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AND ADVENT WORLD SURVEY

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Lamb Shelters

Quest for a Queen

A STAFF REPORTER

EIGHT young ladies from the Warburton Junior-Earliteen Sabbath school made a colourful and impressive appearance in the combined Thirteenth Sabbath programme in the senior division on December 18, 1971. Dressed in the national costumes of India, Hong Kong, Malaysia, China, Thailand, the Philippines, Japan and Vietnam, the girls represented eight hard-working Investment groups in their Sabbath school.

Each group rallied to support their "Queen," and a great many Investment projects flowered simultaneously. Hardly anyone was safe from the army of junior salesmen and saleswomen promoting their wares. These ranged from rare food delicacies to clothing and garden shrubs. The drive was necessarily brief, due to other fund-raising activities at the time. In seven short weeks the young people achieved remarkable results. They received solid backing from many parents, who obligingly made costumes and organized activities. Mrs. F. Pohan gave generously of her time and talents in designing costumes and arranging the musical item presented at the close of the report of activities.

Excitement ran high in the congregation as in the best traditions of a Queen quest the envelope containing the names of the winners was brought to the platform. Miss Japan, Julie Rabe, won the "Queen of the Far East" title, followed by Miss Thailand, Andrea Wood; and Miss Philippines, Susan Thrift, came third. The grand total of \$214 went toward the overflow offering for lamb shelters, a hospital and a launch in the Far Eastern Division. It was a gratifying result for all team members and leaders who had worked well in a united effort.

"Precious Lord, Take My Hand," sang our Queen quest entrants in a fitting finale to an Investment programme in which the Lord had taken our hands and strengthened them to help spread the gospel among our northern neighbours.



Those who participated in the Quest for a Queen. Back row (left to right): Pauline Wood (Miss China), Andrea Wood (Miss Thailand), Kerry Judd (Miss India), Helen McIntyre (Miss Vietnam). Front row: Susan Thrift (Miss Philippines), Julie Rabe (Miss Japan), Keryn Fairall (Miss Hong Kong), Anita Robinson (Miss Malaysia). On the rostrum at the rear are the leaders of some of the children's divisions of the Sabbath school. (Photo: K. J. Ellis.)

Staccato reporting from a man in a hurry . . .

CAMP MEETING SYMPOSIUM

D. I. JENKINS, Temperance, Health, Public Relations Secretary, North New Zealand Conference

CAMP MEETING—North New Zealand Conference—Friday morning. Listen to the hymn they're singing. "Heir of the kingdom, O why dost thou slumber? . . . Wake thee, arouse thee, and gird on thine armour. Speed, for the moments are hurrying on." Pastor Jenkins, Temperance, Health, Public Relations secretary, speaks. "Brethren and Sisters, it is LATE and we must HASTEN Jesus' return. Here are some of your church leaders who are awake, and are working to speed on God's message." These are not the only ones working for the Lord; but they proceed to show you a variety of activities and interests.

Then followed a symposium of church projects presented during the year. Sister Howell (Napier church) told about a health demonstration for the public. Sanitarium Health Foods were displayed, some savouries cooked, and recipes were given away. Good attendance by non-Adventists; favourable impressions made. No cost to church because many helped by donating goods and cash. Preparing the way for Mission '72 preaching at Hawkes Bay.

Tokoroa church reported a problem solved. Membership predominantly Polynesian. In the past, several demonstrations on healthful vegetarian cooking. Mostly unconvinced. Men heavy-work labourers in the forests, and still flesh-eaters. Pastor and Mrs. Jenkins conducted a Health Seminar one week-end in their church—good attendance of families. The spiritual, economic, and health aspects simply illustrated and explained. Today, families practising Adventist vegetarian dietary in Tokoroa. Victories and satisfaction, and God's blessing to follow.

Co-ordinated Evangelism

Sister Melville (Henderson church), has a Jehovah's Witness lady interested in God's true message. Lady reads; "Is It The Watchtower?" Disillusioned, yet fearful of her church's attitude and friends; our sister talks to her, encourages her, introduces her to Dial-a-Prayer for spiritual strength to decide for truth. Lady hears of Dial-a-Message from prayer recording, listens to the three-minute Bible studies. Calls Dial-a-Message pastor on phone to ask for free offer, discusses points of truth. Today studying Bible Correspondence Course offered by "Dial" pastor. Co-ordinated evangelism!

Sister Jensen tells about a small company of about four families at Taihape, a small town midway down the Island. Invited ladies from combined churches' guild to our church to see and hear conference Temperance secretary present Adventists' community services offered. Heard philosophy of Adventist outreach, saw films on drugs, tobacco, and alcohol, and

heard lecturette on the "Drug Situation Today in New Zealand." Fruit punch and refreshments followed. Result: Catholics and Protestants, otherwise bigoted, entered Adventist church, met Adventists and leader, heard about free community services, were deeply impressed, and spent a long time talking to us. Obviously the barrier was down in Taihape!

Sister Mowbray and helper from little Orewa church staged a Health Day at a little farming town up north, Warkworth. Enthusiasm and hard work through press and advertising and town organizations brought sixty-five non-Adventists to the hall. Conference Health secretary and wife co-opted for lecturette on "Vegetarianism—What and Why?" home bread-making-made-easy demonstrated, vegetarian savouries cooked and recipes given; health fruit punch and recipe given to all. Buffet vegetarian lunch free to all. Local high school girls brought in by teacher to see vegetarian display. Films on weight control and drugs. Prejudices reduced in preparation for Mission '72.

At Local Show

Whangarei church—local show display on tobacco problem, "Smoking Sam," films, literature, reservations for 5-Day Plan. Most popular stall at the show; goodly number at 5-Day Plan, and many friends won!

Hastings church—interesting pithy facts about Adventist Church in local paper, friendly letter to neighbours, invitations to special meetings in church to discover "Who and Why Are Adventists?" and question time. Thus laymen's outreach was a success, with "interests" following!

Ponsonby church, Auckland's largest church, mostly Polynesians—Health Week by Pastor Howse, Pastor Jenkins, and Brother Loalangi (new assistant minister). Sermons, health lectures, demonstrations. Week closed with a spiritual appeal to leave the ways of the world, follow God's way, and turn to healthful practices. Over half of the church stood, indicating intention to change to vegetarianism. Victories, after ten years of careful education, of members unwilling to yield heretofore.

Hamilton church—5-Day Plan with a difference. Held in S.H.F. shop lecture room; newspaper reporter participates and daily reports in local paper with photos. More goodwill for Adventists spread in this large modern city.

Palmerston North and Longburn College churches—City centenary celebrations; Adventists take large pavilion in city centre square; reveals Adventists' local contribution to city's needs. Also, Temperance films, and home bread-making demonstrated. Followed later by 5-Day

Plan, opened by Mayor, and supported by hospital superintendent and hospital coronary care specialist physician. Friends made; perhaps some candidates for Mission '72.

God's work is onward in North New Zealand Conference. Let's all hasten the Lord's return—"pray and work; work and pray."

North New Zealand Conference Reports for 1971

D. JENKINS
Public Relations Secretary

AT THE annual North New Zealand camp meeting held at Haskell Park, Ardmore, Auckland, the Conference president, Pastor V. Wood-Stotesbury, gave a very encouraging report of the year's activities. Here is a summary of North New Zealand's progress:

Tithe: 1971, \$545,001. Increase of 17 per cent over 1970 tithe income.

Camp Missions Offering: 1971, \$13,720, being highest ever. Next was 1968, \$9,114.

Camp Sabbath Schools: Attendance first Sabbath, 2,736. Second, 3,214. Offering first Sabbath, \$729. Second, \$858. Offering increase of \$558 over the two Sabbaths compared with 1970.

Baptisms: 1971, 280. (1970, 243.)

Book and Bible House (camp sales): 1971, \$11,200. (1970, \$10,100.) Book Hour: 1971, \$1,887. (1970, \$1,270.)

S.H.F. Camp Sales: 1971, \$6,806. (1970, 5,345.)

There was a display of Sanitarium products on the camp ground. Cooked meals from Sanitarium products were demonstrated, and free recipes were given out for these dishes.

The theme of the camp programme was REACH OUT FOR LIFE. The programme was geared for spiritual revival in special preparation for Mission '72. A great outreach for God's power was evident; early morning prayer and devotional meetings were enthusiastically attended.

The 1971 Appeal-for-Missions income was \$84,378; and the 1972 aim is \$100,000. The "Alert" subscriptions rose considerably at the annual Commitment Day in May, mainly due to the Motels Project that inspired many to spread God's temperance message.

It was a good year in the Lord's service. The Lord's faithful, beloved people always respond to His call; and surely this report reflects their faithfulness. Now we confidently anticipate greater exploits for 1972 in the name of the Lord, by the power of His Holy Spirit working through His people in Mission '72.

BLIGH MEETS CHRISTIAN AGAIN

MAURICE BLIGH, a fifth generation descendant of Lieutenant William Bligh, Commander of the H.M.S. "Bounty," has met Thomas Christian, a fifth generation descendant of Fletcher Christian, master's mate of the "Bounty," and leader of a mutiny against the commander, the fame of which has spread around the world.

The historic meeting was reported recently to the Voice of Prophecy, International Radio Broadcast Headquarters of the Seventh-day Adventist Church, located at Glendale, California, in a regular radio contact between the remote Pacific Island of Pitcairn and the church radio production headquarters.

It was to Pitcairn that mutineers from the "Bounty" fled in 1790 to escape British justice.

"Bligh, a dealer in old and rare books from the county of Kent in England, came ashore for only one hour from the 'Fort Nelson,' Tom Christian, Pitcairn's radio officer, reported.

"As he stepped ashore he seemed quite touched, and said that it was a tremendous moment for him," said Tom Christian. "He went to the Seventh-day Adventist church, our only house of worship on the island, and examined the 'Bounty' Bible, the Book of Scripture taken by the mutineers from the 'Bounty.' He seemed much impressed with the Book."

