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FROM THE HORROR AND HARDSHIP OF WAR AND REFUGEE CAMPS COMES THE ...

FIRST TIMORESE BAPTISM

MRS. YVONNE CHAN, Communication Secretary, Chinese Church, Greater Sydney Conference

"IT IS NOT very often that one finds happiness as a result of war, but this is what has happened for Dianah today."

These were the words spoken by Pastor John Chan at the baptism of Dianah Lai last September.

It all began when war broke out on the island of Timor and many refugees fled to Australia. They had lost everything.

Upon learning that quite a large number of these refugees were Chinese, Miss Nonie Hedges, the social worker for Greater Sydney Conference, telephoned Pastor Chan to ask if he could visit these refugees in the Cabramatta Migrant Hostel and see what could be done for them.

Providentially, we believe, the first person he met was a Dr. Chan, one of only about four Cantonese-speaking refugees; the others all spoke Hakka—a totally different dialect altogether. Thus Pastor Chan was able to communicate with these people, using Dr. Chan as an interpreter.

Friendship and Fellowship

It was found that the folk were quite well catered for, but what they needed most of all was friendship and fellowship.

The members of the Chinese church rallied together and tried to provide just this. The church was in the midst of planning a social evening for Father's Day; immediately they decided to charter a bus and invite these people to the church for the evening. (The bus company, upon learning of our reason for hiring the bus, gave a 75 per cent reduction in charge—instead of \$80.00 it cost only \$20.00.)

Over 100 refugees came, and we all had a wonderful time together, despite the difficulty in communication. There were only about six Hakka-speaking church members, and fewer Cantonese-speaking refugees. So everything was translated from English to Cantonese to Hakka or vice versa.

Other similar activities were organized, which eventually led to the organization of a branch Sabbath school. This is now being run by Brother Lin Chit Tsang and Pastor Wong (a retired minister from Bangkok).

Pastor Chan also organized a Bible study group for those more deeply interested in the truth. It was to these studies that Dianah and her mother came.

After a while Dianah's father also was able to escape from Timor, and came to Darwin, so the family decided to settle there.



Dianah and Mrs. Wu Lai on the day of Dianah's baptism.
Photo: J. Chan

However, Dianah did not want to do this, as she felt she had better opportunities here in Sydney. Brother and Sister Jeff Wu, who have a daughter the same age as Dianah, invited her to stay with them. The parents and Dianah agreed, although she was sad to say "good-bye."

She settled in quickly, readily made friends, and soon learned to converse in English. Pastor Chan continued studies with her, and gradually she accepted this wonderful truth and was baptized.

No Organized Work

Our church had only one Adventist colporteur in Timor, who had entered the island just six months before he too had to flee. We had no organized work there at all. Consequently, the majority of the Timorese people have never heard the last-day message or about the Seventh-day Adventist Church.

It is believed that Dianah is the first baptized Timorese Seventh-day Adventist. Several of these Timorese people attend church regularly, and already a second person has indicated her desire for baptism.

We pray that the Lord will continue to bless the efforts of our branch Sabbath school and its leaders.

A BELATED REPORT BECAUSE OF THE EXTENSIVE RESEARCH NEEDED

BACK TO HARVEY

F. J. SLADE, Communication Secretary, Harvey Church, Western Australia

ON THE SABBATH of April 3, 1976, at 10:00 a.m., many friends from many parts of the State attended the "Back to Harvey" programme, held at the Westbrook Hall in the Agricultural Showgrounds, Harvey, Western Australia.

Brother Julian Krieg conducted the senior Sabbath school and Sister G. Krieg led the junior division.

John Godfrey spoke in the divine service on the subject of the history of the Advent message in relation to justification by faith and the third angel's message.

A basket lunch was then eaten by the approximately 200 people.

The afternoon meeting commenced with a welcome from Brother J. Krieg, the senior elder of the Harvey church.

Recorded Message

The original church minutes of July, 1902, were then read by Pastor M. Sparrowhawk (resident Harvey minister), Pastor L. V. Finster of Arlington, California, who was our original Bible worker in this area when Western Australia was only a mission, sent a recorded message which said: "I must say what a pleasant surprise it was to hear from someone in Harvey, Western Australia. Thank you so much for your letter and tape inviting me to have a part in this very important meeting of your church in Harvey. It was at the General Conference meeting at Battle Creek, Michigan in the year 1900 that we were invited to go to Western Australia, and we then arrived there in 1901. Some evangelistic programmes were held in Perth and adjoining towns, one of them being Harvey. Seventy years is a long time in which to recall events and details of our work in Harvey. However, I do recall how very kind everyone was and the smiling faces are still

before me. Also I do remember how thrilled we were as we saw with what earnestness and joy the three angels' messages were received. Seventy-four years ago there were 75,800 Seventh-day Adventists in all the world. In 1974 there were 2,005,472. In 1874 our first missionary, J. N. Andrews from the United States of America, was sent to Europe. Surely this would indicate that God is directing and blessing His work in this earth.

"God willing, on October 12, 1976, I hope to celebrate my one-hundred-and-third birthday, and as I look back over the years, if I had my life to live over, to preach the three angels' messages would be my first choice. I am glad for your meeting today to plan for a sanctuary that will be representative of the great truths of the Bible. God commanded Israel of old to 'build Me a sanctuary that I may dwell among them.'

"I wish I could be with you today, but that not being possible, my thoughts and prayers will be with you, and enclosed you will find our contribution of \$150 to your building fund.

"My prayer and earnest desire is that I will meet each of you in the earth made new after the coming of Jesus.

"According to all of the signs in the earth and in the church, it can't be very long before Jesus will come. For some time I have had a great desire to be living to see the Lord come, 'That will be glory for me.'

"In closing, may I suggest that you use Hymn No. 173, 'O Brother, Be Faithful.'

May God bless you and prosper you as you build and reconstruct a sanctuary in Harvey.

"Your brother in the blessed hope,
L. V. Finster."

As Pastor Finster suggested, we then sang "O Brother, Be Faithful."

A family Bible was then shown to us, now owned by Brother Mal Larwood of Midland, the grandson of Brother James Clarke Sr., with all the family history and baptisms, births, marriages and deaths.

History

Brother J. Clarke Jr. and Brother J. Krieg then gave the history of the work in Western Australia and the people of the Harvey area.

The Seventh-day Adventist faith got under way at a place called Myrtle Hill Farm, some seven kilometres north of Harvey on the South West Highway. This is the original residence of the Clarke family of Cookernup, who were the first Adventists in the district. The farm is still called Myrtle Hill, and the little cottage still stands. Ephraim Clarke came out from England in 1841 on a boat loaded with migrants to a place called Australind. He had been promised a special house (a large manor) when he arrived in Australind, if he would go and work in conjunction with the Surveyor-General. So Mr. Clarke, being a surveyor, brought his wife and young family out to take up this work in Western Australia. When they arrived (and in history it is known as the Australind Hoax), they found there was no such place as Australind, no homes, just virgin bush and all they had was some furniture. He then found he had to put up some tenting and survive as best they could in the heat of summer. Consequently they were not too happy with these arrangements. The family wandered up and down the coastline, near Harvey.

Consequently, James Clarke, Ephraim's son, settled at Cookernup, north of Harvey. Harvey was not even in existence then. Cookernup and Yarloop were the two main areas of residence.

Some years had gone by when, in the middle years of the 1890s, a colporteur named Hindson, who was one of the first converts to the Seventh-day Adventist faith, travelled down through the south of the state selling "Daniel and the Revelation." He came to Myrtle Hill Farm and asked for lodging for the night, and as the Clarke family were very hospitable, they allowed him to stay the night. After the evening meal, James Clarke showed particular interest in the book and purchased it from Brother Hindson.

Broken Leg Caused Reading

Some time went past before James Clarke finally got down to reading "Daniel and the Revelation." The circumstances were brought about by his falling off the roof of a schoolhouse he was building. This schoolhouse is still standing in Cookernup. When he fell off, he broke his leg and was unable to work, so he lay on the floor at home and read the book.

Prior to this time he had received literature from another family in the district with regard to the question of the state of the dead, and he had adopted the belief that when a person dies he is no longer conscious of anything, virtually Adventist doctrine.

However, in his study, to his amazement, he came across the subject of the change of the Sabbath, and decided to accept the true Sabbath teaching. He had married a woman by the name



Officiating in the Back to Harvey programme were, from left: J. Clarke, Pastor D. A. Speck, J. Giblett, J. Krieg, S. Mitchell, M. Larwood, and Pastor M. Sparrowhawk.
Photo: M. Sparrowhawk.



Sister G. Krieg leads out in the junior Sabbath school
Photos: F. Slade.



Jardup House, the original Clarke winter residence, was built in 1841.

of Elisa Giblett, whose family had come out on the ship the *Simon Taylor*, to Perth in the year 1842 and they had moved out from the Perth area to farm in the Serpentine-Harvey area. Then John and Ann Giblett moved on to Manjimup in the year 1861, and were instrumental in building a Church of England in that area. They had eight children, their two sons settling on adjoining properties. Jessie Giblett settled in the Springdale area.

When James Clarke discovered the Sabbath, he called in his wife Elisa. At first she couldn't see the light, so to make sure he was right he kept both Saturday and Sunday as Sabbaths. Eventually Elisa told him he was breaking the commandments anyway, for Scripture says "Six days shalt thou labour," and he was working only five days. He saw the logic there and decided to keep Saturday.

About this time James Clarke's daughter Jemima had to make a visit to the dentist in Bunbury because she had a tooth infection. While in Bunbury she stayed with her uncle Ephraim Clarke. Ephraim was the son of Ephraim Clarke and the brother of James. For many years Ephraim Clarke (the second) was the mayor of Bunbury. Ephraim was a shopkeeper and Jemima noticed a tent pitched on the adjoining property. Asking her uncle what it was, she was told some religious crank was holding preaching meetings. Jemima was interested in religious things and went along, even though Ephraim would not attend. The meetings were being conducted by a Pastor Palant who later became the first conference president in Western Australia (W.A. was turned into a conference in March, 1902).

