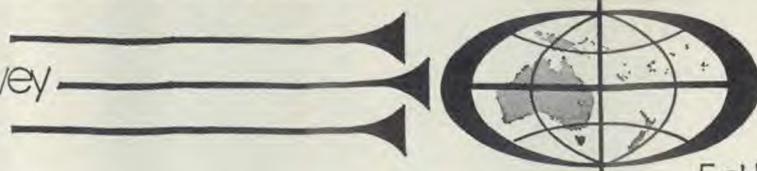


AUSTRALASIAN RECORD

and advent world survey



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AUSTRALIA'S THIRD LARGEST INLAND CITY REPORTS A . . .

MAJOR TV BREAKTHROUGH

PHIL WARD

THE SEVENTH-DAY ADVENTIST CHURCH has made a major breakthrough in television programming. Instead of being telecast when few people watch, the church's newest programme is shown in the best time-slot available. The new programme is shown on AMV4 Albury, New South Wales, at 7.30 p.m. four nights a week. It follows the highly-rated current affairs programme, "Willesee at Seven." The concept was devised by Pastor John Carter, a Union evangelist at present in Albury. It is supporting a major public evangelistic campaign in the city.

Key to the breakthrough is the length of the programme. It is only two minutes. This means it is officially classified as a commercial and can be placed in any commercial time-slot available. With segments longer than two minutes, the station has the right to select the time it is shown. Normally, stations tend to place religion in off-peak periods. This shorter concept could be used on any television station in Australia—and probably New Zealand. Major drawback is the cost. In Albury the month-long programme costs \$7,000. For a mainland capital city it would cost about \$30,000.

Succinct Message

The programme was produced by Warren Judd of Advent Radio-TV Productions, and written by journalist Phil Ward. Brother Judd feels the programme could be a breakthrough in Adventist use of mass media. Until now, all Adventist programmes have been three, five, or thirty minutes long. But the new programme demonstrates that a detailed message can be packed into only two minutes.

I have produced 500 secular peak-hour TV programmes and feel the product is comparable with secular productions. Pastor Carter's on-camera presentation was better than that of the average professional announcer I have worked with. This was largely due to excellent talent-directing by Brother Judd. I have never seen anyone as skilled as he in teaching television presentation techniques. I feel Brother Judd could readily impart his knowledge to any of our ministers going on TV. And the new programme could easily be adapted by almost any evangelist nominated for the role. The Albury programme is called "The Carter Report." But it could be adapted for use elsewhere as "The Jones Report" or "The Smith Report," etc.

As well as inviting viewers to attend the evangelistic campaign or phone for a Bible correspondence course, "The Carter Report" also aims to improve the Adventist's image in the community. It features two programmes on "Heartbeat" and one on the 5-Day Plan. Other programmes are on the importance of the home, religious intolerance, God and outer space, and Pitcairn. Seven of the sixteen programmes are on archaeology—showing how the spade confirms the Bible.

At the time of writing there is no indication of what success "The Carter Report" has had. But even before going to air it started to do well. One of the technical staff who helped produce the programme admitted that simply recording the programme had had a big impact on him personally. With such initial reaction, organizers are confident "The Carter Report" will have a major impact on Albury—Australia's third largest inland city.



Australia's newest television star! Pastor John Carter presenting a message in the ABC studios in Albury.

"FROM GRANDMA WITH LOVE"

JAN GIBBS,
Wife of Missionary Pilot, Papua New Guinea

AS NEW MISSIONARIES to Papua New Guinea, we have been deeply impressed by the generosity of Adventists and others in Australasia.

One lady in particular comes to mind—a certain Mrs. Wright of Sydney, eighty-six years old, who, though her sight is failing, spends much of her time washing and mending worn clothes that come her way. These she lovingly packs, along with the rugs she also makes, and sends them up to us here at Laigam. With postal charges the way they are, we realize that this is certainly a labour of love.

Mrs. Wright has been sending clothes to this district for some years now, and we were happy to continue to receive her parcels.

Recently we received a letter from her which touched our hearts. She spoke of packing yet another parcel, and in it she had included some articles she had bought with money given to her



Mrs. L. Wright, photographed unawares at a celebration in 1975.

Photo: J. Gibbs.

as a Mother's Day present. She concludes her letter, "We will keep sending whatever we can to you, and pray they will be useful."

Surely the Lord looks down lovingly on people like this dear old lady who works so unselfishly for Him. ✓

BETTER WAS THE END THEREOF THAN THE BEGINNING

C. T. PARKINSON, President, New Hebrides Mission

AS 1976 DAWNED over the New Hebrides, political agitation and bitter recriminations marked its opening days. New Hebrideans and Europeans wondered what the future held for them. Would there be fighting, with loss of property and life? Would one's life-work and savings be obliterated by the stroke of a pen or the fire-brand of a radical? Would the many political parties isolate into inter-island rivalries, causing the exodus of hundreds of nationals to home islands? What would 1976 hold?

We arrived in March, taking the place of Pastor and Mrs. Ross Miller. Ross had laid a good evangelistic foundation on which to continue building. In January, work had commenced on the southernmost island of Aneityum and also on the island of Erromanga. The tense political situation caused our committee to re-organize the field. Greater responsibility was thrust upon the shoulders of the New Hebrideans. Young unordained men were suddenly given responsibility of district leadership. The evangelistic outreach slowed as workers moved to their new appointments of responsibility. We looked at our baptismal aim of 225—and wondered.

Fighting in the streets of Santo and the calling in of a special riot force from Noumea to hold back threatened attacks by a political party, at first cast long shadows over our whole mission programme. These shadows were later dispersed as our members, sensing the shortness of time, moved behind their new leaders in mission outreach!

Land problems, sparked by possible independence in 1977, caused us to rethink our educational programme. The going was getting heavy. Financial difficulties caused by an ailing economy, high inflation and devaluation sent us into a dizzy downward spiral. Much-needed workers from the Solomons and Fiji were

returned to their home countries. Hospital staff was slashed by half. Schools, workshop and boat-operating budgets were tightened. Repairs and maintenance to the M. V. *Pacifique* ate into our finances. We closed our Lay Training School. The year wore on.

Evangelistic campaigns in Santo and Vila and other outlying islands found interested people. Our ministers moved out with the laity. As the year progressed, baptismal figures and stories of victories gained for Christ first seeped into the office—and then began to pour in.

Eight ready for baptism on Aneityum, with another twenty-two preparing. Twenty-seven attending a new school on Erromanga. New work opening in new villages on islands where our work has been established for years. New work in new areas. Interests developing in southern Malekula and northern Santo. Urban area evangelists reporting baptisms of men and women from unentered islands. A Fijian and a Tongan baptized, and a Wallis Islander preparing for baptism.

Baptismal figures rose: 30, 70, 90, 120, 185, 220, 250, 291, 309 souls won to Christ. Well and truly over our aim!

Surely the end of 1976 was better than the beginning! We thank God for what He has done through dedicated men and women who sense that time is short. ✓

GOLDEN ANNIVERSARY OF THE GRADUATING CLASS OF 1927.

Back Row: Leila Hill (nee Boehm), Albert Mitchell, Clare Thornton (nee Russell), Joy Day (nee Hampton), Herbert Hodder, Myrtle Howell (nee Palmateer). Front Row: Myrtle Powell (nee Speck), Pearl Philp (nee Speck), Dorothy Chapman, Cecil Howell, Vera Collett (nee Lyndon), May Schick (nee Chandler), Flo Delaney.

