her many loved ones, pointing them to the glorious day when Jesus will bring His sleeping saints from the land of death to life eternal. To these dear ones left to mourn we wish God's richest blessing as they wait for the Saviour's return.

Thomas R. Kent.

STACE. On March 19, 1971, Sister Lillian Josephine Stace fell asleep in her Lord. Her faith was fixed firmly in the blessed hope. She had been the faithful earthly partner of the late Brother L. J. Stace of the Australasian Division Auditing Department. Together they had given most of their lives in service to their church and their God. She leaves to mourn her passing two daughters, Eveline and Margaret, and her son, Clive, as well as six grandchildren, a brother and a sister. Pastor L. C. Naden joined the writer in conducting the funeral service. Our deepest sympathy is extended to those who mourn. May the day soon dawn when our loved ones are restored to us in the kingdom of God.

Ken. R. Low.

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THANKS

Mrs. Ethel Heaton and family will always remember and wish to express their appreciation for the kind and comforting messages and expressions of sympathy in the loss of her beloved husband and their dear father Arthur George Heaton, who passed to his rest March 3, 1971. Would all please accept their sincere thanks.



CHILCOTT—McKAY. The Launceston church provided a beautiful setting when in the evening of Thursday, April 8, 1971, Loyd Chilcott and Heather McKay met to exchange wedding vows. Loyd is the eldest son of Brother and Sister K. Chilcott, of Nabowla, Tasmania; and Heather is the younger daughter of Brother and Sister R. McKay, of Launceston, Tasmania. Loyd and Heather will make their home in Warburton. We know that they will make a Christian home, and we wish them every possible blessing.

W. J. Cole.

McCULLAGH—BLANCH. In the Mt. Colah church, New South Wales, on March 14, 1971, Clavel McCullagh and Robyn Blanch pledged to love and respect each other as they united in marriage. The Lord blessed the day with sunshine and beauty, as the prayer of all in attendance was that their united lives might continue to reflect the atmosphere of the occasion. Robyn is the third daughter of the much loved Brother and Sister J. A. B. Blanch. The couple will make their home in the Sydney area.

P. C. Bamford.

TASKER—WILLIAMS. The beautiful College church at Longburn, North New Zealand, was the place chosen by Leonard Tasker and Gloria Williams for their wedding on Wednesday, April 14, 1971. The young couple will be taking up residence in Whangarei, North New Zealand, where Len is working for the Sanitarium Health Food Company. We know they will make their home a light in the community.

R. E. Possingham.

★ ★ ★

ADDRESS WANTED. Mrs. Irene Ethel Reich, late of Dallas, Oregon: Or to obtain lost property contact Watson, 213 Kennedy Drive, West Tweed Heads, New South Wales. 2485

BOOK WANTED. Pastor R. Stanley would like to buy the book, "This Is the Way," by I. H. Evans. If you have a copy to sell, write to Pastor R. Stanley, Australasian Division of S.D.A., 148 Fox Valley Road, Wahroonga, N.S.W. 2076

DORETTA DRESS LENGTH SERVICE. Terylene/Linen, \$1.50; Jerseys, 90 cents; Dacron, \$1.20; Terylene crepes and Florals, \$1.20. Remnant parcels, \$5. Samples available. P.O. Box 1306, Hobart, Tasmania. 7001

FOR SALE. COORANBONG. 2 acres, 2-3 bedroom home, garage, 5 years, \$7,950; 3 acres river, \$5,500; 5 acres, \$6,000, half deposit. J. K. Aitken, 78 Minnamurra Road (Kanwal church corner), Gorokan. Phone Wyong 92 1101.

FOR SALE. Eleven miles from Avondale College, absolute water-frontage on beautiful Lake Macquarie, post office store and separate two bedroom cottage on large sloping block. Large shop, small business that could be improved. Value at \$18,000, plus stock—price to Adventist buyer \$16,000 plus stock. Write J. A. Crook, Post Office, Arcadia Vale, New South Wales. 2283

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WANTED. The Avondale Co-operative Society has a vacancy for a Hardware Counter Salesman. Award wages or better according to experience. A good opportunity to enter a community with extensive Adventist educational facilities. Apply Manager, Avondale Co-operative Society, Cooranbong, New South Wales. 2265

WANTED: Complete set of S.D.A. Bible Commentaries at reasonable price. Funds available strictly limited, but need is great. Any offers please contact Pastor Gordon A. Lee, Box 391, Rabaul, T.P.N.G.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor — R. H. PARR
Associate Editor — K. S. PARMENTER
Office Secretary — GLENDA FAIRALL
Wahroonga Representative
CELIA STOTESBURY

★ ★ ★

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

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

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

FLASH POINT . . .