Same Teachings

Pastor Palant was preaching on Daniel 2. Jemima immediately recognized it as the same as the book she had read at home. The second night he preached on Daniel 7. Jemima could not contain herself any longer, so went and made herself known to Pastor Palant. Pastor Palant studied with her for the short time she was there and led her into a full knowledge of Adventist teachings.

After having her tooth extracted, she returned to Cookernup by train and ran home to tell her mother and father the tremendous news that they were not the only Sabbath-keepers, as Pastor Palant had told her of a large church of people that were keeping Saturday as the Sabbath. This was quite exciting to the Clarke family, and they spent most of the week-end studying the things Jemima had been shown by Pastor Palant. On the Sunday morning, James Clarke asked Jemima to go out and milk the

cow. Some time went by and Jemima didn't return, so James sent Rhoda Clarke (now Gooding) to find her sister. She returned, unable to find Jemima. (At this stage Jemima was twenty years old and Rhoda five years). So James then went to find Jemima and found her in a semi-conscious state lying on the ground. Apparently the infection in her jaw had become worse, and poisoning had been set up. James rushed back to the house, got a wheelbarrow, went and picked Jemima up, took her to the house, and called the doctor. Jemima died the next day, early in the morning.

Very sorrowfully James uttered the words, "If only Pastor Palant were here I would get him to bury my daughter, because he made such an impression upon her."

At that time Pastor Palant was travelling north on a train from Bunbury to Perth, planning to attend some meetings in Perth regarding converting Western Australia from a mission into an organized conference.

Divine Leading

As he approached the siding a voice seemed to be saying to him, "Get off, and find the Clarke family." This happened at least twice. When the train stopped, Pastor Palant found himself out on the siding with the train disappearing in the distance. He realized the Lord wanted him to find the Clarke family. He left the siding, went across the road to the store and asked where he would find the Clarke family. Being directed, he went to the Myrtle Hill Farm and knocked on the door some ten minutes after James Clarke had said, "If only Pastor Palant were here I would like him to bury my daughter." The Clarke family and Pastor Palant recognized the leading of the Lord.

Pastor Palant continued to Perth later that afternoon and returned later, buried Jemima and studied with the Clarke family and led them into a complete knowledge of Seventh-day Adventist teachings.

The baptism was eventually held in July, 1902. At that time seven or eight were baptized in a little creek on the Clarke property that had been dammed up for the occasion. The day dawned very cold, and to warm up the water a huge pile of logs was lit and rocks were heated up and then thrown into the water after each person had been baptized, starting with James Clarke.

Pastor Finster then went down into this area to strengthen the Clarke family and to use their home as a launching place for some evangelistic programmes in the district. He was very successful in winning more people into the message, including the Logue family.

A school was first established in the area on the Clarke property and was later transferred into Harvey in a room at the rear of the newly established church.

Brother Steve Mitchell (who later passed peacefully to his rest) gave a brief account of his discovery of the truth and of its influence in his life. Brother Mitchell knew Pastor Finster well and has corresponded with him.

Ministry of Pastor Speck

Pastor D. A. Speck, the oldest ex-resident Harvey minister in Western Australia, then spoke of his work in the Harvey district from 1936-1939.

When Pastor Speck arrived in Harvey, Brother Giblett found him a house in Sixth Street, Harvey, and the Logue family supplied a house cow to assist in the living expenses.

Having already a car, motorcycle and push-bike, he had sufficient means to canvass the area and give Bible studies. With only 50 gallons of fuel supplied per month, Pastor Speck found the motorcycle the best means of doing his tripping around for his studies.

Some of the people he was studying with commenced coming to Sabbath school, and the members started asking when a mission was going to be run. Pastor Speck was able to acquire a \$4-per-month budget which he used for advertising such topics as "Will Hitler Conquer?" These meetings were run in the Harvey church, and he used his car to ferry the interested people to and from the meetings.

Brother John Giblett, now an elder of the Harvey church, and the son of the first deacon of the same church, told of the pioneering days and the growth of the Harvey area, and of the days he was one of the pupils who attended the church school of Harvey.

Future Plans

The deacons then took up an offering to assist in the building extensions and improvements on the original Harvey church. An outline was given by Brother J. Krieg, the chairman of the building committee, of the plans and reasons for holding a "Back to Harvey" day. He thanked everyone present for coming and for those who contributed to the day's activities. The meeting was closed with prayer.

All present at the meeting were convinced of the leading of the Lord in establishing the Seventh-day Adventist work in the Harvey area, and in using the assistance of the members of the Harvey church in promoting the Advent message throughout the state of Western Australia.

EDITORIAL

ROCK AROUND THE CLOCK

MONDAY, December 6, 1976, was a warm, gold-and-blue day in Melbourne. The park was alive with people as I drove past—unusually so. I was on my way to an executive committee meeting at the Conference office. It was then that I noticed something about the people in the park: they were all young; teenage girls, almost all of them. A picnic, perhaps? It was of no importance.

Then I came to the intersection and noticed a policeman on point duty. He was directing all traffic from the road I wanted to travel. Then I saw them, sitting on the roadway beside the tram tracks; hundreds of what appeared to be young girls on a school outing. They were screaming and yelling. Police officers were trying to keep them in order, trying to keep them off the tram tracks—you can't divert trams where there aren't tracks—because trams were approaching. A scream went up. Arms waved, balloons went up, handkerchiefs frenzied in the air. Then it dawned on me. They were standing outside the Hilton Hotel; the pop group, the Bay City Rollers were in town, and this was where they were in residence.

That night the Bay City Rollers performed in one of the local halls of entertainment in Melbourne. For an hour they gave vent to what is loosely termed music, accompanied by the screams of a couple of thousand teenagers—predominantly girls. Some of the girls were so affected by the sound and the excitement that they swooned away in a dead faint and had to be carried out. When they were revived they rushed back into the auditorium to join in the bedlam again. At the end of the performance the cleaners complained that many screaming young fans had been so carried away with the thrill of the ecstasy that they had lost control of one of their excretory functions—and not their perspiration glands.

One can only register disgust and concern for such mesmerism that is exerted over the teeny-bopper segment of our population. One can only ask why parents permit their daughters to attend such places and to behave in such ways. One can only put on record the earnest hope that no Christian parent would consent to his/her daughter attending such a diabolical convocation—for such music, such infamous performances, can have only one mentor, and that is Satan himself.

Some parents may say that they did not know that their daughters (and sons, for there were a few boys there too) were attending such a show. But some actually aided and abetted their children to be present. One girl, with her parents' permission (she declares), hitch-hiked from Adelaide so that she could attend the two Melbourne concerts of the Bay City Rollers. Then she will hitch-hike back. She is still glassy-eyed because she actually SAW the Rollers when they appeared at their window far above the street where she was screaming her adulation from the street below. That girl is fifteen. She is counting the days until her heroes appear in her native Adelaide where she will see them again.

It ought to be plainly stated that the devil is using rock "music"—and I use the word loosely again—as he has used nothing before, to ensnare the youth of the world. It behoves all of us to see that he does not use the same thing (though perhaps dignified with religious or semi-religious words) within the precincts of our churches. I do not suggest that because there is a guitar accompaniment to a singing group that we ought to ban such from our churches; a guitar is no more an instrument of the devil than is a violin or a piano. It is the use to which each instrument is put that makes it good or evil. Some of the best special music I have heard in churches has had guitar accompaniment. Listen to such a group as the Black Diamonds if you want audible proof of this.

On the other hand, guitar music has a bad name with some because of the company it keeps, and in that context it has become an indispensable adjunct to rock music and all the mad cacophony that is spewed out in the name of rock music. Sad to say, some of our young people, if they do not actually make the rock scene, at least dwell on the fringes of it. Most of us have seen the teenagers walking around with the inevitable transistor radio appended to their ears, listening to the screaming wails of the latest in-group. It is the duty of every parent to warn their own children positively, firmly, and yet kindly, that this type of music is satanic and will never lift them above the muck-level of the message of the songs.

It would be easy to point to the moral standards of the various rock singers and say that their private lives were such that no Christian young person should sing their music. But such an argument has a few holes in it. After all, Tchaikovsky was a homosexual; Chopin's private life was an open scandal with Madame George Sand; Beethoven was never asked to be a Sunday school teacher—and that wasn't only because there were no Sunday schools in his day. Does this mean that we should eschew their music and turn off the "Pathétique" Symphony, the Fantaisie Impromptu or the Choral Symphony? Not at all! So the young people could conceivably come back with the argument that the fact that this group is composed of known drug addicts, and that one is made up of immoral profligates, is no argument against their music.

It may not be the main argument, but it is a pointer, for these rock groups are out to charge their listeners with their own philosophy. Says Mick Jagger of the Rolling Stones, "Of course I . . . arouse primeval instincts, but most men can do that. I happen to be able to do it to several thousand people at the same time." Does it have to be spelled out in any detail what he means by "primeval instincts"? Jagger, typical of rock groups everywhere, goes on stage for an hour of what has been described as "orgiastic showmanship," and weaves his spell over the bewitched audience. That kind of thing is not part of the Christian way of life.

Some time ago there was a group called "The Grateful Dead," and journalist Lillian Roxon covered a concert they gave. It started out with almost spiritual overtones (notice that). "Tenderness is the prevailing mood, but a tenderness few people associate with rock. . . . There is tenderness, poetry, an almost religious feeling. The song is called 'St. Stephen,' and there is a whole generation of kids growing up who say they can understand the concept of God because it is right there in the music of 'St. Stephen.'"

That is very nice; that is delightful; you could almost fall for that philosophy. But the next number is something else. Lillian Roxon's description shows how these masters of rock can play with the emotions of their listeners: "Now the mood is no longer delicate but distinctively lively. The horizontal ones spring to their feet, the dreamy ones kick off their shoes, the boys unbutton the shirts they will just have to take off later, some of the girls too, so that suddenly the room seems all movement and all skin. The music becomes very physical. . . . It is impossible NOT to dance, it is impossible NOT to touch. . . . This song, which seems to go on for ever, is called 'Love Light.' The singer begs his girl to shine her love light on him. Girls in the audience squeal to let him know they'd shine their love light on him any time. . . . Now there is no one in the room just standing there. Every one of those 7,000 is moving. . . ."