According to Tom Christian, Maurice Bligh appeared to be "a nice young chap of about thirty." He said he was visiting in the Pacific to contact as many of the descendants of the "Bounty" mutineers as possible to establish goodwill among the families of Bligh and Christian.

"He said he is interested in dwelling more on Lieutenant Bligh's skill as a sailor and navigator than on his supposed cruel treatment of his men," reported Christian of the historic visit.

"He said he has found hitherto-unknown facts about the mutiny, and concludes from them that some of the facts were distorted." Tom Christian did not report what these facts were in his radio contact, and it is believed that possibly due to the shortness of the time he was on the island, Bligh did not reveal them.

In his radio report to the church radio headquarters, Christian said Bligh had signed aboard the "Fort Nelson" as a crew man to be able to make the trip to Pitcairn from New Zealand. The vessel brought one of the island's largest shipments of supplies, mostly building materials for a hostel to house government officials who might visit the remote island. Pitcairn is the smallest British Protectorate.

"It was quite interesting to note that the captain of the 'Fort Nelson' wanted to make very sure that Bligh got back aboard the ship before they sailed," laughed Christian.

[From Voice of Prophecy headquarters in Glendale, California, which is in weekly contact with Pitcairn Island. The report is all the more intriguing, considering the fact that Captain Bligh had six daughters and no sons!]

Why She Didn't Sell Her House

THOMAS DAVIS

THELMA GILBERT isn't moving from Morrice, Michigan, after all.

Mrs. Gilbert, a widow, had planned to sell her house in Morrice and move to Florida. So she listed it with an estate agent, and the usual For Sale sign appeared in her yard. Then it was that things began to happen that caused her to change her mind.

For example, she found the sign covered with a blanket. Once the small sign was replaced by another which read:

"It is against the village law to erect signs that obstruct the view. Please remove."

Then one day she glanced out of her window to see seventy-five people marching up her driveway carrying signs such as, "Neighbours Will Miss You," "I Love You, Please Stay," and "NO, NO, NO!" When she went to the door, she was handed a petition signed by 101 of her neighbours, asking her to stay.

So Seventh-day Adventist Thelma Gilbert stayed. How could she go?

Mrs. Gilbert obviously is a genuine neighbour to those around her. Perhaps from her experience she learned the reality of the statement that "personal, individual effort and interest for your friends and neighbours will accomplish more than can be estimated." ("Welfare Ministry," page 93.) "It is for want of this kind of labour," Ellen G. White continues, "that souls for whom Christ died are perishing."

In "Testimonies," Volume 6, page 280, we read: "If God's people would show a genuine interest in their neighbours, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are." And in "Christian Service," page 116, are these words of advice: "Go to your neighbours one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray with them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. . . . Do not neglect speaking to your neighbours, and doing them all the kindness in your power, that you 'by all means may save some.'"

We have just entered 1972. We are in the year of MISSION '72, when every church member in North America and in other parts of the world is asked to concentrate more definitely than ever before on winning people for Christ. Many will be won through evangelistic meetings held by both ministers and laymen. Others will be won through the media of radio and TV. Some will be won through our literature. We wonder how many will join the church this year mainly because their Adventist neighbours showed an "unselfish interest and love" for them!

—Review and Herald.

Baptism at Ferntree Gully, Victoria

MRS. T. HOWIE

WHAT a great joy it is to see one's children go forward in baptism! We are reminded of the admonition in "Testimonies," Vol. 9, page 37: "Let not parents forget the great mission field that lies before them in the home. In the children committed to her every mother has a sacred charge from God."

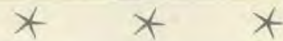
So it was with thankful hearts on a Sabbath morning toward the end of 1971, that parents, grandparents and other members of the Ferntree Gully church, Victoria, plus a number of interested visitors, joined in praising God as Pastor J. B. Conley baptized seven of our own young people. Appropriately, the church was charmingly decorated with an abundance of spring flowers and foliage.

In the service preceding the baptism, Pastor Conley reminded the congregation of this momentous occasion in the life of Christ, at which God was moved to speak. "And lo a voice from heaven saying, This is My beloved Son in whom I am well pleased."

Pastor D. Martin of the city mission team also baptized two candidates won to the church by the faithful witness of the local lay activities group. Pastor Martin expressed the desire of all present, candidates and witnesses alike, in the beautiful words of his solo, "Be Thou My Vision."

To these nine new members of the church at Ferntree Gully we say welcome, and may God bless us all as we fellowship together.

EDITORIAL



"Collapse of Confidence, Credibility and Consensus"

THAT is how a leading Roman Catholic priest has described conditions in his own church. He points out that a two-year study which he, Father Andrew Greeley, conducted among the priesthood in North America indicates that no longer is the crisis one of authority from above and its oppression, because no one pays much attention to the authority. It is rather, he says, "a collapse of confidence, credibility and consensus."

This was no half-hearted study of the problem of priestly differences with their church; it was a \$500,000 affair, conducted by priest-sociologist Andrew Greeley, that brought to light the fact that many of the tender spots in the Church were not just tender spots at all; several were suppurating sores that showed no readiness to heal, and were potentially gangrenous to the body ecclesiastical.

Greeley did not mince matters. His survey found, his report stated and he has since spelled it out to an ad hoc committee of bishops, that they should act swiftly and surely if they want to stem the evils that are gnawing away at the vitals of the Church. "Honesty compels me to say," he said, "that I believe the present leadership of the Church to be morally, intellectually and religiously bankrupt."

It goes without saying that anyone who would make a statement like that would have to be very sure of his ground; it also goes without saying that no one in the Catholic Church would have uttered such a statement ten years ago. If he had been foolish enough to do so, off would have come his ecclesiastical head. He would have disappeared from view without leaving a theological trace. But today, a man stands up and tells his bishops and fellow priests that they—for it amounts to that, surely—are blind leaders of the blind and that they are no longer a power in the Church because they have lost the confidence of priest and parishioner, are no longer believed and are out of step with the thinking of the members of the Church—which is what the words of our title really mean.

Father Greeley's poultice for these carbuncles on the body ecclesiastic consists of a compound of reform and democracy. He wants some of the old-hat dogmas of the Church to be thrown out and replaced with those more acceptable to the 1970s. He wants bishops to be appointed from below and not from above, by the vote of the body of priests of a diocese rather than the archbishop who, often, is not au fait with the situation as it really obtains.

Greeley also sounds a note of warning to the hierarchy concerning some of the teachings of the Church. "Priests do not consent to the teaching of the official Church on the necessity of celibacy, on birth control and on divorce." This must have struck home deeply to those church fathers who were conservatives and traditionalists.

Note these three areas for a moment. They are the three reefs upon which the Catholic Church could well founder. Remember, too, that the teaching of the Church is that it "never changes," and understand how radical an about-face it would be to smile the most wan of benign smiles on even one of these problems.

The priesthood of the Church is founded upon celibacy. To have a married priesthood would be to cause an upheaval in the finances of the Church (to think of one area only) that would have many a parish reeling. Their schools are now an embarrassment in many quarters as it is; if the parish had to pay the priesthood sufficient to keep a family, it would surely be an onerous burden. It could be to some parishes the affliction of scorpions.

Consider the teaching on birth control. Unkinder critics of the Catholic Church have made no bones about the fact that one of the strongest reasons for this teaching is that large families have made the Church numerically and influentially strong. (We do not enter this argument, believing that many honest laymen and clergy of the Church conscientiously believe that so-called "mechanical" methods of birth control are wrong; we honour such people for their earnestness and sincerity; but that does not make us deaf to what their critics

say). Again, therefore, the veriest dullard can see that this teaching becomes a foundation stone of the economics of this Church. The more children there are today, the better for the school system and the more church members there will be tomorrow.

Then this man—a priest of wide influence in America, don't forget that—speaks out and tells the leaders of his church that priesthood and laity are strongly against this traditional teaching. It is enough to chill a bishop's blood and to curdle the milk of humankindness in a cardinal's breast.

Divorce is another area where it would appear that the Church is out of step with today's thinking. (Of course, that does not necessarily make the Church wrong in its teaching; it could well be that the Church is clinging to a principle here that is right—and we honour her for it—and that the popular mind is out of kilter with God's Word.) The Catholic Church does not accept divorce in any form (though, of course, it has been known to wink an eye if the party concerned is prepared to make certain arrangements, as when the present Mrs. Onassis wanted to marry a man who had been divorced and who was, according to the teaching of the Church, committing adultery when he took another wife; but the good Cardinal was able to bless the match in the end, as it turned out, and all was well; but this was a somewhat unusual matter). It is such occasions as this, however, that cause the people, no doubt, to have disturbing thoughts on the matter of divorce, and they feel that the doctrine is not so iron-clad after all, and they wish the whole thing to be reviewed and liberalized.

But this man Greeley, apparently, knows no limits to his straight talking; and he certainly does not know the meaning of fear. Having said these things about celibacy, birth control and divorce, he has some stringent things to say about that near-sacrosanct document "Humanae Vitae," which appeared a couple of years ago, and which was the Pope's denial of the plea to liberalize birth control strictures as imposed by the Church. Hitting straight from the shoulder, Greeley says that the priests of North America "will not acknowledge that 'Humanae Vitae' was a legitimate and appropriate use of authority, at least as far as birth control goes, nor will they impose its requirements upon Catholic laity."

There were other areas of concern upon which Father Greeley dwelt. For example, as concerned as he was with the defections (resignations, if you prefer the word) from the priesthood, he was abundantly more concerned with the lack of men seeking the priestly vocation. In other words, there are just not enough young men coming forward to offer themselves as shepherds of the flock, a tragedy in any communion.

Now why have we regaled the reader with all this? Why have we looked at what some may describe as the "dirty washing of the Catholic Church"? Is it to gloat? God forbid. Is it to mourn the fact that priestly authority is on the wane? Hardly. Rather it is to compare the situation in our own church. And very briefly this may be done.

The problem in the Catholic Church, as we see it, is that it has based its authority on the wrong foundation. You will notice that Father Greeley's lamentation is for the disappearing authority of the Church and its priesthood; he seeks to prop it up with democratic procedures and liberalization, which may be most commendable; we could wish his philosophy well—though we doubt whether this is a permanent curative either.