Each year in May, the Sydney Sanitarium and Hospital Graduates' Association has a Reunion Dinner. This year we hope to have present as many of the 1927 class as possible.

Since the formation of the Association in 1969, we have contributed over \$3,000 to mission work, in areas where one or more of our graduates is stationed—from Africa to the Solomon Islands. In addition, we have given close to \$6,000 to our Alma Mater for the benefit of the trainee nurses.

We feel our labour has not been in vain, for medical work has a major part in winning souls. We need the support of every graduate the world over, and with your \$4 subscription, we would be able to multiply our giving many times over. Post to: The Treasurer, Graduates' Association, P.O. Box 149, Wahroonga, N.S.W. 2076.

SILVER ANNIVERSARY OF THE GRADUATING CLASS OF 1952.

Back row: Faith Parkinson (nee Whalen), Veronica Moncrieff (nee Duffy), Marj Batchelor (nee Tomlinson), Dorothy Judkins (nee Birkin), Olivene Cosco (nee Rampton), Theda Waite (nee Quine), Heather Beaden (nee Campbell), Mavis Toepfer (nee Robb). Front row: Ken Mitchell, June Rogers, Veryl Were (nee Mitchell), Len Doble, Carol King (nee Brown), Greta Naughton (nee Reeve), Lawrence Naughton.

HISTORIC PICTURE GALLERY



SYDNEY SANITARIUM AND HOSPITAL GRADUATES

Class of 1927 (above) and class of 1952 (below).





LET'S HAVE A CAMREB

IF EVER THERE WAS a time, I believe that time has arrived for a CAMREB. If ever there was a place to have it, I am certain that this country is the place to have it. And if ever there was a people who ought to start it, we are the people to get behind a CAMREB and push it and urge it and promote it (we MUST be the best-ever promoters who ever stood up in the ten-minute exercise).

They're having a CAMREB over in the British Isles, and CAMREB is finding an ear and a voice in the national media (I read in one of the papers which regularly assault my desk from that part of this vale of tears). There are, moreover, exhibitions, demonstrations, frequent radio, TV and newspaper coverage, and even the conservative medical profession is chipping in to put punch into CAMREB. So that alone ought to get you all behind CAMREB, because most people regard a pronouncement from the medical gentry as only one notch removed from Holy Writ.

Now, no one can run a CAMREB alone, I know that. But if we all get together, I'm sure as mustard is hot that we can run a successful CAMREB right here. The adage that evil men prosper because good men do nothing can be turned without violence to the original to read, "Evil things become popular because good things are not promoted." That is why I'm advocating this CAMREB, and ask you to join. More than that, I ask you to be active in the campaign. I ask you not to accept substitutes; I ask you to show your disdain when you are offered a pale imitation; I ask you to be a card-carrying member of CAMREB. And above all, I don't want you to loaf on the job.

And that brings me to the realization that I haven't told you what CAMREB is! When I mentioned that word LOAF, I was jolted into the knowledge of my omission. I rectify this immediately. CAMREB stands for Campaign for Real Bread. (At this point I lose half my readers; with a sigh and a snort, they explode, "Huh! If THAT is the best he can talk about on a page where I ought to be able to get SPIRITUAL food, then you can count me out." On my knees I beg you to read on (you see, I knead—oops, sorry—need every supporter I can get), because if you don't, you mightn't be around soon to get ANY sort of food.

One of the worst things you can put in your stomachs (and those of your children) is white bread. My grandmother didn't know much about nutrition, and had probably never heard of ascorbic acid or vitamin E. But she taught me a little rhyme which remains with me to this day (otherwise, how could I recall it?). It goes thus:

"The whiter the bread, the sooner you're dead;
The browner the bread, the longer you live."

Now, as poetry, that probably leaves a bit to be desired, but the message was as honest as my grandmother. So she used to give me a slice of bread-and-dripping (with pepper and salt, mark you) when I arrived home from school, but on a piece of BROWN bread, because at that time, I was the only grandson, and she laboured under the patent delusion that there was some virtue in me that was worth cultivating. What she didn't know, poor soul (and it is now more than forty years too late to tell her), is that the brown bread that she fed me was merely white bread with some colouring (some said it was treacle, but I wouldn't know about that) in it. There was no wholemealness in it; but, as I said, my grandmother was no nutritionist.

Nowadays, however, you get all sorts and varieties of bread available to you, and I notice in the shop where I go that, in spite of all we know, and in spite of all the food values that are fed to us from the days of our Heinz-sieved-rice-custard days and onward, the most popular loaf in the shops is the white loaf.

Now some, possibly to assuage their tatty consciences, buy "milk enriched" white bread. "Milk-enriched!" What a laugh! All the enriching that the splash of milk in the dough gives is as harmless (and as valueless) as if it were a dab of toothpaste.

In these enlightened days, the medical profession is waking up to the fact that there is something terribly wrong with the diet of

Western man. Sages like Dr. Denis Burkitt have delved into the dietary habits of Africans who eat a diet as unrefined as an old corn sack, and have found that these people are virtually free from diseases of the colon—which diseases are almost to endemic proportions in the more elegant Westerner. They have found, for instance, that for the past few generations, Westerners have removed the bran and the "roughage" from the flour from which they made bread, and use only the refined flour, white flour, and consequently, they are the victims of all kinds of intestinal maladies. But not their black brethren, who eat the entire grain—pulverized into flour—bran, fibre, germ and all.

Again, let me sound a warning: Because a bread is "brown" does not mean it is wholemeal. Recently, a group of investigators in England bought "Wholemeal" loaves from twenty-four bakers' shops in and around London. After analysis, exactly half were found to be "ordinary brown bread." Notice what one writer said, commenting on this issue: "It is little wonder that the housewife is confused when even the salespeople are often ignorant of the fact that genuine wholemeal bread is made from flour which has nothing removed in the milling, whereas 'brown' bread comes from flour with an 80 to 90 per cent extraction (and therefore more deficient in the necessary fibre)."

That is why they have CAMREB in the U.K. They're concerned for their health. There is a solid (an increasing) group which is concerned enough to be making a song about these things, and which will not accept a loaf of bread simply because it is shaped like a loaf of bread. They eschew a loaf of white bread as though it has had a load of typhoid germs tipped into it. And that isn't such a bad idea.

The aims of CAMREB are, briefly:

1. To promote the sale of wholemeal breads, for reasons of health and agricultural thrift, and encourage the use of home-grown cereals.
2. To encourage the use of wholegrain cereals (wheat, oats, barley, rye and rice) and legumes (beans and pulses) in recipes other than bread.
3. To ensure that bread is correctly labelled and all ingredients defined.
4. To promote home bread-making.

You know, I can go along with all of those aims, but I especially like that last one.

It is a pity that the housewife these days is so busy going to work from nine to five that she has to darken the door of a bakery. There are simply oodles of recipes which any cook, half good enough to boil an egg, can make into an acceptable loaf, that I am almost tempted to say that I could do it myself if I had to. And tell me this: is there any smell QUITE so delicious as that of freshly-made bread when you come in the kitchen door at night? Is there anything calculated to give a house such a homey odour as that aromatic whiff that assails the nostrils from a freshly-turned-out loaf? I pity the man who cannot lay claim to a wife who can turn out a loaf of home-made bread which will immediately put him into a mellow mood, and make him see the accumulated virtues of the wife to the point where he congratulates himself on being so smart as to get a cook like HER!