The same writer points out that nowadays the theme of rock music is not fairy-tale love, but the formula for a successful rock song comes from "the real things of life" (as she puts it): "muggings, depressions, pollution, unwanted pregnancies, and drugs." The behaviour of the singers on stage (Alice Cooper—a man, in case you aren't *au fait* with the current rock scene—used to kill chickens on the stage; some rock singers regard their guitars as phallic symbols and at least one claims that he rapes his guitar at every concert), and the words and messages of some of the lyrics are deplorable to say the least. Hidden meanings—not apparent to the older generation, but obvious to the youngsters—are regular. Even once-respectable songs are suspect in the mouths of rock singers. Lillian Roxon again: "They . . . are now eyeing 'Tea for Two,' 'I've Got You under my Skin,' and 'Stardust.' Stardust is slang for a brand of marijuana, tea is another slang word for it and the skin reference could, without an effort, be tied in with subcutaneous injections of drugs."

Music, in the hands of the right people, can be the greatest of blessings. In worship it has an important place; it can induce a spirit of reverence, of meditation, of praise, of holy exultation. But today, many churches are letting rock music infiltrate their sacred naves and transepts. We cannot tolerate the desecration of God's house by such sonic madness; our bodies are the temples of God too, and they can be desecrated by listening to the devil's music. No parent should be blind to such possibilities. Robert H. Parr.

A DREAM COMES TRUE

MRS. HEATHER J. EDWARDS, Communication Secretary, Bankstown Church, Greater Sydney

IT HAS ALWAYS been my ambition to erect free Adventist literature racks in prime positions where the public can help themselves to our magazines and booklets.

And it was not until August 16, 1976, that this dream was fulfilled, although since 1967, when Pastor Vandeman first visited Australia, there had been a glazed display signboard for the church displayed on the Bankstown railway station.

In the past few years, the Advertising Department of the Railways have charged us commercial rates because the position is so good, whereas other religious bodies pay a nominal fee for their display boards, in less prominent positions. We don't mind the extra cost; the position is worth every cent we spend on it.

However, one of our Bankstown church members mentioned early this year that she had been taking free magazines from a rack which was set up on the New South Wales bookstall at Bankstown railway station concourse, displaying the World Radio Church of God literature.

When I heard this, I started to be somewhat anxious for her spiritual welfare, because she said that there were some good articles written up in these monthly free magazines. Nevertheless, I had respect for the business ability of this group, who had evidently taken advantage of an opportunity to distribute their literature freely to the passing crowds.

Opportunity

Then, wonder of wonders, in the middle of June, somebody at church said there was a sign attached to this special rack to say that the June issue of the Ambassador College magazine, printed by Herbert Armstrong, would be the last issue available to the public, because their office had been shifted from North Sydney to Burleigh Heads, Queensland.

This gave me an idea, so I inquired from Mr. Loames, owner and proprietor of the nineteen New South Wales bookstalls scattered over railway stations in Sydney, if our church could take over at least the Bankstown stall free rack. My sister, Mrs. Launa Partlett, accompanied me to this interview, and we were surprised to hear him say, "Seventh-day Adventists! Of course, I know you people; my sister was once a patient at the Sydney Adventist Hospital, and she was looked after beautifully there. You are welcome to take over the rack vacated by the Ambassador College group, and you can have the position at the same rate we charged them, that is, two cents commission for each magazine you dispose of to the passing public."

He told us he would trust us to keep a record of the number of magazines and books put on the rack, and that we could pay the commission at the end of each month. His staff would put the rack out in its position each morning at 5:30, and take it in at 7 p.m. when the stall closed. But it would be our responsibility to see that the rack was kept full of literature. This particular bookstall is the second only to the Liverpool branch as the busiest bookstall in Sydney, and in recognition of the fact, both these stalls are open seven days of the week and for longer hours than his other stalls. His manager, Mr. Greenaway, told me that Ambassador College paid them \$300 for the magazines they gave

away free to the public. He said we had a premium position and I didn't doubt him; it is in the most obvious position of all his book racks.

Naturally, we went away overjoyed and praising the Lord for His providential leading. On the first day I put seventy-four Adventist magazines on the rack, feeling that I would be satisfied if the public took just one of our Adventist Health, Temperance or religious magazines, since Herbert Armstrong's politico-religious magazine, *The Plain Truth*, had been so popular.

Reduced Rate

How wrong I was! When I timidly went back the next day I was surprised to see that the whole seventy-four magazines were gone, and it has been that way ever since. Mr. Loames himself was surprised to hear that in eighteen days to the end of the first month (August), 813 magazines had been taken from the rack. So Mrs. Partlett and I prayed about it, and we gathered up enough courage to ask him if he would consider reducing the commission rate, as we were disposing of far more magazines than were the previous group. And without hesitation he said he would reduce the commission 100 per cent to one cent per magazine instead of two cents.

The first full month, September, saw 1,381 pieces of literature go off the rack, and within two months of starting the project, I saw only two magazines carelessly screwed up under nearby seats. The staff on the stall keep a watchful eye over the rack.

At the time of writing, October 20, 1976, approximately 947 magazines, "Steps to Christ," "Christ's Object Lessons," American Adventist magazines and numerous selected Adventist small booklets have gone out, making a grand total of 3,141 pieces of literature.

More Needed

Many thanks to the generous church members scattered throughout the Sydney and North New South Wales Conference who have donated material for the rack and also funds to buy back numbers from the Signs Publishing Company. Our Adventist Book Centre manager, Brother Fletcher, has been marvellous with the help and counsel he has given. So we are calling on all channels of supply to help us in keeping our stock up, especially since Pastor and Mrs. Max Hatton, of the Hurstville church, have also taken over a large free rack on the New South Wales bookstall situated over the Hurstville railway station. About seventy magazines go off that rack each day too.

If there are any readers who have Adventist literature, except the RECORD or *The Review and Herald*, which are Adventist oriented, please parcel them up and send them to either Mrs. Chris Menton, 18 School Parade, Padstow, N.S.W. 2211, or care of the Sydney Adventist Book Centre, 84 The Boulevard, Strathfield, N.S.W. 2135. We would be happy to pay the freight on delivery.

I know there must be train-loads of good Seventh-day Adventist reading material tucked away in your cupboards. Our motto is Isaiah



Free Seventh-day Adventist literature rack on the New South Wales bookstall at Bankstown railway station. Photo: H. Edwards.

55:1: "Ho, every one that thirsteth, come ye to the waters, and ye that hath no money come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

May God richly bless you all as you assist in this endeavour to have a part in the loud cry of the third angel's message.

HEALTH MINISTRY

F. CRAM, Communication Secretary, Warrnambool Church, Victoria

IT BEGAN with a breadmaking demonstration and ended in a baptism.

In 1975, the Health and Welfare ladies of the Warrnambool church, Victoria, conducted a series of nutrition lectures and demonstrations. One participant asked if those conducting the course would call on some relatives who were in ill-health.

To the callers' delight, a definite interest in health was established, and the family, a mother, father and two small children, began to practise what they had heard.

This led to an interest in spiritual things, attendance at Sabbath school and church, and also Bible studies.

As a result, a baptism was held in the church on October 16, when two more names were added to the church roll, thus proving the statement from "Medical Ministry," page 259: "If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits."

"How little you know the bearing of your daily acts upon the history of others. You may think that what you do or say is of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so small and unimportant are links in the long chain of human events. . . . Every step you take may have a lasting and controlling influence upon your own lives and the characters of others. Oh, how much need, then, of communion with God! What need of divine grace to direct every step and show us how to perfect Christian characters!"

THE OMNIPRESENCE OF CHRIST

C. R. MURCHISON, Minister, Mudgee Church, South New South Wales Conference

OMNIPRESENCE is an important attribute of deity. By it we mean the ability of God to maintain a spiritual, not material presence, in all of His vast dominion at one and the same time.

There are some who maintain and teach that Christ was omnipresent until the incarnation, but has now forfeited His omnipresence as part of the sacrifice He made in order to redeem man. This assumption does not harmonize with Christ's place of equality in the Godhead, nor does it accord with the teachings of Adventist scholars, the Bible, or the Spirit of Prophecy. No support is available for the view that omnipresence in the Old Testament differs from the New.