The right foundation for authority is surely the Word of God. We Adventists like to think we have it. We tell ourselves we base our every tenet of faith upon a certain "Thus saith the Lord." But it is not sufficient for the laity to accept every word that proceedeth out of the mouths of the ministry as absolute authority, as some are content to do. All must be certain of the basis of their faith for themselves. The apostle did not urge only the ministry to study to show themselves approved unto God.

Robert H. Parr

News From All Over

Compiled by Rodney Plewright

THE MIRACLE CHURCH

Sandnes, Norway. Nine years ago, the Sandnes Seventh-day Adventist church in West Norway faced death. Only three or four people attended the Sabbath school class held fortnightly in private homes.

Today the picture looks very different. About one hundred members constitute a thriving church. Young families bring a sizable group of children to a lively Sabbath school, and to crown it all, last month the delighted church members moved into an attractive new Adventist church building in their town (population, 30,000).

How did this miracle happen? A series of public meetings in Sandnes brought a few more members into the church, but then, at this point, the lay people took the matter of soul-winning into their own hands. Armed with small projectors and tape-recorders they conducted hundreds of small meetings—mostly in private homes.

With the wives as eager as the husbands, and the young as active as the old, results soon began to show. Pastor Torkelsen and, following him, Pastors T. S. Valen and R. Kvinge, gladly completed their instruction, and baptized the converts resulting from laity-in-action.

Then, of course, the growing, living church soon felt the desperate need for their own church building. But how to get the necessary means?

Twenty years earlier, an old man, a non-Adventist, died and left Nkr.40,000 (\$6,000) to the church. This money formed the basis for the church building fund.

For five years everyone saved and gave. Every Sabbath some gifts found their way into the treasury, but to raise enough money for a new church in Western Europe is a big undertaking these days. Today, however, the church is finished and dedicated.

What the members lacked in financial resources, they replaced with initiative, deep dedication and practical work. From Monday to Thursday some of the brethren

went straight from factories and workshops, and spent three or four more working hours at the building site—every week, month after month. Others sacrificed most of their summer vacations for the building of their church.

Seeing the impressive effort by men, women and children in the building of their church, the Sandnes City Council gave them a cheque for Nkr.30,000 (\$4,000) as an encouragement.

We praise God for this miracle church.

ADVENTIST BOOKS IN CHILEAN UNIVERSITIES

Chile, South America. "The Prophetic Faith of Our Fathers," by LeRoy Edwin Froom, was presented by the Chile Union Conference to the presidents of three Chilean universities. The rector of Valdivia University, Professor William Thayer, said when he received the work: "In the name of the University I want to express thanks for this valuable contribution which will become a main stone in the special library we are forming for theological topics."

ADVENTIST WORLD RADIO BEGINS IN EUROPE

Lisbon, Portugal. By the magic of electronic airwaves, Seventh-day Adventist broadcasters are able to



German pastors involved with AWR's broadcasts meet for a planning council in Darmstadt, Germany. Represented were Switzerland, Austria and West Germany.

address all of Europe, North Africa, and part of Asia from leased radio facilities in Lisbon.

The first day of broadcasting was October 1, last year, and with a potential audience of 750,000,000 people, Adventist World Radio "Voice of Hope" now transmits thirty-two broadcasts in twenty different languages from the Lisbon station.

"This is the biggest thing our church has ever done in radio," declares Walter Scragg, secretary of the Radio-Television Department of the General Conference.

This type of outreach has never before been possible; radio facilities in Europe are mostly government-owned and operated. The station operates with the same power as the British Broadcasting Corporation or the Voice of America. "Voice of Hope," as the programming is called, is known as "Stimme der Hoffnung" in German and "Sa Voix de l'Esperance" in French. . . . "to every nation, and kindred, and tongue, and people." Rev. 14: 6.



The new Sandnes church.

Florida

Show Me the Way

R. J. ULMER, Public Relations Secretary, Southern Union Conference, North American Division

"HEY, MISTER, can you show me the way to the Seventh-day Adventist church?" called the man leaning out of the car window. I quickly stepped over to the car and gave him adequate directions.

I happened to be in the right place at the right time to direct one person to the church address, but how often, I wonder, do those who are looking find someone near them with an answer? What happens to other inquirers? Do they travel on, frustrated by unfulfilled lives and distraught with unsolved problems?

A sign—several signs—will let travellers know the church exists, identify it as a part of the community, show it to be a friendly church, and point to the exact location.

The name itself, Seventh-day Adventist, has an impact on the inquiring mind. It "expresses our faith and marks us as a peculiar people." ("Testimonies," Vol. 1, page 223.) A sign displaying this name can affect the soul-winning programme of each local church. The repetition of many signs advertising the church makes an eventual impression.

In Miami, on 125th Avenue, a church sign points toward the North Miami Seventh-day Adventist Church three blocks away. Occasionally, the sign is subject to vandalism. Once it was sprayed with black paint, the words obliterated. Soon after the incident, Monroe Crowson, who installs and maintains signs in the Southern Union territory, replaced the sign, and directions to the North Miami church were clear again.

"There's the Church I Want"

Just in time! For one morning a car drove down 125th Avenue, and a thirteen-year-old boy named Robert pointed out of the window at the sign and said, "There's the church I want to go to."

Robert had just come to Miami from California, where he had lived with his mother, who owned a small clothing factory. In Miami he had moved in with his sister, Fraide Llan, whose husband had recently died. Fraide was happy to

have Robert with her to help dispel the loneliness. Robert enjoyed his sister's company, too, and they spent many hours discussing everything from Vietnam to football.

One day during a lengthy conversation, Robert touched on the topic of churches. "Why don't we ever go to church, Fraide?"

"Why, I'll take you to church sometime, Robert," she responded.

On their way to the store one morning, Robert spotted the blue-and-white sign with an open Bible on it. There was no doubt in his mind that there was the church he wanted to attend.

Fraide drove to the church location to check the time when services began. The following Saturday, Robert and Fraide visited the North Miami Seventh-day Adventist church.

Later, when the pastor saw their names in the church register, he sent them an invitation to the evangelistic meetings

that were soon to begin. Robert was eager to attend, and since he had no transportation, Fraide agreed to take him. Robert drank in the messages, and before long, Fraide became as interested as her brother. During a call for baptism, Robert and Fraide both responded.

Fraide called their mother in California to tell her about the meetings and their forthcoming baptism. Very impressed and interested in their decision, her mother sold her business and drove to Miami. She arrived in time to attend the last meeting, and to her children's joy and surprise, she expressed a desire to join them in baptism. One Sabbath following the close of the meetings, all three members of the family were added to the church.

The End of a Frantic Search

Another visual marker, the distinctive Southern Union church sign, adds a new dimension to the name Seventh-day Adventist. The mission of the church reads, "Into All the World."

Judy and Gary Freeman, a young Florida couple, frantically searched for a purpose in life. Their quest began with social activity, went on to tobacco, alcohol, drugs, and finally religion.

While attending a small church of another denomination, they found Christ, and He brought them tranquillity. But there was a longing in their hearts—they still lacked something. On the search again, they began taking lessons from another church, but found the lessons complicated and confusing.

One autumn day, Judy and Gary were driving through the Orlando area. As they passed the large Forest Lake church, Judy caught sight of the beautifully landscaped sign, and she read aloud, "Seventh-day Adventist Church. Look Gary! There's one thing we haven't tried."

Later, in the Melbourne area (Florida), they saw the familiar Adventist church sign again. The very next Saturday they visited the Adventist church in Cocoa, and in succeeding weeks, the Melbourne and Cape Canaveral churches.

The Freemans met a number of the members, who warmly received them. Bill Wilson and his wife, faithful laymen of



Fraide Llan



The inquiring minds of Judy and Gary Freeman are completely satisfied.

the Cape Canaveral church, offered to study the Bible with the young couple. They accepted the invitation, and step by step responded to God's unfolding truth.

Later, Pastor R. E. DuBose visited and finished studies with the Freemans, and on February 20, 1971, Judy and Gary walked hand in hand into baptism. Christ

and His truth have conquered and satisfied their hearts. They are now members of the Cape Canaveral church.

Identifying signs—for inquiring minds—will keep our name before the public, and will put "the true features of our faith in front."—"Testimonies," Vol. 1, page 224.

—From *Southern Tidings*.

HISTORIC PICTURE GALLERY



Pastor and Mrs. E. S. Butz and their daughter Alma, taken quite some time before her marriage to the late Brother Norman Wiles (deceased, 1919, in the New Hebrides). From the late 1890s, Pastor and Mrs. Butz were missionaries for many years in Tonga. Later, Pastor Butz was president of the South Australian Conference, and, about 1922, preceptor at Avondale College.

(Photo, courtesy Mrs. M. E. White, Cessnock, N.S.W.)

VICTORIAN CAMP-- YOUTH ACTION

MARGARETHA EALES

SCORES of young people poured out their hearts to the Lord in prayer, asking for an infilling of the Holy Spirit during the 1972 Victorian camp meeting.

For these dedicated youth, camp was to be a mission field. "The Barn" was dedicated to God, as a place of discussion, testimony and prayer. Never before had that old storage shed been used to God's glory.

Night by night, young people testified of Christ, and prayed with those who did not have the same experience. Slowly a change came over many, until some were led to inquire, "What must I do to be saved?"

Only our heavenly Father knows the final result of this avenue of service; however, new friends have been made who now wish to take an active part in working for Him.

Some visited the tents of those who did not attend meetings, and found young people who, in their own words, said, "We only came to stir." Seventh-day Adventist youth who have not met Jesus Christ! A mission field confirmed.

On the final Sabbath afternoon, the Youth Action Group were given the privilege of publicly giving witness to their faith in Christ. For two hours, the big tent congregation was thrilled to hear of the many ways our young people have been serving during Layman's Year 1971.

Street preaching in the heart of Melbourne, Insight and varied Bible study groups, personal studies, evangelism in our own churches, door-to-door witnessing, drug rescue work, are just a few of the highlights.