A loaf of bread! Didn't Ellen White have something to say about that? "It requires thought and care to make good bread. But there is more religion in a good loaf of bread than many think."—"*Counsels on Health*," page 117. And again, "It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour."—*Id.*, page 146.

Yes! Let's have a CAMREB right here in this Division! And let it begin in your home! Your husband will rise up (like the bread) and call you blessed!

Robert H. Parr.

MISSION-FIELD CHURCH PROVIDES FUNDS FOR QUAKE VICTIMS' HOME

N. K. PEATEY, Communication Director, C.P.U.M.

THE TITIKAVEKA Dorcas Welfare Society in Rarotonga has raised \$75 to provide a home for Guatemala earthquake victims.

The Dorcas Welfare Society of the church believed it was going through a stalemate period when nothing visible to the membership was taking place. At this time the mission president, Pastor G. C. Porter, and his wife, May (who is a Dorcas member), noticed an article in the *Review and Herald* which appealed to churches and individuals to help in the building of relief houses for the earthquake victims in Guatemala. A suggestion was made to the Titikaveka church society (mission headquarters church) that they might like to work to earn the \$75 needed to help in such a project.

The Dorcas leader immediately seized upon the idea, and was very enthusiastic about the

possibilities of having such a house built from the finance raised by the Cook Islands Dorcas Society ladies. The ladies in their meeting decided to sew some Cook Islands bedspreads, which are called *tivaivai*. They worked at this with a will, with the result that soon the completed *tivaivais* were sold and the needed \$75 gained. The ladies were highly gratified when the cheque for \$75 was finally handed over to the mission president who, in turn, sent it through to the General Conference department concerned.

Before our eyes we have seen a demonstration that the mission field is not a place of getting and receiving only, and that in these times the members are happy for the opportunity to give to those whose need is greater than their own. ✓

SOME THINGS TO THINK ON

May a dying Saviour's love inspire you—2 Cor. 5:14.

May a risen Saviour's power preserve you—Phil. 3:10.

May an ascended Saviour's blessing enrich you—Eph. 4:8.

May a constant Saviour's ministry aid you—Heb. 7:24, 25.

May a living Saviour's ministry sanctify you—Eph. 5:25, 26.

May a seated Saviour's grace empower you—2 Cor. 12:9.

May a present Saviour's presence cheer you—Isa. 41:10.

May a holy Saviour's indwelling mould you—Gal. 2:20.

May a joyful Saviour's spirit use you—Acts 1:8.

May a powerful Saviour's spirit strengthen you—John 15:11.

May a loving Saviour's yoke couple you—Matt. 11:29.

May a perfect Saviour's example allure you—John 13:15.

May a coming Saviour's return attract you—Rev. 22:12.

May Christ Himself be all to you—Col. 3:11.

—F.E.A. Information Letter.

PITCAIRN WITNESS

HERBERT FORD, Chairman, Communications Department, Pacific Union College

THE WITNESS of every Christian is important.

Think of Pitcairn Island, that little dot of land virtually lost in the vastness of the South Pacific Ocean. Some might feel that the witness of members of the Seventh-day Adventist faith on that tiny isle might pass unnoticed in the busy, outside world. Not so.

Among thousands who are interested in Pitcairn because of its colourful history is the 250-member Pitcairn Island Study Group, which specializes in the study of stamps relating to the island.

Recently, in an attempt to put together a complete file of issues of the *Pitcairn Miscellany*, the island's monthly newspaper, for our library, I contacted P.I.S.G. members asking for photocopies of missing issues. Among the replies was a letter from an Australian member of this group. "Most of my interest in Pitcairn is purely philatelic, but through learning of the island, its ways and religion, I have enrolled my son, starting in February, in an S.D.A. high school here in Victoria," says the writer.

Who can predict what the result of this young man's studies in an Adventist school will be?

If the Pitcairn Islanders, lost as they are in the nowhere-ness of the South Pacific Ocean, can have this kind of influence, what might our influence be as we move beside the searching millions through the concrete canyons of the world's great cities! ✓



The Titikaveka Dorcas Society ladies display their completed *tivaivais* (bedspreads). Sister G. C. Porter is in the centre. Note the beautiful Cook Island hats, made locally also.

Photo: G. C. Porter.

IN VICTORIA'S WESTERN DISTRICT . . .

SUDDEN DESTRUCTION COMETH!

HALCYON DEPPELER, Communication Secretary, Ballarat Church

SABBATH MORNING, February 12, 1977, was hot and muggy with a north wind, yet the interior of the Ballarat church, Victoria, was cool and refreshing. Colourful flowers were arranged against the backdrop of vibrant-blue drapes that hang beside and behind the platform. The side exit door was open to let in a sheltered breeze, and the blue and purple carpeted sanctuary was a restful setting—one of peace.

In Sabbath school, two brothers took up the offering. None present could know that before many hours had passed, one of them would face a situation of horrifying fear. Not only his home but the lives of his loved ones were to be threatened in a coming disaster.

Others in the church were in their accustomed places, relaxed, unaware that they, too, would soon be plunged into circumstances of vital and immediate urgency.

Mammoth Destruction!

Early in the afternoon, large areas in central and western Victoria were ablaze! Streatham, a small country town, was almost entirely wiped out. Sixteen-and-a-half thousand kilometres of fencing and 125,000 hectares of bush and grassland were destroyed, together with 250,000 sheep and 4,500 cattle, plus other livestock and domestic pets. State pine forests valued at over \$3,000,000 became a blazing inferno. One hundred and twenty-three homes were burnt out, and much valuable farm machinery was lost.

Five men died and thirty were injured as a direct result of the fires, and more than one died afterwards of shock.

How often have we sat in church and listened to Scripture: "Men's hearts failing them for fear," and "In such an hour as ye think not, sudden destruction cometh"!

I had a very good preview that Sabbath afternoon of what the final scenes of this world will be like.

Our home at Creswick overlooks the pine plantations of the Victorian State Forests. In the foreground of Spring Hill is the Victorian School of Forestry in a lovely setting of trees. Nestled on the slopes around this attractive town are many homes. We watched as a devastating enemy threatened to destroy them all.

Heavy darkness in the north-eastern sky, and filtering ash were the first indications of fire, and our first thoughts were for family property and unattended stock in that direction. We placed the matter before God and then tried to proceed toward that area, but the police had closed all roads.

People were caught unawares. Many were at sport, some attending a wedding feast, family members were separated from each other.

The Fire Spreads

Knots of concerned people stood about seeking news, when suddenly the fire siren sounded a compelling and alarming warning. Due to searing heat and tinder-dry conditions, fire had spread in all directions, whipped by high winds.

Creswick was soon filled with cars and people prepared to evacuate—then, as we watched, the whole pine forest became alive, mountains of flame belched up to the sky.

It seemed nothing at all could control this drastic situation as fire spread over the ridges, making toward Ballarat.

I had been through the training of the Civil Defence School at Mount Macedon, so quickly slipped into my Welfare uniform, and with a neighbour, the car, water containers, towels, food, etc., went to be of assistance.