In John 14:16, Jesus said the Comforter would come and "abide with you." In verse 18, He said, "I will come to you." And in verse 23, He includes the Father and says, "We will come . . . and make Our abode," etc. Commenting on these verses, L. E. Froom says, "The First and the Second Persons of the Godhead now hold their residence on earth through the Third. . . . The presence of the one involves the presence of the others."¹

Explanation

In Psalm 139:7, we find a parallel Old Testament description of the Holy Spirit's working. "David asked 'Whither shall I go from Thy Spirit?' He repeats the question in this form: 'Or whither shall I flee from Thy presence?' This shows that wherever the Spirit is, there is the presence of God. This explains how the Father and the Son, though personal beings, and having a certain abiding place, are present in every spot in the universe; for the Spirit is omnipresent."²

"God has a dwelling place, a fixed habitation called heaven; but He is everywhere present in His universe by His representative, the Holy Spirit."³

Ellen G. White puts it this way: "The Lord's throne is in heaven" (Psalm 11:4); yet by His Spirit He is everywhere present."⁴

Inspiration describes the Holy Spirit as "the personal presence of Christ to the soul."⁵

"The impartation of the life of Christ,"⁶ and at Pentecost, "the conscious presence of their ascended Lord."⁷

To interpret Scripture as meaning that Christ merely sends a substitute for His presence, discredits Christ, and downgrades the Holy Spirit. Consider the import of Ellen White's classic declaration, "The Father is all the fullness of the Godhead. . . . The Son is all the fullness of the Godhead. . . . The Comforter. . . is the Spirit in all the fullness of the Godhead."⁸

The wonder of it is that the Holy Spirit brings with Him both the Father and the Son to surrendered hearts. The disciples at Pentecost "received the fullness of the Godhead."⁹

"Fullness implies completeness, nothing lacking. Since in the Son is all the 'fullness of the Godhead,' He must possess all the attributes that pertain to the Father, all the attributes of Deity."¹⁰

"Christ Liveth in Me"

"Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was to be closer than when He was personally with them."¹¹ W. H. Branson says, "Paul could truly say, 'Christ liveth in me,' although the personal Christ was seated at the right hand of the Father in heaven. . . . He could be personally present with the Father, and at the same time spiritually present with every believer."¹²

T. H. Jemison says omnipresence, "is a spiritual presence and not a material one."¹³ "The Scriptures state that the Son of God possesses all the attributes of divinity." Jemison lists these attributes including "omnipresence."¹⁴

The book "Seventh-day Adventists Answer Questions on Doctrine" repeats a similar listing which includes "omnipresence."¹⁵

Scripture variously refers to the Holy Spirit as, "the Spirit of Christ" (Rom. 8:9), "the spirit of Jesus" (Phil. 1:19), "the Spirit of His Son" (Gal. 4:6). This indicates that the Holy Spirit is the spirit of Christ Himself, but at the same time He is also the spirit of the Father. Eph. 2:18 says that "we have access by one Spirit of the Father," and in 1 John 1:3: "Truly our fellowship is with the Father, and with His Son."

It seems that both the Father and the Son chose to be omnipresent through the Holy Spirit. Does this mean then that the Holy Spirit has a power not possessed by the Father or the Son? Rather, let us suggest that while the Trinity possesses a unity of attributes which form one Godhead; and each interchangeably could create, be omnipresent, or die for man; they each chose to complement, rather than duplicate the work of the other.

Divine Parallels

Even though Jesus voluntarily subordinated Himself to the Father for the duration of His earthly ministry,¹⁶ "the human did not take the place of the divine, nor the divine of the human."¹⁷ In other words the divine attributes of the God-man paralleled His humanity though veiled during His earthly existence, and "while surrounded with sorrow, suffering, and moral pollution, . . . Jesus could yet speak for Himself as the Son of man in heaven."¹⁸

Jesus said, "Where two or three are gathered together in My name, there I am in the midst of them." Matt. 18:20. Would this be true after He went back to heaven? Indeed was it not also true while He was still on earth? How otherwise did Jesus see Nathanael under the fig tree? (John 1:48-50), or cure the nobleman's son at a distance? (John 4:46-53.)

When we grasp by faith the spiritual unity of the Godhead, all problems about Christ losing any of His divine powers when He came to earth simply die away.

In the Seventh-day Adventist Bible Commentary there are various pertinent statements regarding the status of Christ since the ascension day. "The Son is placed by the side with the Father, on an equal footing, in no way inferior."¹⁹

Indeed it asserts Christ was raised, "to an even more glorious position than He enjoyed before His incarnation. The Son was all-glorious before, but His voluntary humiliation has added to the glory which He had with the Father before the world was."²⁰

To conclude, note the words of Ellen White, "When Christ passed within the heavenly gates, He was . . . indeed glorified, even with the glory which He had with the Father from all eternity. . . . He had as priest and king, received all authority in heaven and on earth."²¹

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4. "Education," page 132.
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7. "The Great Controversy," page 351.
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9. "The Acts of the Apostles," page 50.
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15. "Seventh-day Adventists Answer Questions on Doctrine," page 38.
16. Seventh-day Adventist Bible Commentary, Vol. 5, page 918.
17. *Id.*, page 1129.
18. *Id.*, cf John 3:13.
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20. *Id.*, page 156.
21. "The Acts of the Apostles," pages 38, 39.

LIFE SKETCH OF MRS. R. D. COULSTON

H. A. GROSSE, Church Pastor, Toowoomba, Queensland

IT IS THE PRIVILEGE of only a very small number to be pointed out by the Lord to a prophet in vision. The challenge that came to Ruth Coulston was faithfully accepted.

Ruth Darlington Cozens was born at Darlington Point on the Murrumbidgee River, New South Wales, on August 17, 1877. Her family moved to Queensland when she was very young, and took up a sheep-grazing property at Cooby Creek, on or near the site of the present Cooby Dam. Her father died in 1894, and two or three years later the Cozens family became interested in the three angels' messages of Revelation 14 under the ministry of Brother Carswell, a literature evangelist, and a minister, Pastor Palant, who visited their property. Ruth, who was employed as assistant teacher in the Drayton State School, returned

home to find her family (with the exception of her sister Hetty) keeping Saturday instead of Sunday.

She and her sister were rather disappointed with the rest of the family, thinking them very gullible to the strange doctrine, and decided to have nothing to do with this new teaching. However, after enlisting the help of her local minister, and asking for proof texts to combat the "heresy," she and her sister began to realize that the new doctrine was difficult to disprove, and a little later both sisters joined the Seventh-day Adventist Church.

Ellen White was in Australia at this time, and the Avondale College was in its infancy. Evidently, about 1898, God's messenger heard of this young teacher who had embraced this message of the Second Advent of Christ. Ruth received a short telegram from Ellen White: "Come to Avondale—All expenses paid." Ruth responded to the invitation. When she arrived at Avondale and was introduced to Ellen White, she was greeted with the thrilling remark, "I would have known you; the Lord had pointed you out to me."

After one year at Avondale, Ruth entered the work as a teacher. During the next few years

she taught in the Stanmore church school in New South Wales, Bishopsbourne and Hobart church schools in Tasmania, and was finally called to the Murgon church school, Queensland, where she met her future husband, Thomas Coulston. They were married in the year 1912.

Ruth Coulston was always an ardent church worker, helping people who were in need, either physically or spiritually. This was her greatest joy. This work she carried on until she was well up in her eighties, when failing health and poor eyesight caused her to lay down her life's activities. Today we look back over a long life-span of consecrated activity and remember a life well spent in response to the Master's call.

[Editor's note: As a personal testimony, I would like to say that, had it not been for the kindness of Mrs. Ruth Coulston and her husband in the vacation of 1938-39 when I was canvassing on the Darling Downs, my companion (W. A. Rogers) and I would have seen many more dinnertimes than dinners. The hospitality of these good people enabled us to keep going. I for one bless the memory of these good people. R. H. P.]



The late Pastor R. E. Hare.

by his wife, his two remaining sons Ronald and Barrie, and their wives Thea and Thelma, and grandchildren Phillip, David, Peter and Caron, also by his brother, Pastor Eric B. Hare of Takoma Park, U.S.A., and his sisters Ruth (Mrs. R. Lane), Nettie (Mrs. E. J. Johanson) of N.S.W., and Enid (Mrs. L. V. Wilkinson) of Hastings, New Zealand. We share their sorrow and extend to them our heartfelt sympathy. Their dear one we commend to the safe-keeping of a loving heavenly Father and His Son, our Lord Jesus, for whose return in glory we await in expectation of a wonderful reunion for all eternity. May the Lord bless and keep them and us for that glad day.

LIFE SKETCH OF REUBEN ETHELBERT HARE

Eldest son of the late Robert and Henrietta Hare
E. J. JOHANSON II, Sydney Adventist Hospital

ROBERT HARE and his parents and the other members of the Hare family were the very first to accept the Adventist faith in New Zealand, under the ministry of the late pioneer S. N. Haskell. Robert Hare attended the old Healsburg College in California, where he met Henrietta Johnson, a college teacher whom he married, and with whom he returned to New Zealand. Robert Hare was the first ordained minister of the Australasian Division of the Seventh-day Adventist Church.

Reuben Hare was born in Gisborne, New Zealand, on June 16, 1889, the first of two sons and three daughters. Coming to Australia with his parents as a babe, he grew up in this country, and in his young manhood had training as a dental mechanic, blacksmith, wheelwright and engineer, so was a very practical young man of many parts.

He attended the old Avondale School for Christian Workers, now Avondale College, for several years, and there he met Ivy Emily Reeves, whom he married on October 18, 1911, immediately after which he entered the organized work of the church. His companion of sixty-five years survives him, and is at the time of writing seriously ill in the Sydney Adventist Hospital. To Pastor and Mrs. R. E. Hare were born four sons; Ronald, Neville (deceased), Douglas (deceased) and Barrie. Ronald and Barrie are with us today. [This is the life sketch as read at the funeral service—Ed.]

Our late Pastor Reuben served first as an evangelist in city and country areas in what is now the Greater Sydney Conference, South Queensland Conference, and in the South Australian Conference. He was ordained to the

gospel ministry in Brisbane in September 1917. Following this, he served four-and-a-half years in a similar capacity in Bombay, India. On his return to Australia in 1928, he was appointed Home Missions (Lay Activities) secretary of the old Australasian Union Conference. Then followed some four years as president of the old South New South Wales Conference, which at that time included the territory of the present Greater Sydney Conference, and about two years as president of the North New Zealand Conference.

He was recalled to Australia to serve again as Home Missions secretary of the Australasian Union Conference, assistant secretary, and then as secretary of the Religious Liberty Department. In addition to this, and his responsibilities as editor of the AUSTRALASIAN RECORD, he organized and headed the war-time National Emergency Service. For a time he served as Field secretary of the Australasian Union Conference, vice-president for our island mission field, Temperance secretary, and Press (Public Relations) secretary.

He was appointed secretary of the then Australasian Inter-Union Conference, now the Australasian Division of the Seventh-day Adventist Church, finally retiring from the work of the church in November of 1958, having, with his beloved wife, thus served some forty-seven years.

For many years he held active and executive membership in the St. John Association. In May 1942 he was elected as a Serving Brother of the order; in November 1952 as an officer of the Order; in November 1956 as Commander of the Order and in November 1969 was elected as a Knight of the Venerable Order of St. John of Jerusalem.