At the close of the service, hundreds rose to pledge a more active part in the finishing of the Lord's work, along with the hundred and fifty of the Youth Action Group, who stood in their place on the platform and choir stands.

A letter from Canberra indicated that a similar meeting taken by the Youth Action Group in Goulburn had a remarkable influence. "The Saturday night programme in the big tent was an overwhelming success, and was in fact one of the most inspirational meetings that I have ever attended. It set the spiritual tone of the whole camp," one person said.

He continued, "I think the young people demonstrated to our older folk the tremendous possibilities of youth inspired with the zeal of the Lord."

Great plans are being laid for the future, but time is short. "In this closing work of the gospel, there is a vast field to be occupied. The youth will be called from the field, from vineyards and from the workshop and sent forth by the Master to give His message. . . . Thousands upon thousands of our youth should be giving themselves to the work."—"Gospel Ministry," page 108.

Government Minister Opens New School

ROBERT H. PARR

IT WOULD BE an understatement to say that Warburton needed a new school. For forty years the old building on "Signs Hill" had stood there, taking it and dishing it out. Sometimes the advantage was with the old building; sometimes against it. A succession of recent headmasters clutched their heads when they saw it first, but gritted their teeth and pressed on. More recent ones were buoyed up with the promise that a new school was "on the way."

The Warburton church is not blessed with scads of wealthy people who queue up to make donations to a new school venture. Taken over-all, the membership is predominantly a working-class body, with most of the bread-winners employed in the local Health Food factory, the publishing house or the sanitarium. Those independent of the organization are small-crop farmers, or work "in the bush," or find employment locally. Therefore, to be told that a "representative" (that word again!) school building would cost them \$80,000 caused some of the faint-hearted to stumble in their tracks.

Fortunately, there were stouter hearts who believed that it could be done, or, not knowing an impossible task when they

saw one, met the problem head-on. Nor were they dismayed when they found increasing costs were shrinking their precious and hard-won dollars. Nor were they discouraged when this added amenity or that, bumped up the cost still further. They plodded on with their fund-raising projects until, one blithe and happy day, with no thought of the financial involvements, they saw the builder move onto the site and commence his machinations.

Final Touches

So the school was built (final cost: \$120,000 plus). In fact, it stood on its site, virtually complete, for many moons just waiting until EVERYTHING could be done. (You see, even those of us who love Warburton with a passionate fondness must admit that sometimes in winter and spring the weather is a little inauspicious, and therefore it is well-nigh impossible to prepare such a thing as a playground.) So the building stood there, awaiting its final touches. These came during the warmer and drier summer months. Working bees and allied activities put the final stamp on the project.

On Sunday afternoon, January 31, friends and supporters of the school gathered on the lawns in front of the

school to watch the dignitaries file into their seats, with Pastor H. W. Kingston the affable master of ceremonies. It was more-than-pleasantly warm; it was downright hot. The mercury hovered around ninety degrees F in the shade. But nothing was going to take our minds off the glorious moment of the official opening. We had waited a long time for this. Some of our life's blood (to say nothing of our sweat and tears) was holding those bricks together. The Warburton Advent Band played a suitable introduction, and the proceedings were under way.

The Ribbon Is Cut

Guests and dignitaries were welcomed by Shire President S. Grogan, who noted the fact that summer was with us.

Space will not permit a full run-down on the various speakers of the day, many of whom presented one aspect or another of the Adventist philosophy of education. The principal speaker was Pastor S. M. Uttley, the president of the Trans-Commonwealth Union Conference, who outlined with commendable brevity and clarity just why we went to all the trouble and expense of using our money this way. Supporting speakers were Mr. L. R. Thrift,



The Hon. G. L. Chandler cuts the ribbon and declares the school open. The headmaster, Mr. R. Sutcliffe, is seated immediately behind him.



The Hon. G. L. Chandler and Mrs. Chandler stand beside the headmaster, Mr. Robert Sutcliffe, as he receives the key from the builder, Mr. Carl Stoneman.



The New Warburton Adventist School which caters for children from the Infants' Department to the end of second year high school.
(All photos in this article, K. J. Ellis.)

the Education secretary of the T.C.U.C., and Mrs. W. J. Ellis, who was a junior teacher in the days of the opening of the "old school"—though you'd never believe it to look at her.

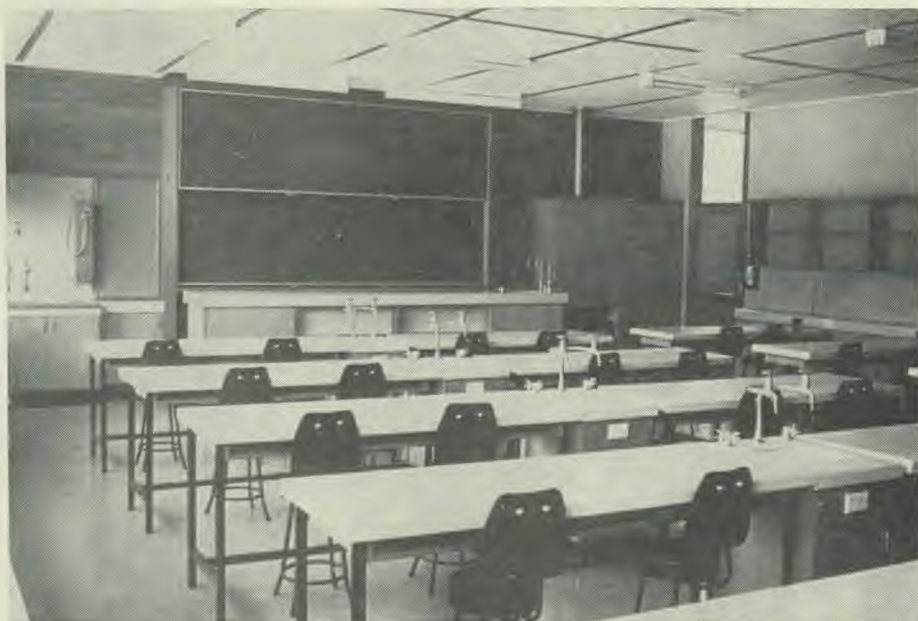
Then came brief speeches from the Hon. John Jess, M.H.R. for the electorate of which Warburton is a part (a splendid oration), and Mr. E. D. Gardner, who is chairman of the committee which keeps an eye on science facilities in schools—on behalf of the Commonwealth Government (he was very pleased with ours).

The prayer of dedication was offered by Pastor H. B. Christian, the president of the Victorian Conference, and Carl Darko, in splendid voice, sang, "Bless this School."

The actual opening was performed by the Hon. G. L. Chandler, Minister for Agriculture in the Victorian Legislative Assembly. His speech was to the point, and he cut the ribbon with a practised dexterity which brought forth spontaneous applause. The builder, Mr. Carl Stone-man, then handed to the present headmaster, Mr. Robert Sutcliffe, the key of the building, and the function was over. Well, not quite. Then the guests, official and ordinary like me, were invited to inspect the whole complex, and Oooohs and Aaaahs were the order of the day.

Following this, all present were invited to repair to the church hall across the road (mind the traffic, everybody; we haven't got our School Crossing sign up yet) for a cool drink. The assembled throng needed no further urging. The day, remember, was hot. Everyone moved off forthwith. Except me; I had another appointment elsewhere; I missed out on the cakes and lemonade. Which was the only flaw in an otherwise well organized function.

We of the Warburton church are grateful to God that He has enabled us to thus provide this splendid unit for the children of our church (enrolment: 120). We have built it so that, should He tarry for a century, the school will continue to be adequate. But if He should come before we have paid off our loans to the local conference and the A.C.A., . . . well, that's something else.



(Top) The interior of the science laboratory and (lower) the infant room of the new school.

An Adventist Confession of Faith—12

I BELIEVE...

In Righteousness by Faith
---Not by Works

TRY AS WE MAY, we cannot make ourselves righteous. The sooner we are convinced that this is an impossibility, the better. Note the Scripture:

"For all have sinned, and come short of the glory of God." Rom. 3:23. "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one." Rom. 3:10-12. "For without Me," Christ says, "ye can do nothing." John 15:5. Man may choose to abstain from certain evil acts simply to retain his reputation, or to avoid entanglement with the law. For various reasons he may choose to be courteous to his neighbours. But of himself he is unable to make himself acceptable to God. He is by nature a lawbreaker, the Ten Commandments condemn him, and he is under the penalty of eternal death.

But Jesus paid the penalty for men's transgression, and offers to give them eternal life. "Whosoever believeth in him should not perish, but have everlasting life." John 3:16. "For God caused Christ, who Himself knew nothing of sin, actually to be sin for our sakes, so that in Christ we might be made good with the goodness of God." 2 Cor. 5:21, Phillips. Thus Isaiah appeals, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7. And He does it all for man "without money and without price" (verse 1).

Paul mentions "the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe." Rom. 3:22. There is nothing we can do to earn it. We cannot make ourselves worthy of it. He offers to bestow it upon us because we are so helplessly unworthy. Bible "grace" (Eph. 2:8) is unmerited favour bestowed on the repenting one who sincerely believes in Christ and what He can do for him.

Another Free Gift

God is truly good. But He also knows too well the helplessness of man even to believe and repent. Thus He also gives us the gift of faith. (See "In Heavenly Places," page 221). He then leads us,

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through the Holy Spirit, to be "willing to be made willing" (see "The Acts of the Apostles," page 482), and even places within us, as another free gift, true repentance (see "Selected Messages," Book 1, pages 390, 391). What excuse will we have if we finally stand on the side of the eternally lost? Our gracious Lord has made every provision that every man can reach an acceptable state of righteousness.

When we say, "Yes, I accept what You have done for me, Lord; I will go Your way with Your strength," we are "justified" (see Rom. 3:24-26). "Justified" may mean "treated as just," or "pronounced and treated as righteous." With reference to these definitions, three Ellen G. White statements are deeply meaningful.

"When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favour, and justifies him through the merits of Christ's righteousness." — "Selected Messages," Book 1, page 389. (Emphasis supplied.)