While I was preparing to take food and drink to the fire-fighters, Mr. North, the Presbyterian minister, offered to accompany me, and together we worked through the afternoon and night assisting the men, speaking to those who had been shocked, seeing the miracles of homes and lives saved.

At a bridge in the town we first met an Adventist husband and wife who had lost everything; then Brother Max Wood—one of the brothers who had taken up the offering that morning. He was at Broomfield, five miles away, fighting the fire when it raced through that area, only minutes away from other Adventist homes. Then Max's own home at the eastern end of Creswick was right in the path of the fire. The roadways were impassable, but, undaunted, he detoured back north and west to reach Creswick.

Meanwhile Margaret, his wife, at home and in a position unable to see what was happening, nevertheless felt moved to take daughter Fiona and the animals to seek refuge. Suddenly fire swept behind them, and later Margaret said, "I prayed aloud to God to save Fiona." And she believes the wind was held back for their escape. There were four houses burned to cinders along the roadway where they were. Max reached them and found them safe, and somehow met up with his son and nephew who had travelled from Ballarat, and together they went through the fire to save his burning home—bucketing water from the swimming-pool.

Meanwhile, at Smokey Town . . .

At Smokey Town (real name), Mr. North and I stood a short distance away as two homes became a roaring bonfire. On the other side of the roadway through the smoke and flame and fire-spitting trees were our own cattle and land.

When we realized that men would be fire-fighting all night and some needed beds, I was asked by the Salvation Army officer for



The fire-gutted Presbyterian church at Streatham, a town that was virtually wiped out by the fires.

assistance. I was able to get a message through to our church in Ballarat, where members were gathered for a social farewell to my daughter and another lass. Neither of the girls turned up due to the emergency that threatened their families, but the church folk were there ready for the sudden call, and they produced beds, bedding, clothing and a caravan, all within the hour. It made me feel proud.

I knew many people were praying, as I was, for God to send the rain, and although it had looked and felt nothing like rain, yet at two o'clock the next morning rain came with a drenching downpour—and a tremendous disaster was averted.

Appeal Brings Wonderful Response

In Western Victoria where the disaster raged with terrible destruction, two Adventist girls from Papua New Guinea, and two boys, exchange students, were discovered. The boys were guests in a home that was destroyed. They lost clothing, as did one of the girls. Through Adventist Welfare Services in the area they were put in touch with the church at Ballarat.

Under the leadership of our church pastor's wife, Sister June Burns, and Dorcas leader, Sister Laurel Merritt, ladies of the Ballarat church have visited the stricken area, while others have packed and sorted clothing and household goods of all kinds which flooded in to the church in response to a radio appeal.

Brother Hutchins, one of our church deacons, secured the loan of a caravan from a local manufacturer, and it was outfitted to distribute clothing and goods.

The men of the church—older and younger—have been ready with all kinds of helpful assistance, and have towed the caravan to the fire areas. The church has been privileged to give aid alongside other welfare bodies, and the local *Courier News* has given this work good publicity.

Sometime We'll Understand

On the Sunday morning after the fire, we went to see our family property. All the way to the boundary roadway we could see the fire-blackened earth stretching out in an arm toward our land. However, cattle on the hillside were grazing peacefully. Fire had reached the paddocks just opposite, but something had turned it away!

Not only was there evidence of a turn of the wind, but men with a grader had sliced through fences, carving a track for double protection. Fire had entered a corner, and some smouldering wood lay about; the bottom gate fell down at a touch. The place could have become a blackened tragedy—but it wasn't.

I walked the length of the graded track and saw that the fire which had leapt kilometres, highways and road-blocks, had stopped right there and gone no further. It had not even reached the graded marks across the corner of the paddock.

It is not for me to know the mystery of God or why He should honour our prayers—or why another Adventist home should burn, or the elderly Salvation Army widow should escape only with her life and her knitting, but I know there is a reason for all things, and some time we'll understand.

My heart is full of praise and thanks for evidence of care from a wonderful heavenly Father. ✓

BOOKS ACROSS MY DESK

Conducted by R. H. PARR

"THE FIRST EASTER—WHAT REALLY HAPPENED?" by H. J. Richards published by Fontana. (Price not indicated.)

Had it not been for the gruff voice of the Editor of the RECORD which bade me review the book, I would never have touched it. Not even the Editor of the *Signs of the Times* could have coerced me! For this volume exemplifies the apostasy of Modern Babylon.

The thesis of the author of "*The First Easter—What Really Happened?*" [no connection with our Pastor H. M. S. Richards in America] is that belief in the literal resurrection of Jesus is but a superstition. The reality of the first Easter was the recognition by the disciples that "the old order had ended and the New Age had dawned. To say the dead were raised from their tombs means, first and foremost, that the End has come, and that a new phase in man's history (indeed the last) has begun." Page 50.

Says Richards at the close: "Jesus never recovers from his death. His resurrection is nothing other than that death seen with the eyes of God. Jesus died into that mystery we call God, in such a way that his presence and his influence are no longer limited to the streets of Jerusalem or the lanes of Galilee. He lives on, and he is present, and he exercises his influence, wherever God is, which is everywhere." Pages 125, 126.

So for this liberal writer the only body of Christ which survived the tomb was the body we call the church. The resurrection was nothing but its own inspiration to follow the way of the self-giving Christ. This conclusion parallels Richards' understanding of the significance of the other end of Christ's life—its beginning.

"The birth of Christ, for those who believe in him, means that from this moment on, the indescribable mystery which we call God can only be found in someone entirely like you and me. What the Christian is really trying to say at Christmas is, 'I believe in Man.'" Page 117.

What is our chief criticism of this book? It is not that everything it says is wrong. No, like a clock which has stopped but nevertheless tells the truth twice a day, so with this volume. It is right in affirming that the resurrection of Christ is the beginning of "the last things." It is correct in saying that the church, which is sometimes called "the body of Christ," was the result of insight into the meaning of the cross. Like most heresies, this volume is often right in what it affirms, but is terribly wrong in what it denies.

We would say to our author, in the words of Paul, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. If God could create, can He not re-animate? Does it make sense that God should permit His children to be exposed to the purging fires of trial in order to develop Christlike characters, and then, having drawn near to their ideal, drop into the tomb for ever? Does not God, as with other parents, wish to commune with His children always? Is there anything too hard or too good for God?

Our author's thinking is the result of the religious apostasy which has taken place in the past two centuries. The hailing of evolution as the key to the arrival of man upon this planet made miracle unnecessary, except for the miracle of multiplied chance. Science with its undeviating laws has become man's messiah, and human philosophy has replaced the wisdom of divine revelation.

We prefer the reasoning of Paul to that of Richards. Said he: "If the dead rise not, then is your Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. BUT NOW IS CHRIST RISEN FROM THE DEAD, and become the first fruits of them that slept." 1 Cor. 15:16-20 (emphasis mine).

D. Ford.



Sister June Burns, seated, confers with Dorcas leader, Sister Laurel Merritt, inside the Franklin caravan, lent by the manufacturer for help with the disaster relief work.

Photos: courtesy the Ballarat Courier.

VICTORIAN CONFERENCE SESSION AND CONVENTION, NUNAWADING, 1977

SPEAKING IN TONGUES

R. H. H. THOMAS

EACH HEARD his own tongue. . . .