Our beloved and highly esteemed brother, and my uncle, fell asleep late on Sabbath afternoon, November 6, 1976. He is survived

SERVICE WITH A SMILE!

KENNETH L. VOGEL

1976 Volunteer Missionary, Lae, Papua New Guinea

THE CAR had just arrived back from the airport and I came out to meet the new arrivals. Here were volunteers, participating in the same programme as I was, the Volunteer Service Plan.

Neville Wishart and his wife, Jenny, and young daughter, arrived in the Papua New Guinea Union Mission to stay for twelve months where Neville works as a mechanic, repairing all the machinery.

The opportunities of this Volunteer Service Plan are so diversified that practically anyone can, at some time or another, find himself in the position to apply.

My opportunity came towards the end of 1975 when the openings for Volunteer Service in 1976 were made public. These included work for agriculturists, nurses, teachers, mechanics and ministers. There were two areas that interested me—agriculture and pastoral work. By the time I had completed the application form I had narrowed my choice down to pastoral work—any one of the four assignments for ministers mentioned on the Volunteer Service lists satisfied me.

(concluded on page 14)

PROFILES



IN POWER, POISE AND POTENTIAL

A

Avondale and people—smiling, friendly people, bells and worships, classes and assignments, queues and cafeterias, regulations and religion. No, these didn't make me a Christian. . . . My personal acceptance of what Christ has done for me, did. Then I appreciated people; then I enjoyed Avondale's world. Thank you, God, for the Christian teachers at Avondale, inspiring me to be a Christian teacher in Your service."—Carol Maberly, 4th Year Secondary Teacher.

B

RAZMIK CACHATOOR, 3rd Year Theology, was born in India of Armenian parentage. He attended Catholic and Adventist schools in India. Razmik was baptized in 1964, and in 1969 migrated to Australia where he planned to train in architecture. While he was working for the Public Works Department in Perth, his mother suggested that he think about going to Avondale. He did so, seriously. "Looking back on those days of decision," said Razmik, "I can see how the Lord worked to close up all other doors." And what about the future? "Wherever the Lord wants me, I am prepared to go." Razmik is shown here talking with Pastor A. N. Duffy.

C

When I finished my Higher School Certificate, I was arranging to pursue further studies in England. At that time a friend who had spent four years at Avondale College returned home and suggested I further my studies at Avondale.

I am now convinced that the Lord led me to Avondale to train as an accountant. I am enjoying myself very much, and I realize that in the world we are living in, a Christian education is very important for the formation of one's character. Avondale is a place where devoted teachers are anxious and concerned to help one be successful in training for the career of one's choice.

As an extra bonus to my studies I discovered a deepening Christian experience and fellowship with young people of my own age. Avondale has given me a vision for service.—Errol Papin.

D

I wanted to have some Christian education, and by God's grace I was able to get to college. First and foremost, the reason why I'm glad of having an Avondale education, is that I have come to know Jesus Christ as a personal friend and Saviour. This means a lot to me. Also, it is the people here who make Avondale what it is. To have faculty and staff who care for each individual's well-being is really great. I will always treasure the friendships that have been and will be formed during my

stay here. I recommend a Christian education to anyone of any age. Especially do I urge those who are thinking of coming to Avondale College, to apply. You will never regret it. Remember, whatever the outcome, God has a plan for each one of us.—Lynita Farquharson, 2nd Year Primary.

E

"The case is before Him, and you are waiting for Him." Job 35:14, R.S.V. "Judgment is before Him; therefore trust thou in Him."

This text has meant a lot to me this year at Avondale. A week before college was to commence, and believing that my chances were slim, I telephoned the Registrar, Mr. Halliday, concerning the possibility of my attending college in 1976. He said to send in my application form as there could be cancellations.

Four days before college began, I received the acceptance and the news that secretarial students had to have an extra \$500 above the Government allowances. This meant I must sell my motor-scooter.

I told God these problems. The answers came in just those few days. The exact amount of money I needed was provided, and a girl came to me and asked if she could buy my scooter. God even had my transport arranged, as my brother happened to be travelling to Sydney.

I am thankful that God led me here, as I have learned so much. Most importantly, I have gained a clearer understanding of the gospel, and the need to be a genuine friend of God.—Judy Musk.

F

Avondale really means a lot to me, as in my childhood days I lived in a country area, where we attended a small church of about twenty members. My sisters and I were about the only young people attending church, so this meant no fellowship with young people our own age. After living there for seventeen years, I could see that my relationship to Christ was not what it should be, so I came to Avondale to try to gain that which I had missed in my previous years. The first few weeks at college were different for me, and if I had followed my own inclination I would have left. I can see how the Lord led me in staying here. Avondale has not only brought me closer to God, but has helped me to mix socially and think more of people. Avondale is what we make it; it is really a wonderful place when we come to understand the Lord's plan for us.—Ricky Chelman, Final Year Building Certificate.

**FOR FURTHER INFORMATION,
PLEASE WRITE TO THE REGISTRAR,
AVONDALE COLLEGE, BOX 19,
COORANBONG, N.S.W. 2265.**



ARTICLE THREE IN THE SERIES, "CARETAKING, OR TAKING CARE"

"I WISH TO ENROL MY CHILD!"

HEDLEY J. EAGER, Principal, Christchurch Adventist School, New Zealand

IF YOU ARE SOLD on the state school, then don't read any further. If you still have a query, then some of the following ideas may be worth thinking about. If you live miles out of reach of an Adventist school, perhaps it would be worth reading on, because we, with you, love your child and are concerned for his or her awareness and salvation.

Seventeen years ago, Dr. L. H. Turner asked the question, "Why should Adventist children be educated in Adventist schools?" His first sentence following this question gave the answer.

"Because the social forces in their environment are well-nigh invincible."—AUSTRALASIAN RECORD, July 13, 1959.

That is strong language. Invincible means unconquerable. If that were so in 1959, I would underscore this in 1977. Furthermore, I would extend the concept of the social forces (i.e., the pressures of fellow students and teachers with whom they are in daily contact) to include the sociological forces. These are the ideologies of the secular educational system, the pattern of ideals it upholds, the sense of values or non-values it teaches, the variety of changing emphases of modern-day permissiveness, the day-to-day contacts of peers and adults with ideals and life-styles out of congruence with their own.

Powerful Forces

The sociological forces in the sphere of the "educational establishment" today are extremely powerful, subtle and overwhelming. On the other hand, for a child, they begin imperceptibly, without the recognition of anything wrong. You see, the child is right in it, a contributing member to the daily programme of the class-room, the establishment. Because their minds are so flexible and open to suggestion, it is so easy through the force of circumstances to be wrapped up with the enthusiasm and experience of the moment that they can be quite unaware of what is happening to their thinking patterns, their thought habits, and their unconscious attitudes.

How can our youth meet such problems today?

Some children live in cities and towns where there is no Adventist school. What training can they have to decipher truth from error? Toward these children and youth there is a tremendous challenge and responsibility for the parents and church members to ensure by guidance and careful training that they can benefit from the guidelines of practical godliness as an aid in decision-making given by Paul and Peter. The Spirit of God and a good conscience aids tremendously in this subtle warfare against the powers of evil.

Ridicule

Let us face it as it really is. If you uphold the unchanging truths of God's Word as the paramount guide for modern youth, the result from the other side is laughter and scorn in many quarters. Maybe some of our boys and girls are experiencing this quite unbeknownst to us as church members and parents. One commentator has scornfully stated that a person who upholds the Bible today has the mentality of a peasant of the Middle Ages. Our children

can expect to meet such scoffing and ridicule whenever they endeavour to stand for the right.

If we object to the principles of humanism, which basically teach that man is his own saviour, with ideals and a philosophy of man without God, then we run into violent opposition and rejection. We are branded as extremists, not "with it," outdated and outmoded.

A secondary pupil attends English, Social Studies and Liberal Studies or equivalent classes for about 25 per cent of his time in school, particularly at the junior high school level. These subject areas are wide open in the hands of the humanist teacher to promote his philosophy—a philosophy whose bounds are without borders. When humanists will sit in parliament and stand by procedures all night to push legislature on abortion or similar issues, while so-called Christian members go home to bed early, leaving them to it, we must recognize that these people are devoted and loyal supporters of their beliefs.

Preparation

Our youthful heritage must be prepared and trained to meet such humanistic devotion, especially if they are unable to find shelter in an Adventist school.

Parents and young people, we can be encouraged because God offers constant protection. "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

The church has made available our Adventist school system as a protection for our youth wherever they are able to attend. And further, God has endowed every one of us with a brain, a most delicate organ, capable of growing, expanding, and providing strength of decision for right and wrong as we allow God's Spirit the right of entry into our lives, and as we co-operate with Him.

"If you have a sense of need in your soul, if you hunger and thirst after righteousness, this is an evidence that Christ has wrought upon your heart, in order that He may be sought unto to do for you, through the endowment of the Holy Spirit, those things which it is impossible for you to do for yourself. We need not seek to quench our thirst at shallow streams; for the great fountain is just above us, of whose abundant waters we may freely drink, if we will rise a little higher in the pathway of faith."—*"Thoughts from the Mount of Blessing,"* page 19.

"Knowledge humbleth the great man, astonishes the common man, and puffeth up the little man."—*The War Cry*.

SAVED TO SERVE

C. T. PARKINSON, President, New Hebrides Mission

BENKON busied herself beside the fire. Her hungry children watched her every movement. They hadn't eaten all day, and now they waited patiently as she put some precious salt water into the clay pot. "Soon you will have some yam to eat, my children, and then you must sleep, for you have had a busy day."

The children nodded their heads. It had been a busy day and a hard one, too, for they had walked eight miles down the mountain to the sea and filled up hollowed-out bamboos with the precious water. Then they returned up the long hard climb to their village. The three girls always went with their mother, but the first-born and only son, Falao, stayed back in the village. He busied himself all day playing and making arrows for his bow that Tavi, his father, had given him. He too was hungry.