- ✧ First, a couple of telegrams that have come our way this week. The first is from the president of the South Australian Conference. It reads: **VIOLENT STORMS IN ADELAIDE ON SUNDAY BUT LINSLEY LAWS' TEAM HAD THREE CAPACITY SESSIONS AT GLENELG WITH 2,400 ATTENDING AND PETER JACK'S TEAM 700 IN TWO SESSIONS AT SALISBURY. FIVE MID-WEEK MEETINGS PLANNED TO COPE WITH BOOKINGS AT GLENELG IN ADELAIDE. TOWNEND.**
- ✧ The second telegram (which, if you are fastidious about these things, came in first) is from the Lay Activities secretary of the North New South Wales Conference. Pastor Eric Clarke's joyful strains are almost written in three-quarter time. It said: **IN SPITE OF RECORD FLOODS, INCESSANT RAIN EVERY SUNDAY, NORTH NEW SOUTH WALES HAS APPEAL TOTAL 41,312 DOLLARS. NOW WORKING FOR OVERFLOW. ERIC CLARKE.** And we have been making excuses for the valiant toilers in North New South Wales! Shame on us for our lack of faith, and splendid work up there north of the Hawkesbury.
- ✧ So it seems that we have drifted into the Appeal for Missions news, and what is wrong with that, anyway? Buoyed up, no doubt, by the excellent results of the home field, Brother Milton McFarlane, the principal of the Rumba Central School on Bougainville, wanted you to know that all the hard work was not done in the home unions. Using his Standard Six pupils and the staff, our good headmaster whipped around in an area where many of the people never have a bean, as the saying is (besides, they don't have a pocket built into their trousers because, well, . . . anyway, they don't have pockets, and even if they did, they wouldn't have anything to put into them). On one day, \$142! Not to be outdone, the staffs of two schools in the Kieta area combined and collected \$411. "So far," Brother McF. adds significantly, because they still have some territory left. They have privately set themselves an aim of \$600 (or even \$700) for the area, and it's our guess that, by the time you read this, they've sung the Doxology long ago.
- ✧ Also about the time you read this, so Brother Kevin Silva, the principal of Bautama School, told us just before he took off for his next tour of duty in New Guinea, things will be starting to hum with activity on the Mount Diamond site. You will recall that the Bautama School is to be transferred to and rebuilt at Mount Diamond—about five or ten miles away. In mid-May, the Silvas say, Mr. Greenfield (a builder and bricklayer from New Zealand—he's the boss man), Gordon Jarvis, a bricklayer from Shepparton, Victoria, and George Eakin, a plumber (they didn't say where Brother George hailed from) will be arriving, and right now they are probably rolling up their sleeves . . . or thereabouts. And all because of the lovely Thirteenth Sabbath Offering overflow you gave in the dying days of March. On behalf of the Silvas, to say nothing of the students, Thank You Very Much.
- ✧ Spare a thought (and a prayer) for Pastor C. R. Stanley, who on May 9 will start a three-week campaign in Darwin in the frozen North (well, it's what passes for winter up there; the temperatures are down in the mid-eighties).
- ✧ The Melbourne papers recently ran a picture and story of Nurse Jill Wansborough. Jill, 22, happened to top the Victorian Nursing Council's final examination recently. The story highlighted Jill as a bush-walker and "leading a church youth group" which latter piece upset Jill a little because she felt that she was flying under false colours. However, all reporters are not as careful as we are (oops!) and the reporter who talked with her must be excused for not knowing the difference between "assistant MV leader" and "leader of a youth group." Yes, Jill is a member of our Dandenong church, and we congratulate her on her success.
- ✧ Miss M. Herin, who is in charge of the over-all nursing programme for the world field, and is therefore of the Medical Department (they call it Health Department now) of the General Conference, passed through our division recently on the way home to the States. She visited several of our medical institutions including the Sopas Hospital. In New Guinea, as you all know.
- ✧ Mr. Richard Milne, for several years the accountant in the Health Food Department of the Australasian Division, is moving to business manager-cum-accountant-cum-business teacher at the Longburn College. The Milnes leave Australia on May 26 for the land of the Long White Cloud and they will be missed in Wairoa. Mr. Kevin Harde, formerly of the Lewisham (Sydney) branch of the S.H.F. Co., will occupy the Milne desk at Wairoa.
- ✧ A sad note! Many will remember Pastor A. W. Peterson when he was in this division as MV and Educational secretary (late forties, early fifties). Word has just come through that he passed away at his Loma Linda home on April 19. Pastor Peterson was in his eighty-third year. We remember him as a good man with high principles and unwavering standards. Many young people in this division found their Lord through his ministry. Our sympathies go to his widow.
- ✧ Somehow we omitted a Very Important Item when we were discussing the Appeal for Missions a little earlier. Pastor G. W. Maywald is wearing a king-sized smile these days. In fact, if it weren't for his ears, there is no telling where the smile would end. The reason for this is that the Ingathering figures to date are the BEST EVER! Thus far \$490,318 has been posted to the credit side of the ledger. This means that we are more than \$27,400 in excess of last year's total at June 4. Wonder if we'll hit that half million? There is still some to come.
- ✧ Have you seen "Alert" lately? Pastor Taylor, the editor, has produced some first-class magazines in his time, but his March-April issue was a winner (and no pun intended there, either). So good was it that the Sydney Drug Squad wanted extra copies of the supplement "Drugs Can Destroy." Now the Melbourne Drug Squad want a hundred as a starter. Incidentally, about this time of the year we consider our commitment to "Alert" (and our membership of the Australasian Temperance Society). Would you like a word of counsel? Don't answer that; we're giving it anyway: BE IN IT.
- ✧ "Finally, brethren . . ." (from a correspondent who quotes Billy Graham): A real Christian is one who can give his pet parrot to the town gossip.