Through the medium of four FM broadcasting bands, battery-operated microphones, FM radios, and a team of translators, Polish, Yugoslav, Hungarian and Spanish-speaking Adventists were able to tune in and hear in their own language, meetings conducted at the annual convention of the Victorian Conference.

Whatever the manifestation of the gift of tongues is, in reality it cannot be far removed from the abilities displayed by those who translated instantly the thoughts presented by each speaker.

The system had a number of minor faults, but, faults and all, it was received with joy by those whose mother-tongue is not English.

The business session commenced on Wednesday evening, and continued full time through to Friday afternoon. With all Conference business cared for, the commencement of Sabbath ushered in a full week of devotional meetings.

DEPARTMENTAL REPORTS

Adventist Book Centre

In six years the A.B.C. has had four managers, and this could have caused serious breakdowns and a drop in overall sales. However, this has not happened; sales continue to rise! Figures given by the present manager, Mr. Bob Stratford, revealed that the average purchases for each church member on a percentage basis had risen from \$17 in 1974 to \$31 in 1976. Total sales rose from \$112,000 to \$214,000 in the same period. Tribute was paid to Mr. Owen Twist who had served as manager during the major portion of the biennium.

Youth

Under the leadership of Pastor Malcolm Allen and his assistant, Brother Glen Roberts, most aspects of the Youth Department showed improvement, although there was a drop in the actual number of senior societies. JMV/

Pathfinder societies continued to provide wholesome activities for junior and earliteens, the success of which was demonstrated by increases in the number receiving awards, and an increase in the number of organized clubs from sixteen to twenty-two.

Purchase of a new multi-use campsite situated in the Howqua River valley offset the pain caused by the news that the Cairn Curran and Bairnsdale youth camping grounds have been sold due to increasing demands from the State Rivers Commission.

"Manna," the youth evangelism-oriented singing group trained and managed by Andrew Kingston (under the auspices of the Youth Department), assisted eight senior societies to conduct outreach programmes in areas where this type of activity had not previously been attempted.

One aspect which is a cause for concern is the drop in young people being baptized. The percentage of youth to others from outside our own church family fell from 73 per cent in 1973 to 55 per cent in 1976. A call for a more personal ministry for our youth was made.

Stewardship

In contrast with 1970 when only one church had adopted the Stewardship programme, we now have forty-one churches, representing 82



Translators and the man behind the scheme Adventists during the Victorian Conference Conference availed themselves of the new facilities.

per cent of the total church membership, that have embarked on a programme of systematic giving.

Mr. Arnold Reye, quoting the Division Stewardship director, Pastor Gordon Lee, said: "Only as all the facets of stewardship are understood and practised by our people, can there be a remedy for the materialistic, self-centred, lukewarmness of the Laodicean church."

Publishing

Victoria, under the leadership of Pastor Noel Bolst, continues to administer Tasmania, but with the increase in full-time workers in Tasmania it is thought that it will not be long before Tasmania will support a full-time departmental director.

The trend commenced in 1974 continued, with growth in the total sales and books delivered. Total sales in 1974 rose to \$151,100, and up to December 1976, sales were already \$177,000. With the Christmas delivery and the influx of student salesmen, it was anticipated that the 1975 record of \$180,000 would be eclipsed.

A tribute to Brother George Rappell who served the department for twenty years (and is now pastor of the Swan Hill and Robinvale churches) was recorded; also remarked upon were the enthusiasm and salesmanship ability of Brother Arthur Jones, the latest addition to the department.

A goal of \$250,000 in sales was set for 1977, which means a recruitment programme to obtain a stable team of Christian salesmen and women.

Adventist Community Services

Jumping from obscurity to prominence in two years, the Adventist Community Services, now one of the four leading voluntary welfare agencies in the state, is fulfilling its true role in the community.

Wherever the workers go they are known for their ability not only to supply physical comfort, but also to answer the cry from the heart, and this recognition has resulted from the projects with which we have been involved, e.g., the Darwin disaster, feeding police



Newly ordained Pastor and Mrs. Maurice Petersen reflect on the happy occasion as Victorian Conference president H. C. Barritt welcomes them into the full ministry of the church. Those who assisted in the ordination service, Pastors R. A. Vince (A.R.T.P. Radio Bible School), R. H. Abbott (Division Lay Activities) and S. M. Uttley (T.A.U.C. President), share the occasion. Pastor and Mrs. Petersen will continue to serve in the Colac-Camperdown district.



kryzpaszek, get ready to serve the migrant During the ten-day period upwards of 1,000 e meetings in their own language.

search-and-rescue squads, caring for the influx of migrants from Indonesia, Timor, Cambodia, Laos, Vietnam, Thailand and South America.

Building upon the groundwork and training instigated by department assistant Mrs. Hilary Fox (who unfortunately retired through ill health), Welfare leader Pastor Bruce Price has been ably supported by State Federation president, Mrs. W. J. Cole, Mrs. D. Self (named as "Citizen of the Year" by Waverley Rotarians) and every local church Welfare leader and member. The Adventist Community Services has chalked up an enviable record of "disinterested acts of kindness" valued and recognized by the leaders of the State Emergency Services.

Lay Activities

Three major campaigns have occupied the energies of the Lay Activities leadership from 1974 to 1976. Foremost was the Appeal for Missions. Here steady growth patterns were seen, with an average \$18,000 increase each year since 1974.

The pre-Christmas Appeal, approached with a little trepidation, proved an outstanding success, and now will be part and parcel of future "Appeals" in Victoria.

The remaining two campaigns—"Witnessing for Christ" and "Signs"—linked together by a common cord—soul winning—bore fruit. With 12,700 copies of the *Signs* being distributed each month, emphasis upon the witnessing programme was preshadowed in the next biennial period.

Religious Liberty

The Religious Liberty Department undertook to pursue the rights of a number of church members relative to compulsory trade union membership, and these were successful. There were not many calls on the department, but we must always realize that tyranny, with the restriction of the individual and his rights is possible—eternal vigilance is the price we must pay for liberty.

Education.

There is a giant growing in Victoria. It is called Education. Brother Arnold Reye,

Education director of the Conference, reported that four new schools opened during the biennial period, at a cost of \$218,800. This makes an overall total of fifteen schools in the conference, nine of which are primary. A census in Melbourne in 1975 revealed that 55.4 per cent primary-aged and 71.76 per cent secondary-aged children from Adventist homes were attending church schools. The number of teachers increased from forty-two in 1974 to fifty-three in 1976. Since 1969 there has been a 96 per cent increase in the teaching staff. Total operating costs in 1975 amounted to \$446,350, and this placed a heavy demand upon the Conference and local church finances.

It was reported that the major difficulty facing the Education Planning Committee was how to cope with the shifting Adventist population. Families moving away from an area where a school is operating, place severe strains on financial arrangements which are, at the best of times, fragile.

Temperance

A new approach to the problems associated with an intemperate society was tried by the director of the department, Pastor G. W. W. Drinkall. Previously, anti-smoking campaigns had largely been the focal point, to the neglect of education about the other addictive drugs used so freely by the populace.

Targets selected were service clubs, schools (primary and secondary) and related organizations, e.g., Parents and Friends Associations. This resulted in 1,253 film screenings, with an estimated attendance of 55,650, at which time 28,000 pieces of literature were distributed. *Alert* distribution almost topped the 5,000 mark, and eighty-one 5-Day Plans were conducted, with 1,500 in attendance of which 1,300 felt that they had the problem under control.