Inside her *billum* Benkon had a present for her son. Her brother had given it to her when she went down to the coast for salt water. She hadn't told her son about the knife, as she preferred to wait until after the evening meal when she would talk to him about the things he did while she was away from the village.

Fire Chief

Their meal was almost ready, and Benkon busied herself again, this time making another fire to cook her husband's meal. Tavi, her husband, was the Tambu fire chief. This meant that he could not eat food that had been prepared and cooked on a fire that had been used to cook food for other people, even those of his own family.

Tavi was the highest man in the village, and was held in great honour by the people. He protected the women when the men were away fighting or working. Nothing could be done in the village without his approval.

Whether it be poisoning people, or gardening, or dancing, or marriage, Tavi had to be told; he must approve. He could order the death of anyone who disobeyed him. Benkon knew what to expect if her husband's meal was not ready when he came home. She knew he would take hold of the nearest object to him and beat her about the head and shoulders.

She tried to hurry, but somehow the wood would not light. She had almost reached desperation point when she remembered the knife her brother had given her for her son. Taking it from the *billum*, she used it to cut slivers of wood from the log and then with some dry coconut leaf she took the fire from the one already alight and by coaxing and blowing, the wood was soon burning. Quickly she skinned the yam, poured some salt water into the clay pot and put the yam into it. She poked at the fire in an endeavour to make it cook the food quickly. Ten minutes went by. Another five minutes and everything would be ready for her husband when he came in.

Thrashing

Then she heard the tread of her husband's bare feet on the ground outside the house. She could tell he was angry. Her heart raced as she listened. The footsteps came to the door and stopped. Tavi stooped and entered through the low entrance of the house, and Benkon instinctively stiffened, for Tavi's face was



Ordination day at Ambrym. From left: Pastor C. T. Parkinson (president, New Hebrides Mission), Pastor Enos Falao, Mrs. Falao, and Pastor Jones, retired minister.



Benkon, mother of Pastor Enos Falao, on the day of her baptism. Photos: C. Parkinson.

black with rage. She cowered as he came toward the fire and looked into the clay pot. The yam was not ready. He turned, picked up the bamboo that had been used to bring salt water from the coast, and mercilessly thrashed her across the head and shoulders. He continued beating her until Benkon half fell to the ground. As she did her hand touched the knife. Years of submission to brutal beatings gave way to defiance and rebellion. Blindly she lashed out with the knife.

Tavi, taken aback and surprised at the spirit of retaliation, jumped aside. The bamboo was still in his hand. Once, twice the knife struck the bamboo with the precious salt water. He cursed and yelled at her for being such a useless woman. Couldn't she see she was breaking the bamboo? Benkon could not see, nor could she be reasoned with. She continued to strike blindly, and he, wishing to protect the bamboo, lifted it as the knife lashed out. There was a sickening crunch as the sharp knife connected with flesh and bone behind Tavi's knee. He slumped to the floor with blood spurting from a severed artery. Before long he was dead.

Benkon knew what would happen to her. Her twelve-year-old son Falao also knew. Wasn't her husband and his father the Tambu fire chief?

By morning, all the village knew that Tavi was dead. The village elders called Falao to them and all day talked with him.

"Falao," they said, "you have been initiated into the customs of the tribe of which your father Tavi was a big man. Your useless mother has killed him. Bring her to us, and we will teach you all the customs of our people and show you how to make poisons to kill your enemies. Do as we say and you will become a great man like your father Tavi."

"They Will Kill Me"

Falao listened but said nothing, and as darkness once more descended on Lolivulo, he went back to his father's house. Inside, the fire was burning, and the clay pot had yam in it that Benkon had prepared for her children. She looked up at her son and read all too clearly the turmoil in his mind.

"Falao, my son, come and sit here and eat some yam."

Obediently he came, and then related all that had transpired that day.

"You know, Falao, if you take me to the men they will kill me."

"Yes, Mumma."

"What are you going to do, my son?"

"If I take you, who will care for my young sisters? Who will feed them and where will they sleep? Who will work the garden and grow the food for us? No, Mumma, I will not take you to the elders. Tonight we must all leave the village and go to Sanesup to Uncle Falao's place."

They waited until the fires burnt low in the village and all were asleep. Then silently, with a warning to the younger children to be quiet, they stealthily made their way out of Lolivulo and down the bush track to Sanesup.

Benkon stood straight and tall in her own village. She had nothing to fear here. Christianity had come to the village, and her brother Falao took her and the children into his home and cared for them. Two years passed, and Benkon married again and moved to her husband's village, taking with her the three daughters, but leaving Falao with his uncle.

The years came and went, and Falao became a Christian and took the name of Enos. He attended school, became a teacher and then a minister. Thirty-five years after the death of his father, Enos Falao came back to Sanesup and thought of the village of Lolivulo. They were still heathen, still practising the customs that his father had followed. To his wife he said, "I must visit Lolivulo and bring to the people the story of the redeeming love of Jesus Christ."

How Would He Be Received?

He made his way up the steep pathway to the village. What kind of reception would he receive? He came in broad daylight, with a

JESUS PRAYED FOR US

"Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:20.

Jesus prayed for you and me
When He was here on earth.
Can we fathom such deep love?
Appreciate its worth?

After that the cruel cross;
Would we have shed our tears?
Will we live our days for Him
In these remaining years?

Will we sacrifice for Him,
Show others the true way,
Helping all mankind to know
He prayed for them that day?

—Virginia Vess.

Bible in his hand and a smile on his face. The village people looked at him, wondering who the stranger was, and why he was coming to their custom village with a Bible in his hand.

"Who are you, and why do you come to Lolivulo?"

"I am Falao, son of Tavi who was Tambu chief of Lolivulo. I come in peace and I bring you a message."

"Falao, son of Tavi, has come back. Come, Falao, and join us as we eat. Tell us where you have been and of the message you have for us."

Enos Falao took the food proffered to him with filthy hands, and ate. The men watched and waited. Then he told them the story that had captivated his heart and won him to Christ.

They listened as they had never listened before. Here was something new, something they all wanted.

"You must come and live with us again, Falao. We will build you a house and you can teach us the things from the Book. As your father Tavi taught us the customs of our people, you must teach us the things from the Book."

"Brothers, my work takes me to many places, because God has called me to preach the good news that Jesus died for mankind and that He is soon to return to this world. I am sorry, I cannot stay at Lolivulo, but if you build me a house I will come and stay with you a short time and teach you and help you. Will you build me a house?"

"Yes, Falao, oh, yes."

Many in the village of Lolivulo are waiting to be baptized.

First Baptism

Back in Sanesup, Benkon, whose second husband had died, came to see her son. She was old now, and Enos Falao said to her, "Mumma, you must come to this village. I will build a house for you and care for you and I will tell you of the love that came into my heart and took me away from this place to be educated to tell others."

His mother listened to all that her son told her, and then said, "My son, I too must follow in your steps and be baptized."

"Mumma, we are having district meetings, and eleven others want to be baptized. Will you join them?"

"Yes, my son, I will."

At the recent district meetings held at Sanesup for the people of Ambrym, Enos Falao was ordained to the gospel ministry, and the first candidate that he baptized was Benkon, his mother.

INSPIRATION AND BLESSING AT BICKLEY

M. FAWCETT, Communication Secretary, Bickley Church, Western Australia

THE GREATEST WANT of the world is the want of youth, youth who do not fear to call sin by its right name, youth whose conscience is as true to duty as the needle to the pole, youth who will stand for right though the heavens fall.

These well-known words (paraphrased) of E. G. White were used with telling effect by Margaret Pryce in her part of the church service conducted by the teenage group of Bickley Pathfinders on Sabbath, September 25, 1976. This was a special programme they had chosen themselves, and what a delightful surprise it proved to be!

The young people related stories of Joseph, Samuel and Esther, how they had remained steadfast and loyal when trials and temptations assailed them, and how today's youth could take courage and inspiration from these Biblical examples and do their part in hastening the coming of Jesus.

A basket lunch made a pleasant interlude in the day's activities, followed by the JMV/Pathfinder Investiture.

Eight Master Guides

Pastor Croft, our Conference MV Director, expressed pleasure at being able to invest eight Master Guides. Nineteen other badges, from Friends to Guides, were presented. Two counsellors and two Pathfinders received the General Conference Silver Award.

The activities of the day were climaxed when Mr. Ian Thompson, M.L.A., presented the club with a new Australian flag. (Mr. and Mrs. Thompson recently built a new home across the slope from our church.) Mr. Thompson said, "It's been a wonderful experience coming to live among the Adventists; you've built a fine church, you have a fine group of young people. It is a delight to be associated with you. I am proud of the boys and girls in their daily lives, of the way they act so responsibly." He then



Mr. Ian Thompson, M.L.A., presents the Bickley Pathfinder Club with their new Australian flag.

wished the children and Pathfinders every success for the future.

The church members join me in expressing sincere appreciation to Mr. A. Hill (director) and all who had part in the months of preparation that went to make this such an inspiring day.



A section of the group in the Investiture service in Bickley church. At the right of the group are those who received their Master Guide badges.
Photos: W. Dyson.

DORA CREEK "HAPPY HOLIDAY HOUR"

MRS. CELENE SHARPE

Communication Secretary, Dora Creek Church, North New South Wales

THE FIRST WEEK of the August-September school holidays was a busy week for the Dora Creek church. We had planned a Vacation Bible School, calling it "Happy Holiday Hour." A notice was sent to the *Macquarie Lake News* which prints news of the area in the Thursday edition of the *Newcastle Herald*. TV channel 3 runs a Community Hour programme during the day, and we asked them to give us their help. The shops in Dora Creek and Morisset had posters in their shop windows, and on the Sunday before August 30, we letter-boxed pamphlets in the area.

Sister S. Turner, V.B.S. director, and her many helpers had been very busy for weeks. We found a carton of cards in one of the Dorcas cupboards, and we spent many days cutting them and getting them ready for scrap-books.

Monday, August 30, arrived amid great excitement, for it was a lovely morning. Fifty children arrived, seventeen of them non-Adventists. This figure didn't vary much during the week, the daily average being forty-six, with seventeen non-Adventists.