"The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth."—Id., page 392. (Emphasis supplied.)

"Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just."—Id., page 394. (Emphasis supplied.)



To the man who believes, "God imputeth righteousness without works" Rom. 4:6. God has credited to the believer the perfect righteousness of Christ. Thus a person can, from that moment on, if he retains his justified relation to Christ, seeking to learn God's will for him, be certain that he is fully acceptable to his heavenly Father.

A Precious Thought

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation."—"Gospel Workers," page 161. (Emphasis supplied.)

Having received Christ's covering righteousness by faith at the moment of justification, we are confronted with the need of daily learning more of God's will and ways, bringing the life into conformity with them. God's Word is filled with directives that His adopted sons and daughters should turn from the world, should obey the Ten Commandments, should be faithful stewards of their time and money, should care for their bodies as God's temple, and be conformed to His will in every way. God wants our lives to be restored to the likeness of His own image, mentally, physically, and spiritually.

Two perils lurk here. First, we can so quickly forget that we, of ourselves, are

helpless to do God's will. Second, we can so easily, as we learn more and attempt to avoid the wrong and do the right, turn to the false notion that what we are doing is buying acceptance from God. We so quickly forget that "all our righteousnesses are as filthy rags." Isa. 64:6.

A passage of Scripture will guide us safely away from such pitfalls and into a life of continual spiritual victory. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2:20, 21.

Rooted in Christ

Most of us have planted a bush or tree in the yard or garden and are aware of the importance of proper soil as a condition for vigorous growth. We grow up spiritually as we remain rooted in the soil of justification. Sanctification, or Christian growth, which is also "by faith," occurs only as our roots are kept "in Christ." God's acceptance of us depends upon our being rightly related to Christ and upon having Christ's perfect obedience credited to our account. We are perfect in God's sight because we are covered with our Lord's robe of righteousness. In this condition He can daily live His life in us because we trust Him fully and are willing that He do it. We may often stumble, but He always willingly forgives if we truly repent and turn from our sin, and He continues to give us the help that we must have to live for Him.

Many have been led away from righteousness by faith to a righteousness of works through a misunderstanding of one of the strongest righteousness-by-faith passages in the Bible. Paul tells us to "work out your own salvation with fear and trembling." Phil. 2:12. To "work out," means to carry out to completion. But the "working out" is not to be done in our own strength. Paul continues, "For it is God which worketh in you both to will and to do of His good pleasure." (Verse 13.) The term "your own salvation" suggests that salvation is an individual matter. We must co-operate with the Spirit; no one else can do it for us. Christ must live in us.

The phrase "with fear and trembling" warns that I cannot trust to my own strength to gain salvation, but in my God whom I reverentially fear, who has planted within me His own perfect trust that I may believe Him alone to do for me all that He says He will do.

I heard a Protestant minister once say that the difficulty with the man who believes in salvation by works is that he is never sure when he has done enough. How true! And what a miserable form of religion. But the joy of the one who believes in righteousness by faith is in the fact that Christ has done enough—both to secure our total acceptance with the Father and to enable us to be and do all that He desires of us.

Australian Evangelist Injured in U.S.A.

IT WAS Monday morning, January 3, as Pastor and Mrs. Rex Edwards and three children were returning after a few days south in warmer temperatures than the ice and snow of South Dakota, when they suddenly came upon an iced-up section of highway near Wichita, Kansas.

Zig-zagging out of control, their car slid off the road and fell twenty to twenty-five feet down an embankment and landed on its nose and turned over. Zelma and children remained in the van and received bruises, but were able to climb out and find Rex, who had been thrown out. A passing ambulance took them to hospital. (The Highway Patrol was being kept busy, as many cars were having similar experiences. They can't explain why Rex did not have his seat belt on, and wonder what would have happened if he had!)

Rex was found to be badly injured. He had a severe skull fracture, with his spine broken in three places (one in his



Pastor Rex D. Edwards

neck, two in the back), plus several ribs broken and an injured sternum. He remained conscious. The doctors at the hospital were amazed that he was still alive. Zelma and children were allowed to leave after tests and X-rays, and were offered accommodation with at least six families; folk were wonderful to them.

Rex was anointed on the Tuesday night, and continued to make miraculous improvement, which impressed doctors and nurses. By the Thursday, he was talking to them about the accident. After three weeks they fitted a brace for him and arranged for him to be flown back to

Sioux Falls. From the air-ambulance he was taken to a hospital near home for observation and tests for a few days. He is walking in his brace, and is now home becoming stronger, and is full of gratitude to his heavenly Father for His healing power. He is grateful, too, for the many prayers that ascended on his behalf, and for the many kindnesses rendered to him by those in hospital as well as by the church folk and the doctor who drove Zelma and children home—strangers, yet brothers and sisters.

With faith and courage he is planning to open his mission in Sioux Falls on March 19, transferring its original date from February 27.

Australian to Co-Ordination Posts in U.S.A.

PASTOR K. H. MEAD, Trans-Commonwealth Union Conference MV secretary, has accepted a call to the United States. Eventually he will become the co-ordinator of Pastor George Vandeman's television programme, "It Is Written."

The first three months will be spent as co-ordinator of the Cleveland programme in Detroit. Then Pastor Mead will be co-ordinator of "It Is Written" in North America and Canada.

Pastor Mead and his wife (nee Edna Davis) have spent twenty-six years in denominational service in Australia. His first appointment was to evangelism in the Greater Sydney Conference. This was followed by MV secretaryship in Victoria, South Australia, Sydney, and for the past twelve months in the Union.

Pastor Mead has also co-ordinated Pastor Vandeman's Sydney programme (1967) and Pastor Cleveland's Sydney and Melbourne meetings (1971).

The Meads will be leaving their three children in Australia—Rodney (South Australia), Colin (Sydney) and Irene (Melbourne). Pastor and Mrs. Mead expect to leave Australia in mid April.

Their many friends in Australia wish them much of the Lord's blessing in their new appointment. The Meads have made a very significant contribution to the proclamation of the third angel's message in Australia.

Many of the youth in Australia will recall with tender memories the kindly understanding, the inspiration, the fun, and the Christian example of Pastor Mead.

The ministerial colleagues of Pastor Mead will cherish his fellowship, his sincerity, and his deep allegiance to the Lord. They will lose a real "mate," but look forward to a future reunion, if not here, then in the Kingdom of God.

TAKING TO THE AIR WITH BOOKS

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

TO THOSE who would labour for the salvation of their fellow men, the last audible commission given by our beloved Saviour was heard by a group of wondering men as they beheld the Lord of life ascend from their vision, on a hill far from our Australian shores.

But that authoritative commission rings loud and clear in the ears of all who would hearken today. "And you will be witnesses for Me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth."

And that's just about the place I thought I had reached when, in Brother Shelley's blue-and-white "Beechcraft" aeroplane, we circled Coober Pedy and I beheld for the first time, the place that the prophet Jeremiah must have had in mind when under inspiration he wrote so many years ago, "Behold, I will . . . send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16.

For truly this verse describes the opal miners of Coober Pedy and Andamooka, and they have claims to God's free salvation as much as anyone who walks this sin-sick planet, and we were there to give the invitation through our truth-filled literature.

It was to be a short visit of a few days, and I was glad to accept the invitation of Brother Shelley to accompany him.

Fruitful Stopover

Our night stopover at Andamooka proved fruitful, as I had some of our temperance

films with me, and arrangements were made for a screening and a book display in the school that evening. A good witness was given to an audience of sixty or more people who had been hastily advised of the programme. We soared away into the blue next morning leaving over \$200 worth of wholesome reading for the inhabitants. Praise the Lord!

Then we flew across the desert to Coober Pedy, where dust is something you learn to live with.

My first day's canvassing was done in century-plus temperatures and a howling dust storm. One of my first visits was to the Catholic priest, who was proud to show me around his chapel-in-the-cave. My heart rejoiced when he said "Yes" to "The Bible Story" and "Your Bible and You." He said, "These will be helpful in my school religious instruction programme." I pray to God that the truths therein may claim his life from some of his church beliefs as they claimed mine just twelve years ago.

From dugout to dugout, cave to cave, I made my way, and how my heart thrilled at the evidence of faithful literature evangelists who had left evidence of their visit long before I came this way.

The Anglican minister who was on itinerary in Andamooka during our visit, and who attended our temperance programme in the school, asked if we would deliver a letter to his wife in Coober Pedy. We were glad to oblige. This resulted in a film evening in her home for the members of their flock, and many books were sold, including "The Great Controversy" (to help the minister prepare his sermons).

Blasphemous Abuse

I had to borrow the projector from the Lutheran church (which has closed its doors because there is no resident minister), and procured the keys from the local police station. On walking out of the building I was met by a torrent of blasphemous abuse from a drunken, irate aboriginal woman who was sitting in the dust outside. She charged me with stealing her church's projector and rained stones after me to add to the tirade of abuse. Through her screaming incantations I endeavoured to talk to the One who healed the demoniac of the Gadarenes, but it seemed the demons had firm



control and I longed for God's Spirit in a greater measure to drive them forth.

The headmaster of the local school was thrilled with the opportunity to screen our drug film "A Crutch for All Seasons" as well as "Cancer by the Carton" and "Verdict at 1.32."

The community hall was made available, and necessary advertising was done throughout the community. This brought an attendance which comfortably filled the hall that night. It is always a tremendous thrill to tell of the life-saving message we have to bear, and to testify personally of its effect in your own life. There were many around the book table after the programme, and purchases were made.

That same day, while I was canvassing in one of the dugouts, five locals walked in (the minister's wife included) for their weekly prayer meeting for the residents of Coober Pedy. We were glad to join in that prayer meeting, and my heart was warmed as prayers ascended for the success of our work in that place. I could not help but think of the inspired prophecy, that "the main body of God's earthly family are still to be found outside our church." I pray to God that "Mission '72" will motivate the remnant church to work more fervently for them and bring them in.