Sabbath School

Sabbath school membership was reported at nearly 7,000, which was almost that of the "official" church membership. Trends reviewed over a period of four years revealed upward movement in daily study and average attendance figures.

During 1974-76, twenty-seven "Better Teaching" workshops, twenty-eight children's division seminars, and thirty-seven Vacation Bible Schools with 2,260 children in attendance were sponsored by the department. Miss Coral Christian played a major role in the organizing of the latter activities.

The department continued to experiment with new devotional aids for the children's divisions. The latest effort is a colouring book to supplement the new 1977 Kindergarten Quarterly (art work time was donated by Mrs. Wendy Price of Maryborough). Time will judge its effectiveness.

Offerings continued to rise, a classic example being the Thirteenth Sabbath Offering which had almost doubled since 1973, reaching a total of \$67,000.

Health

As each year passes the Health Department reveals that it is a viable avenue for meeting the public and, more importantly, its needs.

With the introduction of "Heartbeat," "Weight Control," "Wa-Rite" and the continuation of tried programmes such as nutrition lectures and allied cooking demonstrations, thousands have been exposed to a better life-style.

It is no mere co-incidence that in 1975 twenty-two people who were exposed to some of the foregoing programmes accepted the invitation to be baptized, and a further thirty-six are attending churches in the Conference.



Wendy Price with the "stealer of the show" in the Kindergarten division—a white rabbit. Wendy (like the Sabbath School Department) believes in using real things to demonstrate abstract ideas. Climax of the week in the Kindergarten division was the actual observed hatching of five chickens. This act stole the show from the toddling tortoise, the quacking duckling and the honey-bees—not to mention the pony and the mother bantam with her brood of chicks.



Robert Cook, Cradle Roll leader, has his charges completely absorbed with his listening device. Endless tapes with pre-recorded animal sounds could be activated by the children by pressing a variety of illuminated switches. The aid proved a boon to the teachers and those assisting in the division with the greatest potential for failure. Under Robert's expert leadership it was proved again that men *can* lead children's divisions!

Photos: R. H. H. Thomas.

A strong approach to Health Week in the church schools has been maintained with the assistance of Pastor R. Brown, Dr. J. Greive, Mrs. S. Chapman, and Mrs. G. Drinkall.

Communication

Every preceding report is related to the Communication Department, because every contact the church makes with the public is part of the communication process. During the two years under review, 6,200 column inches, representing 800 stories, appeared in city, country and suburban newspapers, covering every aspect of the Adventist life-style.

The Adventist Bible Correspondence School continued to influence a small section of the public, resulting in nearly fifty baptisms for the two years.

The "It Is Written" TV series remains the main source of contacts with people in the home, and resulted in sixty-seven persons joining the Seventh-day Adventist Church in 1976, the mainspring being the successful Revelation Seminars held in Ballarat and Melbourne. It is too early to gauge the influence of the new home delivery Bible Course "Encounter," but indications are that it will be a very useful tool for layman and minister alike.

The unique telephone service "Amazing Bible Facts" continued to be a "silent" partner in the department, recording 131,200 calls in three years.

A successful "Appeal" advertising scheme was organized through the department, greatly assisting in the overall strategy in changing from the traditional February to a pre-Christmas campaign.

Politics do not usually affect the church, but it, too, has been influenced by the economic atmosphere existing in the nation, bringing

about cuts in administrative expenditure. A re-alignment of departments resulted, as follows: President and Religious Liberty: Pastor H. C. Barritt; Secretary and Treasurer: E. R. Piez; Lay Activities, Welfare and Communication: Pastor E. B. Price; Youth: Pastor M. J. Allen; Youth Assistant: G. Roberts; Temperance, Health, and Sabbath School: Pastor G. W. W. Drinkall; Sabbath School Assistant: Miss C. D. Christian; Education and Stewardship: A. C. Reye; Adventist Book Centre: R. I. Stratford; Publishing: Pastor N. E. Bolst; Publishing Assistants: A. R. Jones and J. Cunningham.

The Executive Committee consists of the following church representatives: chairman, Pastor H. C. Barritt (Conference); secretary, Brother E. R. Piez (Burwood), Pastor E. Winter (Glenhuntly), Pastor H. Miller (Shepparton), Pastor J. Skrzypaszek (Oakleigh), Brother C. Borkavic (Seddon), Brother C. Cook (Hamilton), Dr. H. McMahon (North Fitzroy), Sister D. Kingston (Croydon), Brother L. Jones (North Fitzroy) Brother J. Berry (Bendigo). ✓

"Now is the time to use means for God. Now is the time to be rich in good works, laying up store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. One soul saved in the kingdom of God is of more value than all earthly riches. We are answerable to God for the souls of those with whom we are brought in contact, and the closer our connection with our fellow men the greater our responsibility."—*"Testimonies," Vol. 3, page 209.*

RECYCLING TOMATOES FOR GOD

S. CINZIO, Communication Secretary, Darwin Church, Northern Territory

"SHE'S AS GOOD as two men!" These were the words of Vince Di Cesare, market gardener, of Adelaide River, Northern Territory.

To whom was he referring? Sister Esther Meaney, of course, who else?

Vince will tell you proudly how Sister Meaney works all day in the tropical sun, picking the tomatoes and other produce which he grows. Some months ago, the fence around the property needed repairing. Who helped Vince? Sister Meaney, of course! As we talked, my back was breaking with bending over tomato bushes, and the sun was beating on my neck under those skies of blue. I stood and stretched a little. Ashamed, I bent over again as I saw that female dynamo plugging on!

Having lived through the years when the going was tough, Sister Meaney has as her motto, "Waste not, want not." It was with these thoughts in mind that she noticed some boxes of tomatoes under the grading bench. These were tomatoes which were either too ripe or damaged. Besides these, there were other vegetables which could not be used commercially, and these, together with the tomatoes, would be discarded and ploughed back into the ground. She began to formulate a plan whereby these discarded vegetables would be turned into money for God—Investment dollars!

Home Industry!

Sister Meaney turned her kitchen into a veritable factory. She solicited jars and bottles from friends and neighbours, and went into production. From the clouds of steam and bubbling saucepans there began to emerge bottles of sauce, chutneys, etc., which she sold to neighbours and church members.

Under the blessing of God, her garden in the little town of Batchelor produced marvellously. The produce when sold, realized more dollars and cents for God's work.

Baptized only a few years ago, Sister Meaney is a modest soul. I asked her how much she had given to the Lord as a result of her venture, but she wouldn't give me an exact figure.

I approached Pastor Davey, our minister for the Darwin area, and he was able to tell me that Sister Meaney's Investment contributions amounted to *several hundred dollars*. (Please don't breathe a word to Sister Meaney about this—I'll waylay her RECORD when it arrives so she won't read about it!)

God bless you, brave Sister Esther! May your tribe increase!