Handicrafts

They really behaved very well. A new craft was made every day, and what a joy it was to watch and help those children making pictures from various lentils, sticking them all over the pictures and themselves! Vari-coloured pipe-cleaners turned into caterpillars, and clothes pegs and coloured cardboard and patty cups made such pretty butterflies and Spanish ladies.

The junior division did Bible study, and those who attended every day were allowed to take home their Bible. Twelve children attended this class daily, six being non-Adventists. They were a lovely bunch of girls and boys, and we are hoping for great things from them.

On the Tuesday, Pastor Reg Harris came out and showed them cartoons about smoking, and they watched Pirate Pete smoke a cigarette. Many hands were raised when Pastor Harris asked how many would refrain from smoking, and we who ran the Happy Holiday Hour, all sent up a silent prayer that the children will be true to their promise.

The Siren

On the Thursday, Mr. Baker, from the Cooranbong Ambulance Station, came and visited us. He showed all the things that the ambulance carries, and answered many questions put to him by the children. The request to "Put on the siren," was answered by filling the ambulance with children and taking them for a ride round the block and then sounding the siren. They thought it was great fun.

We ended the Happy Holiday Hour with a concert at the Dora Creek Public Hall, to which



With great interest, the Dora Creek Happy Holiday Hours children and their leaders examine the inner workings of the ambulance.
Photo: C. Sharpe.

parents and friends were invited. A show of crafts made quite a display, and the children sang all their songs. A few items were rendered by members of Dora Creek church. We distributed copies of "Steps to Christ" to all non-Adventists, who accepted them gladly.

Pastor Hay invited any children who would like to continue learning what they had started in the Happy Holiday Hour, to come to JMV's on each Sabbath afternoon at our church.

Pray that the seed sown in these young hearts may grow and bear fruit.

NUNAWADING SEES AN IMPRESSIVE BAPTISMAL SERVICE INVOLVING ESPECIALLY ...

FATHERS AND SONS

G. V. PALMATEER
Communication Secretary, Nunawading
Church, Victoria

THE WEEK OF PRAYER reading had ended, and in words of solemn appeal Pastor G. Conley said, "We are demonstrators of a heavenly message to the world. Let us do something about it to recapture and lift our dedication."

A baptismal service followed, and in this atmosphere there lived again the memories of other years of how the Lord has personally led us. There is nothing that warms the heart so much as an abiding sense of our loyalty and devotion to God.



Pastor Thomas and son Owen, Pastor Allen and son Brett, and Pastor Conley and son Duanne in the baptismal font at Nunawading church, Victoria.
Photo: G. Palmateer.

The curtain was drawn aside as Pastor Conley waited in the font to receive the nineteen candidates to be baptized—young people, the elderly, and a Yugoslav family group from the Seminar.

As the impressive scenes were concluding, two other ministers also stepped into the waters, each accompanied by his own son, and then the three ministers in turn baptized their own sons.

Beautiful were the scenes of dedication as grateful parents saw their sons and daughters confirm their answered prayers for Christ and eternity.

One young lady whose father was unable to be present, endearingly said, "I am disappointed, but will wait for my father to baptize me." Another devoted mother said, "I am anxiously waiting and praying for the rest of my family to follow." It was a very happy occasion also for Pastor and Mrs. Ron Thomas when Pastor Conley offered prayer for the dedication of their new baby, Ronald, to the Lord, and as Owen, their eldest son, was baptized by his father.



Pastor and Mrs. R. H. H. Thomas dedicate their baby son to the Lord as Pastor Conley officiates.
Photo: G. Palmateer.

Happy the home where the family heritage is built within the circle of God's assurances, and happy is that one who can help another to find confidence and peace again. This is our dedication!

Pastor Conley said that the interests in the Bible Seminar Outreach in Nunawading are wonderful. There are twenty-two prospects, seventeen of whom are making their decisions.

May it be that we will rise to higher levels of dedication and build our confidence together in such heart-warming scenes as we rejoiced to see on that day of consecration.

LEFTOVERS

Leftovers are such humble things, we would not serve them to a guest, And yet we serve them to our Lord who deserves the very best.

We give to Him leftover time, stray minutes here and there.

Leftover cash we give to Him, such coins as we can spare.

We give our youth unto the world, to hatred, lust and strife;

Then in declining years we give to Him the remnant of our life.

—The Crusader.

Service with a Smile (concluded from page 7)**Youth Work**

By the end of January, 1976, I found myself in Lae, the location of the headquarters of the Papua New Guinea Union Mission. When informed that my application had been accepted, I was told that my work would be assisting the organization of, and working with, the youth in Lae. This would have to qualify for one of the greatest understatements in history! When you come out on the Volunteer Service Plan, be prepared for anything—and everything. No one could spend a year more profitably.

Let me fill you in on one person's experience—mine. As I said earlier, my work was originally planned to be organizing and working with youth—assisting at that! Well, in reality, my work falls into four categories—pastoral work, youth work, teaching and evangelism.

After waiting just under two weeks for the church pastor of the Lae English speaking church to arrive to tell me what he wanted me to do, I found out, quite by accident, that I was the church pastor. Where does the youth work fit into the picture? Well, 90 per cent of the Lae church are young people and so, having been previously voted in as MV leader and Social Committee chairman as well, I very soon realized the centrality of the youth in my work.

Then there are the religious instruction classes that are taught at a primary school and high school each Thursday and Friday. Further still, there were Seventh-day Adventist students for whom I was responsible, at the University of Technology just outside the city of Lae. It was not too long before I was thrown into another state of shock by being told that it was hoped that an evangelistic campaign would be run in Lae this year. At this point I had to remind my friends in the Papua New Guinea Union Mission office what they were dealing with—an inexperienced student who has not even finished his training.

Training

A call was sent down to Pastor Peter Roennfeldt, the Port Moresby evangelist, to come up to Lae to conduct the evangelistic campaign at the University of Technology for six weeks as well as give this inexperienced student some on-the-spot training. Now we can see a wonderful work done, with grateful thanks to our loving and all-powerful God. The present success is seen in the thirty-five young people baptized as a recognition of their faith in Jesus. Yet the results will extend further than that, because a good number of those baptized from the university come from areas around Papua New Guinea where the Seventh-day Adventist Church has not yet been able to enter. Let me say again, when you come out on Volunteer Service, be prepared for anything!

The experience gained while participating in such a plan is indescribable. The time spent is not wasted at all. In fact, there are very few other opportunities where one can gain so much experience in such a short time and with so much satisfaction. This satisfaction is climaxed as you see your activities making a contribution to the overall work programme of the mission.

The friendships made during the time on Volunteer Service are a wonderfully rewarding experience. The national folk are very special. Once you have been working with and among them, I doubt whether the longing to return there would ever die out.

A Challenge

The Volunteer Service Plan is a mighty challenge in many ways. Here you find yourself living and working among totally new customs—thus there is a need to adapt. Also there is the unwritten motto, that for a worker in the mission field nothing is impossible—even if you cannot do it! You certainly learn to have complete trust in God.

One requirement that is necessary for any applicant is a *love for people*. Day in and day out you are working for and with people—and further, people of another culture.

Jesus said, "Go ye therefore, and teach all nations, . . ." Are not the islands of the South Pacific included in this commission? Then what are you waiting for? I recommend the Volunteer Service Plan to YOU!

GOOD FOOD

with
**SALLY
HAMMOND**



What do you do when Friday comes and you need refrigerator space for the week-end, but . . . ? But the shelves are crammed with odds and ends and scraps and dabs of meals from Monday through to Thursday. If this has been a problem, try the following recipe. The only requirements are that the leftovers must still be in good condition and that they tasted good to start with! Tuesday's disaster will make everything else a disaster too if it is mixed in.

EGGLESS MYSTERY PATTIES

Blend in a blender whatever leftovers you have which will combine well for flavour. Add a little water to make a smooth consistency. Place in a bowl and add salt to taste, 1 onion finely chopped and finely chopped celery if desired. Add soft bread-crumbs to thicken a little and 1-2 tablespoons of gluten flour. (Add more if making a large quantity—serving 8 or more.) Stand for 5 minutes. Heat 2 tablespoons of oil in a large, heavy frypan. Spoon mixture, which should be like a thick batter, into pan and fry to brown on both sides. Turn off heat after turning, cover and allow patties to steam for 5 minutes. Drain and serve.

N.B. Allowing the patties to steam gives the gluten time to cook, and also makes the patties less liable to break up. These are good for a cold week-end lunch, in hamburger buns with salad, or they may be frozen for lunches during the week.

TILL HE COMES

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

COULSTON. The passing of Ruth Darlington Coulston in her one hundredth year on October 20, 1976, in the Wesley Hospital in Toowoomba, Queensland, severed another link with the early days of the church in Toowoomba. A member of the pioneering Cozens family, she and her family became members of the Seventh-day Adventist Church at the close of the last century. Her loyalty to the church and years of service in the organized work as a teacher will be remembered by many with sincere gratitude. Predeceased by her husband, she leaves to mourn her passing one son, Evan, his wife, and

two grandchildren. Words of hope and comfort were ministered and shared in the Toowoomba church, and at the graveside, by Pastor G. Weslake and the writer. A life sketch appears elsewhere in this issue. H. E. Grosse.

HARE. Pastor Reuben Hare died in the Sydney Adventist Hospital, New South Wales, on November 6, 1976, aged eighty-seven years. Although he had been in retirement for eighteen years, the esteem in which he was held by the ministry and laity alike was evinced by the crowded services in the Wahroonga church and at the graveside in the Northern Suburbs Cemetery on November 11. In the address delivered in the Wahroonga church, special mention was made of the outstanding leadership that Pastor Hare gave in connection with our National Emergency Service during the last war; also the meritorious service he rendered in personally training numerous young men for non-combatant service through the medium of St. John Ambulance classes. His excellent contacts with trade union officials, clarifying our denominational position to them, has meant much to us through the years. Finally, Pastor Hare's great interests in our mission field, mission boats, and particularly our missionaries, are some features of his ministry that have endeared him to so many. Pastor R. R. Frame, and Brother E. J. Johanson, Jr., who presented the life sketch, were associated with the writer in bringing comfort to the bereaved, and in reminding them of the glad reunion day so soon to dawn. Pastor Hare's life sketch appears elsewhere in this issue. L. C. Naden.