As we left that isolated community behind, and mounted high into an azure sky, I thought of God's sure promise in Isaiah 55:11: "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In that short but busy visit, over \$800 worth of Heaven-inspired literature had been safely placed in the "holes of the rocks" for God's Spirit to bless and bring forth fruit to His eternal glory. Lead on, O King eternal; the harvest is ripe, and many are looking wistfully to heaven to that better land, wherein dwelleth righteousness.

My earnest prayer is that we, as God's family on earth, might quickly rise up and fulfil the prophetic psalm of David, "The Lord gave the word: great was the company of those that published it." Psalm 68:11.





LETTERS to the EDITOR

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

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

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

Sitting Idly By?

Dear Editor,

I have just finished reading the RECORD 31/1/72, and I was tremendously impressed with Pastor Totenhofer's account of the way our welfare work functioned during and after the cyclone in Townsville, and especially with his last paragraph: "Christmas 1971 will long be remembered as the time when Australia's worst-ever cyclone struck Queensland's second city. We like to think that the residents of Townsville will remember, also, the welfare activities of Seventh-day Adventists and think of them as the people who care. After all, isn't this what Christianity is all about?"

Surely this is what Christianity is all about! I turn to the front page and I read *inter alia*, "Practical love, compassion and empathy should characterize the whole of our ministry."

I would be the last to decry what our Dorcas and other welfare workers are doing, but I do wonder if we are doing enough. Must we wait till disaster strikes before we really put our shoulders to the wheel? What, for example, are we doing for large inner city areas where are congregated "the lame, the maimed, the halt and the blind"?—metaphorically as well as physically. There we have large numbers of low-income, seasonal workers from depressed country areas, migrants who (particularly the women) in many cases can hardly read or write their own language, let alone understand English, and Aboriginal families chasing the legendary pot of gold at the end of the rainbow. Nor do we have to go to the city. A recent survey of our own area, by no means the poorest of Sydney, disclosed a high incidence of loneliness, especially among the thirty-five-to-fifty age group.

Brother Robinson asks when we will add our weight to teaching those with the

drug problem. At least two teenagers in this area died from drug overdose in the past few months because they felt no one cared, and we sit idly by saying, "There is nothing I can do."

Yours sincerely,
(Miss) Elma Bucknell,
Greater Sydney.

Congratulations, Carmel!

Dear Editor,

Late last year we received a plea from a student at the West Australian Missionary College. "Please will you help us with our school magazine project, 'Encounter'? We must have 500 subscriptions to get it off the ground." In due course our copies arrived; they did get it "off the ground."

May I here take the opportunity to thank those responsible for the format and general lay-out, and tell others of the tastefully presented school magazine? We have been able to use this as our prospectus when promoting the educational facilities our church has to offer. Thank you, Carmel! We do appreciate your college magazine and, being proud of our schools, we are happy to present them to our Adventist and non-Adventist friends through "Encounter."

Roy Parry,
Victoria.

Hard Seats and Head-sets

Dear Editor,

Mrs. Willis has, I believe, focused on a problem for those of us who wish to treat our children with Christian courtesy.

The question, Why do we require our children to attend divine service? implies the prior question, What is the purpose of the preaching service?

Casting my mind over the great sermons of Peter and Paul, also the Sermon on the Mount, I would conclude that the purpose of the service is to teach truth.

Therefore the purpose of requiring our children to attend divine service—the sermon—is that they might learn truth.

The next question is, Is there a more effective way of teaching children than making them endure an hour of hard seats and an almost foreign language (there are exceptions)?

Mrs. Willis has shown that there is—stories in their own tongue—the gospel to them as the Spirit wills (Acts 2).

A much simpler arrangement than head-sets in the adult sermon, would be for them to quietly dismiss to their own sermon-room on their own-size chairs for their own lesson of truth. To me this would be doing to others as I would that they should do to me.

(Mrs.) Connie J. French,
Victoria.

When a man does only what he must do, he will remain all his life in the rank and file.

The Last Word on "Jac"

Dear Editor,

As the producer of a daily television programme, I have attempted to use new communication techniques many times. Quite a number of these have failed, and failed miserably. However, neither the station management nor the public has criticized me in the way that some people have castigated the 1971 "Jacaranda" committee.

I would think that Seventh-day Adventists should be the most loving people in the world. But some of the letters in recent editions of the RECORD paint almost the opposite picture. One could even gain the impression that some correspondents considered that the "Jacaranda" staff are unconverted, and that they are running a deliberate plot to crumble the church.

If the "Jacaranda" editor was so misguided, he should have our prayers, not our criticism.

Words can be very bitter things. Adventists should be careful how they use them. A person may fail in a bold attempt to find a new way to communicate, but that does not mean that the innovator should be called a "disordered mind."

The magazine did not give me the impression that the editors were deranged, but that they "were men that had understanding of the times, to know what Israel ought to do." (1 Chron. 12:32.) I was so impressed with "Jacaranda '71" that I bought three copies.

Phil Ward,
North New South Wales.

(This seems to be a most suitable note on which to end this discussion. The correspondence is therefore closed.—Editor.)

The Uncovered Head

Dear Editor,

It seems to be the fashion these days for so many of the ladies of the church to attend the Sabbath services without hats. Many wives of our pastors are following this trend, some even wearing wigs.

I would like to enquire what the standard of the church is with regard to this matter. I have always believed it was essential to wear a hat and still would not feel right without one.

At the opening of the Chatswood church recently, a visiting lady (wearing a hat) remarked on the hatless heads of the women.

Undoubtedly, the hair-dos on display are very elegant, but is this right? Is the hat left off because it ruins the expensive hair-do?

Are we lowering our standards once more for the sake of pride and fashion?

If Mrs. White could see us today, I wonder what her instructions would be about the casual way of dressing with which many enter the house of God for worship, especially in view of the Sabbath school lessons we are studying at present.

Elaine Allen,
Greater Sydney.



WEDDINGS

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

ADAIR—LITSTER. Tuesday, January 4, 1972, was a happy day in the life of Peter Harold Adair, son of Mr. and Mrs. Kenneth A. Adair of New Guinea, and Merridy Beile Litster, daughter of Mrs. and Mrs. Clyde C. Litster of Bayview, New South Wales. They met at 5 o'clock in the afternoon at the Wahroonga church to exchange their wedding vows. This was followed by their wedding breakfast at Oakland's House, Dundas. Peter is a dentist and Merridy has just graduated in physiotherapy. We believe that their united lives will bring honour and glory to their God. Ken R. Low.

ANDERSON—McKAY. Many relatives and friends were present at the Launceston church, Tasmania, on December 26, 1971, to witness Gerald Robert Anderson receive his bride, Margaret Lillian McKay, and to hear their pledge. Margaret is the daughter of Mr. and Mrs. Rex McKay of Legana, Tasmania; and Gerald is the son of Mr. and Mrs. Anderson of Launceston, Tasmania. As together they serve in the nursing capacity, and establish a home for Christian service, our wish for them is for the Lord's richest blessing and guidance. A. Gallagher.

BOYLE—GRAY. It was a delight when James Howard Boyle took his stand for the Lord and was baptized. Then the following day, January 9, 1972, in the Kuranda church, Queensland, he married Mrs. Enid Gloria Gray, mother of Sydney and Verda Gray. As the happy couple set up home together, we wish them both much of God's blessing. John J. Dever.

BUSCHENHOFEN — HUUPPONEN. Two excellent Adventist young people pledged their troth to each other in the pleasant setting of the groom's parents' home in Pennington, Adelaide, with relatives, friends, and neighbours present on January 9, 1972. Paul is the only son of Brother and Sister W. P. Buschenhofen, of our Queenstown church, South Australia, and Ella is the eldest daughter of Sister E. E. Koronen, of Mount Gambier. The groom will continue his degree course in Sydney; and the bride, a 1971 Sydney Adventist Hospital graduate, will train for further certificates. We extend to these earnest young members our very best wishes. S. H. Wood.

DENNE—STOCK. John, second son of Mr. and Mrs. T. Denne of Waipukurau, New Zealand, and Lynnette, younger daughter of Mr. and Mrs. D. Stock of St. Helier's Bay, Auckland, were married in the Remuera church, New Zealand, on the late afternoon of January 5, 1972. The good wishes of a large circle of family friends follow them as they travel to Australia to further their training for wider horizons of denominational service. G. R. Miller.

MANNERS—CRABTREE. On Sunday, January 2, 1972, friends and relatives gathered at the Coff's Harbour church, New South Wales, to witness the marriage of Robert Gordon Manners, son of Brother and Sister Ray Manners of South Australia, and Merrilyn, second daughter of Brother and Sister Lindsay Crabtree of Coff's Harbour. Both the bride and groom were members of the 1971 Sydney Sanitarium graduation class. The love and respect for these young people was shown by the delightful gifts and expressions of love from their many friends and relatives, who later gathered at the Civic Centre for the reception. May the Lord watch over them and guide them as they walk hand in hand in service for Him. K. E. Martin.

MILNER—BAZLEY. On the warm Sunday afternoon of December 12, 1971, Rita Amy Bazley made a very radiant bride as she entered the little Monto church, Queensland, on the arm of her father, to be united in marriage with Raymond John Milner. It seemed very fitting that a daughter of Brother and Sister Henry Bazley, so well known in the Monto district, should be the first bride in the newly acquired Seventh-day Adventist church there. Rita has given a number of years of faithful service as a stenographer in our conference offices in South New South Wales, Victoria, and more recently in North New South Wales. Raymond, the son of Mr. and Mrs. John (Jock) Milner of Mount Ossa in North Queensland, is a dedicated young man and faithful elder of our Seaford church. We know that these young people will be a blessing in their community and church as they set up their Christian home in the Mount Ossa-Calen district. W. R. Cross.

MINNIS—COOKE. January 3, 1972, was the day chosen by Wendy Cooke for her marriage to Lance Minnis, and the ceremony was conducted in the lovely South Brisbane church, Queensland. Wendy is the only daughter of Mr. and Mrs. Ashley Cooke of Coorparoo, Brisbane, while Lance is the son of Mr. and Mrs. G. Minnis of Hamilton, New Zealand. The parents, along with other members of the family, were present for the occasion. In the Jacaranda Room at the "Canberra" (Brisbane's Temperance Hotel), some sixty guests gathered, and wished the newly-weds God's blessing and all the good things in life as they started out on the highway of matrimonial happiness.