By the way, what are YOU doing for Investment? Do you merely drop a few dollars into the plate when the Investment money is collected? Why not start by asking God to help you find a way in which you can give an extra thrust to the gospel commission? The God who inspired our good Sister Meaney is the same God who can inspire you to find a method of working for Him. ✓

JULY, 1976 Review

MONTHLY DIGEST OF THE REVIEW AND HERALD + GENERAL CHURCH PAPER OF THE SEVENTH



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LETTERS to the EDITOR

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

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

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

LAY ACTIVITIES' ENEMIES

Dear Editor,

When I first joined the church I thought it strange that Adventists listed their "good deeds" for the week each Sabbath. I couldn't reconcile this with the text which says, "Don't let your right hand know what your left is doing," but eventually an older member explained that, when the organization had asked to enter foreign countries with "our message," they were told that there were already enough people preaching Christianity there. It wasn't until they were told of our Welfare work that we were allowed to enter. The figures, of course, come from Sabbath school reports and Dorcas Societies. From then on I reported.

In those days, we had a page in our Sabbath school pamphlet for each one to fill in. Then someone decided that not everyone passed it in on thirteenth Sabbath, so they changed to a verbal report. Now I regretted this, because I don't like reporting out loud, and I know lots of others who don't either.

A few weeks ago, I reported two Bible studies, and believe it or not, one person I thought was a good friend of mine would not speak to me for four weeks. Others were definitely cool. I wouldn't dare report five dollars to Welfare. I write it on a piece of paper and give it to the teacher. Then came the day when the class decided that they wouldn't report anything; they just did their good deeds and *forgot* all about it. The following week I reported two missionary contacts, and not a sound came from the rest of the class. The next week I played the coward and kept silent like the rest of them, but I'm sure I heard the devil laugh, so took it up the following week.

DOING NICELY, THANK YOU, IS . . .

ADELAIDE'S LATEST INFANT

JOHN T. BANKS, Communication Director, South Australian Conference

FOURTH IN A CHAIN is the South Australian Conference's latest infant. Incorporating three carpeted class-rooms, this new Seventh-day Adventist primary school was officially opened on the afternoon of Sunday, February 27, 1977.

This school, known as the Noarlunga District Seventh-day Adventist Primary School, and situated on Pimpala Road, Morphett Vale, commenced the school year with an enrolment of forty-four.

Conference president and Education director, Pastor W. A. Townend, in his usual enthusiastic way, welcomed by name some forty persons engaged in education leadership. He also welcomed the Adelaide Advent Silver Band which provided music, and nearly 300 guests. Pastor S. M. Uttley, Trans-Australian Union Conference president, gave the dedicatory address on the importance and place of Christian education in today's community. Mr. Grant Chapman, Federal Member of Parliament for Kingston, who spoke on the government's interest in the field of education, was applauded by the crowd. Alderman Gilbert, on behalf of the Noarlunga City Council, said he too was a product of Christian education, and expressed interest in the school. He donated a book on the history of the area for the school library, and also gave a coat of arms replica. Later, Alderman Gilbert and Mrs. Gilbert, with Pastor Townend, led the official party and visitors to the front of the building where Alderman Gilbert officially declared the building open with the traditional cutting of the ribbon.

There are now 188 children enrolled in primary schools, 158 in the high school, and a further 56 enrolled in the country areas of the Conference. This total enrolment of 402 is the highest number ever to be enrolled in our schools in this Conference.

Only time and eternity will reveal the true worth of the church's investment in its youth through the total Christian education programme. "Train up a child in the way he should go . . ." Proverbs 22:6—that is the admonition. That is the parents' and the churches' responsibility. ✓



Pastor S. M. Uttley giving the dedicatory address.

Photo: J. Banks.

I know this has its humorous side, but I'm in deadly earnest about this. Could you please get the "powers that be" to give us a page in the pamphlet for our report once again, as I fear I won't have a friend left in the class before long. We are undoubtedly a "peculiar people." I am sure that the reason the reports weren't handed

in would be in 80 per cent of cases because there was nothing on them.

"Bewildered,"
Name of Conference withheld by request.

(Letters continued next page)

POT POURRI

Dear Editor,

We appreciate being kept in touch, and informed by the RECORD. Ere I let the time slip away I would like to say "Thank you," and "Amen," to your Editorial of 24/1/77—"A Letter to the Editor from the Editor."

I am reminded in Matt. 25:5 that "all the virgins slumbered and slept." An antidote to this drowsiness appears in "Education," page 191: "When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious its treasure [referring no doubt to Matt. 13:44 of the man finding the treasure, which elicits just one emotion—joy, and that is a fantastic antidote against slumbering] he will desire to seize upon every opportunity for acquainting himself with God's Word . . . and this continuous study is one of the best means of cultivating a love for the Scriptures."

May I comment on Pastor Scragg's letter? In "Christ's Object Lessons," page 301, we read: "The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel, the stern fidelity of Elijah, the softening, subduing influence of Elisha—all were needed." Similarly I think his comments, though pointed, were needed—the principle of his call applies to us all. The whole chapter, "The Lord's Vineyard," needs careful, sober reading.

Jesus gave us the real answer to Pastor Scragg's request, in Matthew 9:37, 38: "Then saith He unto His disciples, . . . the harvest truly is plenteous, but the labourers are few; PRAY YE THEREFORE the Lord of the harvest, that He will send forth labourers into His harvest." Praying and thoughtfully looking to the cross give the answer. He wants us all as labourers, to enter into the joy of service for Him.

Roy Duffin,
Greater Sydney.

CRITICISM

Dear Editor,

Why all this criticism of our Sabbath School Lessons? Surely holy men of God have met often on committee and worked unceasingly with much prayer that our Sabbath School Lessons may be understood by our whole membership. Let us in love remember those who have not had the advantages educationally of our editor, and should these lessons be too deep, these dear ones would acquire very little from their study. Surely we who know how to dig into the Scriptures can find criticism by referring to other texts, such as are found in our Bible reference. In just one text many could find a whole sermon when comparing text with text, as Sister White suggests, and with these comparisons we have much to "chew" on—as a previous letter suggested. To me this criticism is uncalled for, and we are admonished to uphold the hands of our ministry. Let us dig for ourselves and be glad that many, educationally less fortunate, have something they too can understand.

D. Piez,
New South Wales.

APPRECIATION OF SIMPLE PRESENTATION

Dear Editor,

When reviewing the Sabbath School Lesson last night, trying to fix the thought of each text in mind, my heart was so warmed with the everlasting gospel that I decided to write to you. The number of Scriptures in this week's lesson is at least twenty-six. True, the lesson could be read without looking up that many texts, but we always like to look up these references—not that we doubt the sincerity of the writer of the Quarterly, but to get the larger meaning and blessing to be obtained by seeing the text in its setting and reading the whole text. As we do this, we can take the spiritual thoughts presented in the Quarterly as from God's Word.

As far as the Spirit of Prophecy references are concerned, I have found these a wonderful help with Bible study. These helps usually contain Bible texts which in turn give added blessing when turned up in the Bible. Just as millions of stars in the sky are invisible to the human eye until seen through a telescope, so the depth of meaning of hundreds of texts, and their application to me personally, have been hidden till read in the Spirit of Prophecy, which God in His tender love has given to me. Each time these quotations are read they bring new light and love to my heart. These writings have been the means of bringing me to the Bible, which every day seems a new Book full of living gems of truth.

Personally, I am glad the Quarterly is written in an easy style, especially so as "lost sheep that are being found" are being introduced to the Sabbath school. As well as studying the lesson, I also need time to search the Scriptures in preparation for giving Bible answers to the many questions asked by seekers for truth.