CARROLL. Maria Ellen Carroll passed peacefully to rest on November 9, 1976, at the Freeman Nursing Home, Western Australia, being ninety-seven years of age. She was always cheerful in spirit. During her four years' residence she won the admiration not only of the residents, but also the entire staff. Notwithstanding her advanced years, she rarely ever complained of sickness, and as a child tired after a long journey falls quickly to rest, so this mother in Israel quietly fell asleep to await the call of Jesus on the resurrection morning. G. I. Wilson.

DUCASSE. On Sunday, November 21, 1976, Dorothy Ducasse ended her earthly sojourn. Baptized in 1969 at Castle Hill church by Pastor Edward Ho, she has resided at Mowll Retirement Village for the last four years. She is survived by one son and two daughters. Sister Ducasse was committed to God's care at the Castlebrook Crematorium, New South Wales, on November 23 in the hope of a glorious resurrection. A. P. Cooke.

HAYES. Lauri Gilbert Hayes passed away suddenly on November 4, 1976, after collapsing at the Port Macquarie swimming-pool, New South Wales. Lauri was born in Port Macquarie on August 3, 1961. A lovable boy, he is mourned by his loving parents, Lola and Bill Hayes, and his five sisters and four brothers. Following a service at the Port Macquarie church which pointed those present to the blessed hope, Lauri was laid to rest in the Seventh-day Adventist section of the Port Macquarie Cemetery on November 8, to await the life-giving call of Jesus. Although he is sadly missed, his loved ones anticipate a glorious reunion. Pastor A. Watts assisted the writer at the service and the graveside. A. R. Dickson.

HEDLEY. John Alexander Hedley met an untimely death when his semi-trailer was involved in a head-on collision with another semi-trailer at Millicent, South Australia, on November 17, 1976. Only thirty years of age, John leaves to mourn his passing his devoted wife of five months, Olga Evelyn Hedley. To the large number of family, Christian and business friends who attended the Warrnambool church, Victoria, the hope of the glorious resurrection morning was extended. John rests in the Warrnambool Cemetery awaiting the call of the Life-giver. Pastor E. M. Logue assisted the writer in bringing comfort to the bereaved. N. F. Smith.

A NEW CHURCH

Ourimbah Street, Lisarow, N.S.W.

Former members and friends of the old Ourimbah church are invited by the present members to share their pleasure on the occasion of the Dedication and Official Opening of their new church complex. Feb. 4-6, 1977.

- Feb. 4, 7.30 p.m. **Praise Service**
Speaker: Pastor L. J. Laws
- Feb. 5, 9.30 a.m. **Sabbath School**
11.00 a.m. **Divine Service**
Speaker: Pastor A. L. Tolhurst
- Feb. 6, 2.30 p.m. **Dedication & Official Opening**
Speaker: Pastor C. D. Judd

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FOR SALE. Quality home at Avondale situated Red Hill, near swing bridge, two-storey brick-veneer, 28 squares, comprising four bedrooms, large living area, modern kitchen, one-and-a-half bathrooms, new carpet throughout, septic, two garages. May be two flats as at present. Enquiries: Evans, 11 Malory Avenue, West Pymble, N.S.W. 2073.

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Lonely? Find it hard to make friends? Isolated? There are many like you. Sometimes people find it hard to reach out and form close friendships with others—especially of the opposite sex. That is why APEX AUSTRALASIA was formed. APEX stands for Adventist Penfriends Exchange. If you would like to know more about this Penfriends' Exchange (a church-sponsored organization, incidentally), why not write to The Manager, APEX AUSTRALASIA, P.O. Box 141, Pymble, N.S.W. 2073, Australia. You will get confidential treatment and a sympathetic ear. An enquiry costs you nothing; it could mean everything!

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

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ADVENTIST CHURCH

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First 25 words - - - - - \$4.00

Each additional 5 words - - - - - 20 cents

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



FLASHPOINT

☆ **LOOKING** for the ideal Christmas present (said he in the issue dated 10/1/77) and at the same time looking for an opportunity to gladden young hearts? (OK, so it is 10/1/77 on the top of the page, but we hope to mail this before Christmas; besides, there are birthdays, Valentine's Day, Arbor Day and Labour Day, when you ought to be able to give gifts and help make people happy.) Then, I have the Best Suggestion Ever for you. Rush off to your local Adventist Book Centre and ask them for the new record by those talented kids from the Avondale High School who sing under the name "The Madrigal Singers." The album is entitled simply (and predictably) "The Madrigals," and has a sacred side and a secular side (don't we all?), and you can get it at the pre-release price of \$5.50, if you tell them that you read about it here. After Christmas-New Year you'll be asked \$6.50 and you'll be sorry you didn't take my advice. It will be available at the Youth Congresses in Christchurch and Melbourne too! These splendid young people have travelled hundreds of miles singing their hearts out at churches and concerts, and putting their everything into it at the various eisteddfodau and knocking off one prize after another. Well, conductor Miss Raelene Stanley and the youngsters are now immortalized on disc, and you have my personal recommendation, and, believe me, you'll thank me for telling you about this excellent recording.

☆ **INGATHERING** is pretty big news right now, and I have done my dash for 1977 and so, apparently, have a few other people. From the T.A.U.C. comes today's bulletin to tell us that we already have a cool 89.41 per cent of last year's total, and some churches still have to do theirs in February. South Australia (106.57 per cent) and Tasmania (106.35 per cent) are the leaders in this Union. South Australia was the first conference in this part of the Division to be over the line. South Queensland was, as mentioned previously, the first of the T.T.U.C.

☆ **EVERY YEAR!** Yessir! Every year I stand bare-headed in the presence of the Polish church in Victoria. They are the most AMAZING ingatherers you ever met in your entire life. Many of them can't speak English any better than I can speak Ancient Sanskrit. Well, very little better, anyway. But they all go out and they all come back and they bring the folding money with them. This year they have cracked the \$20,000 barrier. Actually, I'm writing this in faith, because the effervescent Pastor Bruce Price has not yet rung me to tell me this hot-shot news item. As far as he knows as we go to press the total in hand for the Melbourne Polish church is \$19,629, but I'm telling you that Pastor Skrzypaszek and his merry band of ingatherers will not be content with being so near as that without going the next few hundred yards in the marathon.

☆ What makes these Polish people such fantastic collectors? Well, here's a paragraph from the Victorian Ingathering bulletin "Outreach." Pastor Price says: "How do they do it? Is it high pressure on the part of an overbearing leadership? No! What they do is to remind these people of the privilege they have of being able to visit the public unmolested, and gather in funds to finish

the Lord's work. Back in Poland they did not have such privileges, and they value them in Australia! As the clouds of economic and political unrest gather, they foresee that we will not always enjoy these privileges here. It could be sooner than we imagine!" Incidentally, this is the first time the \$20,000 barrier has been broken by a church in this Division.

☆ Meanwhile, whatever happened to the Signs Campaign? Well, I'm glad you asked, because just the other day the editor of the *Signs of the Times* stumbled into my office and trilled in that irritating way of his, "Look at that, Boy!" (I hate it when he calls me that. I'm as old as he is.) I looked. It was a bulletin of the T.A.U.C. which put it down in black-and-white that the Union had exceeded the total for the 1975 campaign. "And the T.T.U.C. will do it too, Boy," he said. I did intend to congratulate him on maintaining his circulation, but I have my pride. I'm not going to pander to HIS ego. (Still, it must be good to be the editor of the largest-circulation religious journal in Australia. Thanks to all who had a part in the campaign.)

☆ Pastor and Mrs. Allen Foote and family arrived in Sydney in mid-November on permanent return. Pastor Foote has been in charge of our Omaura Bible Training School in the P.N.G.U.M., and will locate in a friendly conference somewhere in the home field—but which one has not yet been determined.

☆ **CONGRATULATIONS** are in order for . . .

● Glen Maberly, younger son of Pastor and Mrs. F. T. Maberly, for his second-class honours in his finals for his medicine degree. Dr. Maberly, go to it! We're all with you!

● Miss Coralie Batchelor, second daughter of Mr. and Mrs. Geoff Batchelor (A.R.T.P.), received a high distinction in the Nurses' State finals recently.

● Miss Jill Palmer, younger daughter of Pastor and Mrs. N. W. Palmer (presently serving in Zambia, Africa), received a distinction pass in the finals. They are both nurses at the Sydney Adventist Hospital.

☆ The Department of Education of the Australasian Division is sponsoring curriculum workshops in Music and Physical Education, December 12-22, 1976, at Avondale College. Delegates include Division and Union representation as well as selected teaching staff from secondary and primary schools in the T.T.U.C. and T.A.U.C. Almost concurrently, forty-three education leaders including union and local conference Department of Education personnel, school principals and deputies will attend the Administrators' Council, scheduled for December 19-23, also at Avondale College.

☆ Appeal Rally Day at Central church, Brisbane, was marked by the baptism of a man and wife who were first contacted through Appeal visitation last year. With such a soul-winning approach to this good work it is no wonder that line honours have gone to South Queensland for being the first Conference to exceed last year's Appeal total. This year they have notched up \$93,028 and could even break the \$100,000 barrier! North Queensland Conference, however, has also moved swiftly to become the second conference over the top—and more to come.

☆ **A TOWN CALLED ALICE.** For the first time the "dead heart" of Australia is to have its own resident Seventh-day Adventist minister. February, 1977, Pastor and Mrs. Ray Holt will locate in Alice Springs in a new conference house now under construction.

☆ "Finally, brethren . . .": A happily married man is one who helps his wife into her fur coat—which she bought before they were married.