A. D. Pietz.

OSTRING—ELIOT. In the late afternoon of Wednesday, January 5, 1972, Elizabeth Eliot and Roland Ostring exchanged marriage vows in the Avondale Memorial church, Cooranbong, New South Wales. Elizabeth is the elder daughter of Mr. and Mrs. D. R. Eliot of Avondale College; and Roland is the second son of Mr. and Mrs. A. H. Ostring of Mullumbimby, New South Wales. Both Roland and Elizabeth are medical practitioners who have served together at the Newcastle Hospital, New South Wales, and Warburton Sanitarium and Hospital, where they will continue their medical ministry. Following the service at the church, friends and relatives gathered for the wedding banquet in the reception rooms of the Avondale College cafeteria. We wish the Doctors Ostring much of Heaven's blessing as they establish their home and continue their ministry at Warburton.

M. G. Townend.

PAGE-DHU—WILLERSDORF. The Mackay Central church, North Queensland, was the setting for a very happy occasion when Royce Dennis Page-Dhu and Wendy Ann Willersdorf clasped their hands in holy wedlock on Monday, January 3, 1972, in the presence of many friends and relatives. Both young people are from esteemed Adventist homes. The bride's father, Brother Arthur Willersdorf, is the elder of our North Mackay church, and the bridegroom's family are members of our new Mount Isa church. A delightful feature was a touching solo by Sister Norman, grandmother of the bride. After the ceremony, a tasteful and appetizing spread was prepared by the North Mackay Adventist Ladies Auxiliary, whose contribution was much appreciated. May the Lord enrich this new home with His divine presence. S. W. Oaklands.

PASCO—PETHERBRIDGE. On the eleventh day of January, 1972, Jenny Petherbridge, radiant with happiness, walked with her father, Mr. Lindsay Petherbridge, down the aisle of Sydney's historic Stanmore Seventh-day Adventist church. There she joined hands in marriage with John Terence Pasco, formerly of New Zealand, and now a student in Theology at Avondale College. Many relatives and friends, along with the parents—Mr. and Mrs. Lindsay Petherbridge of Sydney and Mr. and Mrs. Brian Pasco of Christchurch, New Zealand—were present to share their happiness and to wish the newlyweds God's blessing in their future together. Following their honeymoon in New Zealand, John and Jenny will establish their home at Dora Creek while John completes his ministerial studies. Des. J. Mowday.

RICE—BYLUND. On Sunday, January 9, 1972, the Albany church, Western Australia, was delightfully decorated to welcome a very happy bride, when Annette Mary, only daughter of Brother and Sister Carl Bylund, was united in holy wedlock with John Gregory Rice, third son of Mr. and Mrs. R. Rice of Manjimup. A large company of relatives and friends gathered to wish them joy and happiness, with God's rich blessing. Both young people have chosen teaching as a profession, and we feel sure that their united lives will be a credit to their church and that their Christian home will be a witness for the Lord. C. S. Adams.

SHELTON—JOHNSON. On Sunday morning, January 9, 1972, Victor Johnson of Port Macquarie, New South Wales, proudly accompanied his only daughter Susan Victoria down the aisle of the Port Macquarie church for her marriage to Russell Methvin Shelton, youngest son of James Shelton of "Carolyn," Deniliquin, New South Wales. Their parents and friends shared their happiness as they listened to these young people pledge their vows. Susan and Russell have grown up in the circle of the church they love and serve. We join in wishing them every happiness and God's richest blessing as they make their new home at Deniliquin. Ormond K. Anderson.

TAIT—COX. The Wallsend Seventh-day Adventist Church, New South Wales, provided a quiet and beautiful atmosphere for the wedding of Robert Tait to Roslyn Cox on the evening of January 9, 1972. Robert is the son of Sister I. Tait, a well known and respected member of the Wallsend church. Roslyn has recently embraced the truths of the Advent message. Side by side, Robert and Roslyn are planning another Adventist home in the Newcastle area.

John R. Lee.

TARLING—ROY. In a graceful setting of old-world charm, Lowell Tarling claimed his bride, Robyn Roy, from her father's arm on the late afternoon of January 5, 1972, at Wahroonga church. Robyn, the only daughter of Mr. and Mrs. R. W. Roy of Blackburn, Victoria, and a Fine Arts graduate from Avondale, will this year be teaching at our school in Hamilton, New South Wales. Lowell, the only son of Mr. and Mrs. R. E. Tarling of Turramurra, is a prospective graduate in 1972 from the B.A. Education course at the college. We believe that this young and talented couple will give valuable service in the years ahead. May God richly bless their home. A. L. Heffen.

TOPPERWEIN—CRANE. Millicent, South Australia, looked its sunny loveliest the afternoon of January 13, 1972, for the wedding of Volrad Ernest Topperwein and Judith Fay Crane. In the crowded church were the parents of the bridegroom, Brother and Sister B. E. R. Topperwein; and the bride's parents, Brother and Sister D. L. Crane, and many other relatives and friends. Volrad and Judith have united their lives to glorify God, and we are sure that they will be blessed. W. A. Townend.

WARD—EUSTACE. On Wednesday evening, January 12, 1972, the sun shone brightly as Warwick David Ward and Lorraine Kaye Eustace met to exchange their marriage vows in the Glenorchy church, Tasmania, before a large group of relatives and friends. David, the son of Mr. and Mrs. W. G. Ward of Palmerston North, New Zealand, is a teacher in our Moonah High School, while Lorraine, the daughter of Mr. and Mrs. V. M. Eustace of Glenorchy, plans to complete her studies for a Diploma of Education at the University of Tasmania. As these two highly-esteemed young people set up another Christian home in the city of Hobart, our prayer is that their home will always be "a little bit of heaven on earth." R. L. Hodgkinson.

WATERS—MACKAY. On January 4, 1972, in the Avondale Memorial church, Cooranbong, New South Wales, William Kenneth Waters and Lynette Gai Mackay were united in holy matrimony. Friends and relations had come from as far away as New Zealand to attend the wedding and to wish this young couple God's richest blessing. Lynette has recently graduated from the Sydney Sanitarium and Hospital as a nursing sister, and she and Bill will return to New Zealand to set up their home. D. E. Bain.

WATTS—LEWIS. Just a little after 5 p.m. on Tuesday, January 4, 1972, Marianne Leigh Lewis arrived on the arm of her father, Mr. William Lewis, to be joined in the bonds of holy matrimony to William Bernard Watts in the South Brisbane church, Queensland. It was a happy occasion for these young people, and all present joined in wishing them Heaven's choicest blessings in their future married life. Leigh is the oldest daughter of Mr. and Mrs. W. Lewis, both members of the Sherwood church, while Bill is the son of Mr. and Mrs. R. C. Watts, a science teacher of the Lilydale Academy, Victoria. As this consecrated and talented young couple establish their home in Melbourne, we are confident that it will be a constant witness to the power of the gospel and the truth of the Advent message. A. D. Pietz.

WRIGHT—CHAPMAN. The beautiful Sunday afternoon of January 9, 1972, was the date chosen by Barry Wright and Margaret Chapman for their wedding. Barry is the second son of Brother and Sister A. R. Wright of Lismore, New South Wales, and is at present training for the Lord's work at the Avondale College. Margaret is the eldest daughter of Brother and Sister A. G. Chapman, who are currently on the staff of the Avondale College and who have given many years of mission service in Papua and New Guinea. After spending several years at the college, it seemed most appropriate that Barry and Margaret should choose to be married in Watson Hall. A large number of friends and loved ones came to witness their marriage, and to wish them a happy future together. May the Lord bless this young couple as they live and work for Him and for each other. L. L. Butler.

TILL HE COMES

BURT. On January 31, 1972, Gwendolyn May Burt of Balgowlah Heights, New South Wales, passed away at the age of sixty-eight years. Greatly incapacitated, Sister Burt was unable to share corporate worship with the members of the Manly church, but her faith in the blessed

hope was her strength and comfort. Twin daughters, Ann (Mrs. Hill) and Judith (Mrs. Cox) mourn her passing. Pastor J. Chan of Manly assisted in the ministry of hope and consolation at the Northern Suburbs Crematorium.

H. G. Bryant.

FELSCH. This present life of an active church member and worker came suddenly to a close on December 5, 1971, when the heart of Brother Lynn Oliver Felsch failed as he was swimming in the surf at Thirroul Beach, New South Wales. Brother Felsch was born in Sydney forty-four years ago, and received his education in church schools in that city. His first employment was with the old South New South Wales Conference office at Strathfield. A large number of friends and relatives gathered at the Campbelltown Seventh-day Adventist church and then at the Forest Lawn Cemetery as words of comfort and hope were read from God's Word. To Brother Felsch's wife Jean, son Mark and daughter Glenda, to his brother Bill of Thornleigh, and sister June of Tokoroa, and to all others who especially mourn this unexpected passing, we extend deepest sympathy, and point each one again to the blessed hope and glad day of reunion.

Garric P. Williams.

HEINICKE. On Wednesday, February 2, 1972, we laid our Brother Dick Heinicke to rest in the Brighton cemetery, South Australia, there to share the same grave wherein we had placed his dear wife, Sarah, just one week before. Together they rest in hope, waiting the return of Jesus. The sad blow has been tempered with the knowledge that our heavenly Father never makes a mistake. We extend loving sympathy to the bereaved ones, who are comforted by the blessed hope of a reunion when Jesus comes.

W. T. Hooper.

McLELLAN. In the morning of February 5, 1972, God gave sweet rest to a weary servant when, at the age of seventy-one, Sister A. McLellan fell asleep at the home of her daughter, Sister J. Squires, at Warragul, Victoria. Our sister became an Adventist while a young woman, joining the old Windsor church. She remained loyal to her Saviour, and now, with her late husband, awaits His call to eternal life.

W. J. Cole.

REIFF. Our beloved Brother Leicester Reiff of Hawthorne, Queensland, was called to lay down the burdens and responsibilities of life on February 4, 1972. Leicester was born of a pioneer family in the Albany district in New South Wales on July 9, 1903. When just a young man, he and Miss Vera Capeland, who later became his wife, embraced God's message in a mission conducted by Pastors Reuben Hare, George Whittaker and Roy Gane, at Albany. Our brother's conversion was sincere and genuine, and through the long years he never deviated from the pledge he made to his Lord at that time. He has faithfully followed in the steps of the Master in living a life of unselfish ministry to others, and I can personally testify that he held fast his confidence, steadfast to the end. He leaves to mourn his passing, his wife, his daughter, Mrs. Brian Chambers of Inala, Queensland, and also two sisters, Mrs. Fiedler and Mrs. C. Whitehead, and two brothers, Lew and Doug Reiff of Albany. To these we extend our deepest sympathy. A service of consolation and hope was conducted by the writer, assisted by Pastor E. S. Bartlett, on February 7, 1972, at the Mount Thompson Crematorium, Mount Gravatt, Queensland.

M. S. Ball.

TIBBLE. Margaret Valetta Tibble, after a long illness, fell asleep in Jesus on January 27, 1972, at the early age of twenty-five years. Recently, Sister Tibble and her husband accepted Christ and His message of hope. To Brother Tibble, the four little children and other relatives and friends, messages of comfort were given as we laid this loved one to rest in the Wanganui lawn cemetery to await the call of the Life-giver. May that glad reunion day be soon. The writer was assisted by Brother J. Veld, who was instrumental in bringing Sister Tibble to the Lord.

L. T. Barker.

TRULSON. In a corner of the peaceful Avondale cemetery we buried the late Sister Melva Trulson, only daughter of Pastor and the late Mrs. E. A. Turner. She died on December 12, 1971, after several weeks in hospital. However, the last eight years of her life were marked with serious illness. About two years ago, when no hope was held for her life, she was miraculously fortified to carry on, after a day of fasting and prayer at the Ryde church, Sydney, where she was a loved and respected member. Never having any doubts regarding the Lord's sustaining grace, she gallantly continued to provide for her family. While she now awaits the "voice of the archangel and the trump of God," her children, Lesley, Peter and Ross, were encouraged to take firm hold of the arm of the Master till the grand reunion day.

Hugh J. Bolst.

VALENTINE. Clinton Jon Valentine, aged five months, only son of Dennis and Julie Valentine, was permitted to fall asleep in innocence on February 1, 1972, after a short illness. Along

with these devoted parents the whole church, and particularly the young people, mourned the loss of this little one. As we laid this little babe to rest in the Wanganui lawn cemetery, New Zealand, the precious promises were repeated of the time when "They shall come again from the land of the enemy."

Jer. 31: 16.

L. T. Barker.

WRIGHT. On February 4, 1972, Lucy Jane Wright, at the age of ninety-one years, quietly passed to her rest in the Taihape Hospital, New Zealand. For over half a century, Sister Wright was a faithful follower of her Saviour. As a registered nurse, her services were always in demand, and many a needy soul was blessed by her kind ministry. She now sleeps in the Glenfield Lawn Cemetery, Auckland, New Zealand, beside her late husband, Brother Wright, well known for his many years of service with the Sanitarium Health Food Company. We were comforted by the wonderful promises contained in God's Book, both at the chapel and the graveside. Two sons, Ronald and Leslie, and daughter Marjorie (Mrs. J. Bishop), with their families, treasure fond memories of a loving mother, and look forward to the day when "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds." May God ever keep them in His care.

E. J. Brownie.

RETURN THANKS

Brother and Sister E. A. Taylor and relatives, wish to express their sincere thanks to relatives and friends for their kind expressions of sympathy and Christian love, floral tributes and cards received during their recent sad bereavement in the loss of their dearly beloved daughter-in-law, and also their very much loved granddaughter. Will all accept this as our sincere, and personal thanks.

RETURN THANKS

The family of the late Melva Trulson express their sincere thanks to all who gave them strength and comfort at the time of the passing of their mother, sister and daughter. To the members of the Ryde church, New South Wales, and all who sent messages and flowers, we offer our grateful thanks.

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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 - LYN ARTHUR
Wahroonga Representative
CELIA STOTESBURY

☆ ☆ ☆

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FLASH POINT...

- ★ Those who keep an eye on these things might have noticed that something has gone awry in the numbering of the RECORD recently. There was No. 8, No. 8A, No. 9 and now No. 11. What happened to No. 10? Weeeeellll, No. 9 (the Mission '72 "Special") was printed well in advance, and we carefully counted up (late last year) that the issue for March 6 would be No. 9. But the chucklehead who counted up on his fingers miscalculated somewhere (well, counting up to ten is hard when you're not used to it) and so what came to you as No. 9 was really No. 10. And what was No. 8A was really No. 9. Are you now thoroughly confused? Well, never mind, we are back on the rails again now, but please don't tell any of the Division officers of our mathematical ineptitude; they just might, on the strength of it, make us the division statistician. Horrors!
- ★ An Appeal story to tear the heart out of a stone statue. Your correspondent who pounds out this page each week went to a house in an area well sprinkled with Italian people (who, by the looks of their houses, have not done so badly since they left the land of spaghetti and meatballs) and presented his magazine to the dark-haired, dark-eyed youth who came to the door. He took the magazine to show it to poppa, who was working in the back yard. He was a long time, and your perspiring correspondent wearily told himself that nothing ever came of such long-distance canvasses. However, in the fullness of time, young Antonio (or whatever his name was) came back with a beautiful, crisp two-dollar note which he offered very nonchalantly, as if this was the usual hand-out to mendicants at the door. Receipt; magazine; Thank you very much, and out the gate. Just LOVE those big, warm-hearted Italian people. (See next paragraph for the sad bit.)
- ★ We were so elated that we had to rush up to our fellow-collector (who happened to be none other than Mrs. You-know-who) and tell her the good news. Showed her, in fact, the lovely soothing green of the note. But alas! When the time came to tip the money out onto the table and count it, the two-dollar note was gone! Lost! Should have put it in the wallet instead of the pocket! So we had to put in \$2 of our own, which will teach us to be careful with the Lord's money. No wonder He didn't trust us with a \$50 donation.
- ★ We mentioned last week or thereabouts that the Warburton young people have really put their shoulders to the grindstone and their noses to the wheel. No! Other way around, of course! Well, in three sorties they have notched up nigh upon \$1,000, which makes us very proud of them. And Mr. Keith Johanson, who desperately wants to remain anonymous, and who will cut us out of his will for mentioning his name, must take a large slice of the credit for getting the young people to co-operate so heartily.
- ★ Can't stop talking about the Appeal. If it bothers you, skip down a few items and start with more mundane things, but the Ingathering work is exciting. God has really blessed those who have gone out, and some have done so at real inconvenience and even sacrifice to themselves. Take Pastor E. A. Turner of the Rossmoyne church in Western Australia. Pastor Turner is an old Ingatherer from way-back, of course. It's in his blood. BUT! These days he's not so nimble as he used to be. In fact, he's been retired for ten or fifteen years. Could be more. And his mobility nowadays comes per favour of two walking sticks which enables him to get from Point A to Point B somewhat precariously and rather slowly. Thus far his receipt books add up to \$250! And he's not finished yet! Not by a long chalk!
- ★ The Lay Activities secretary of the Victorian Conference, Pastor Calvyn Townend (will his father kindly note that we have spelled the Christian name correctly this time?) adds a jarring note to his second report. Says he: "From 1966 to 1971, wages in Australia have increased 49 per cent." Which means that we have to collect half as much again as we collected in 1966 to keep in front. Then he gives some figures. Taking the 1971 figures he points out that twenty-four Victorian churches did increase their Appeal totals by at least forty-nine per cent (Oakleigh, like Abou Ben Adhem, leads all the rest with a jump of 421 per cent!). But twenty-four churches are below that percentage. And, indeed, six churches are not collecting quite what they managed in 1966. Of course, there must be reasons for this, but these figures make one think, what?
- ★ Up in the T.T.U.C., South Queensland Conference is within touching distance of its 1971 figure. Latest bulletin we have from Pastor R. H. Abbott of the T.T.U.C. says that South Q. is 98 per cent of the way. Greater Sydney is 89 per cent of the way, with North New Zealand sitting on 81 per cent.
- ★ Loved the postscript on a letter from Pastor Vern Heise of Adelaide last week. It simply said: "We are doing our best to find your lost \$60,000." Thanks, Pastor Heise. Make that \$60,002, in view of the story above, will you?
- ★ Milton McFarlane is a missionary. Hands up all who knew that. H'mmm, thought there'd be more than that. Well, the Milton McFarlanes have moved. And, it appears, their friends are having all kinds of difficulty catching up with them. They have moved from where they were to where they are now, which is Madana Adventist School, Marshall Lagoon, Papua-New Guinea. Mail with that address will reach them. If you owe them a letter, don't give yourself the excuse that you've lost their address. Shall we repeat it once more? No, very well. Get writing.
- ★ Wouldn't it be wonderful if our schools could match the state schools in their examination results! Well, try this for starters from the Strathfield High School (headmaster W. R. Veitch): Higher School Certificate: 31 candidates; ALL obtained Higher School Certificate, 27 passing in four or more subjects, 20 matriculated (say, that's VERY good!) to one or more than one university; 14 qualified for Teacher's College scholarships, 4 obtained Commonwealth Scholarships and 3 were awarded Advanced Education scholarships.
- ★ Don't go; there's more to come. In the School Certificate (end of Form 4): there were 61 candidates; all gained their School Certificate (which means that they passed in four or more subjects); 7 obtained maximum passes (i.e., all subjects at Advanced level); 5 were awarded Commonwealth Secondary scholarships, and 5 obtained Bursaries. Use THAT lot for ammunition next time someone, talking out of the top of his head, says, "But church schools are not as good . . . etc."
- ★ "Finally, brethren . . .": All nations smile in the same language.