Could not the more mature Christians, the intellectual "giraffes," the "theologians," seek for more texts on the given subjects the same way as the writers of the lesson? With all their background of experience and knowledge, and maybe even using a concordance, what a wealth of additional relevant scriptures could be found! Even our high-school children are given a topic and told to go to the library for information.

"Evangelist's wife,"
Victoria.

MORE IN SORROW THAN IN ANGER

Dear Editor,

I was amazed at the criticism backing up Pastor Parr's derogatory remarks about the lay-out of the Lesson Quarterlies. I personally thought there was quite a lot of strong meat in them for each of us. If those who had so much to say about them studied the lesson helps recommended, and traced the reference texts through the Bible, they would find enough for one week's study. You people who condemn the lay-out of the pamphlet, *could you do as well?* What has Sister White to say about criticism?—"Believers have not infrequently allowed the enemy to work through them at the very time when they should be wholly consecrated to God. . . . Cherishing a spirit of criticism and faultfinding, of pharisaical piety and pride, they have grieved away the Spirit of God and have greatly retarded the work of God's messengers."—"Testimonies," Vol-

ume 9, page 125. Again, Volume 9, page 184: "If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well."

I am sorry to have to write in such vein, but you people asked for it!!! In the church lately we have heard such a lot about criticism and faultfinding, but apparently it has not borne much fruit.

Arthur Holmes,
Victoria.

TRANSFER MEMBERSHIP

Dear Editor,

Woe unto us if we *do* belong to the lukewarm Laodicean church ("Indifference," RECORD, March 21, 1977), for Christ says, "Because thou art lukewarm . . . I will spue thee out of My mouth." Revelation 3:16.

We must recognize that not only is each of these churches of Revelation successive throughout history, but they are also all in existence together at any one time—except that one is predominant. This means that all of these seven churches of Revelation 2 and 3 exist today, but it is the Laodicean church that is the predominant one (see "Studies in Revelation," Theile, Andrews University).

Since we do not wish to be spewed from Christ's mouth, we must transfer our membership from the church in Laodicea to the only ones Christ praises without condemnation—Smyrna and Philadelphia.

Doug Mason,
Victoria.

WHOLEHEARTED ENDORSEMENT

Dear Editor,

We endorse whole-heartedly the sentiments of your editorial re our Sabbath School Quarterlies, and have enjoyed the letters published in reply.

We, too, agree that they are lessening the need for personal study and diminishing the use of the Bible. Some have commented on the "ghastly" (many of last quarter's unexplainable) illustrations, which we, as adults, should not need. Save the cost of those extra pages; the pamphlets are becoming too bulky.

We love Sabbath school and the lessons. They could become even more wonderful and spiritually strengthening.

E. C. & V. E. Harris,
North New South Wales.

SO MANY CONTRADICTIONS

Dear Editor,

There are so many contradictions in the "Open Letter" by Brother Doak that to reply to all would leave no space for more important articles. The editorial, "To See a Horse" (20/12/76), refers in its opening paragraphs to previous discussion in the RECORD on mini-skirts, so obviously there have been attempts within the magazine to develop guidelines not just on the subject of swimming in public, but on how professed Christians should dress and behave no matter where they are.

How could the editorial have been divisive when "oldies" on the beaches and rivers (in this area) try to follow the fashion trends towards nudity in vulgar, pathetic and sometimes (unconsciously) humorous attempts to be youthful?

I am not sure if Brother Doak is being critical of the letter to which he refers from Pastor W. M. R. Scragg, but surely that was an exciting and exhilarating challenge from a man I estimate must be over eighty years of age! A stirring appeal to those who are retired to not let their years of experience, knowledge of the Scriptures, and yearning for the salvation of souls go to waste, but to continue their work in those areas—city, suburbs or country—where they will be needed and appreciated the most.

When the subject of the "Open Letter" was raised with some of my local church members, their immediate reactions were, "He [that's you, Brother Parr] has made the RECORD come alive," and, "He has made it live," and, "It has become a more personal magazine." Such immediate compliments would indicate that your correspondent may be "out of touch."

Sir, never change your style of writing. An appropriate touch of humour in even the strongest editorial statements shows the touch of Christian understanding is moderating any "holier than thou" approach which does affect us all if we stray from the influence of the Master. In general, the humour and gentle satire of the editor is surely a sign that at least one Christian responds to the call to be joyous and cheerful.

For many years I was a trade union official, and I always made it my policy never to criticize or object to any proposition by the employer unless it was possible to put up a better one in its place.

The answer to nearly all of Brother Doak's "How is it that . . ." questions is—Because he and the silent majority he claims to represent don't DO it.

Ian Buchanan,
Australian Capital Territory.

MODERN MEDICAL MIRACLE

Dear Editor,

Just a note to give my support to your statements regarding the Kidney Foundation ("Flashpoint," RECORD, 14/3/1977). In 1965, at Wagga, N.S.W., my wife, Ruth, was anointed after I was told by doctors that she had six months to live, due to total kidney failure. At that time we had a family of three young children, so we really put ourselves in God's hands.

In 1966, at Prince Henry Hospital, my wife became only the second person in N.S.W. to have a kidney transplant. In 1968 she created Australian medical history by becoming the first woman in Australia to have a baby after a kidney transplant.

It is now ten and a half years since Ruth had a transplant, and our youngest son, Mark, is now nine years old. For the past four years my wife has been working as a nurse, as well as being a good Christian mother. Our two eldest children have been baptized and have positions in the church, and the two youngest are well on the way to being baptized.

God has a way, and I believe that it was through the medical profession and the many prayers that were offered up on our behalf, that this was made possible.

Alan Barratt,
North New South Wales.

GOOD FOOD

with SALLY HAMMOND



Miscellaneous is a lovely heterogenous term which can cover almost anything. This week I just want to share with you some recipes which do not fit neatly into any column I have had so far, and yet I am sure you will be interested in them.

The first concerns a product which I noticed for the first time quite recently—Soya Flakes. These are just what they sound—soy beans processed into thin flakes. I tried them toasted, and as a party or pre-dinner nibble they are very good. Good on food value too!

TOASTED SOYA FLAKES

In a heavy pan or saucepan, heat flakes till golden and toasted, stirring constantly. Cool and salt to taste.

If you are able to get hold of this product I am sure your imagination will be fired as to their possible uses. Try boiling them with water for quicker soy-bean additions to patties, roasts and stews. I would be interested in hearing from anyone who finds a tasty way of using them.

So you know any slimmers? Which is a nice way of asking how YOUR weight is. (The sylph-like Pastor Parr need take no notice of this now!) Try this local mayonnaise on summer salads:

MAYONNAISE

Take 1 carton (200 ml) natural yoghurt and mix 1-2 teaspoons of honey and 1-2 teaspoons of chopped parsley into it. Very quick, easy, and not unduly fattening.



Weddings

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

BRIDGER—GOULD. At the Albany church, Western Australia, on March 20, 1977, Chris Bridger took the arm of his bride, Tracey Gould, to stand together as their lives were united in sacred matrimony. As they left the church surrounded by friends and relatives, the midday sun rested on this happy couple commencing life's journey together towards the city of God.

W. H. Doble.

FLEMING—TRICKEY. On a beautiful Sunday, March 13, 1977, in the fine new Robinvale church, Victoria, friends and relatives from far and near gathered to witness a happy couple exchange their wedding vows. It was a wedding that we will long remember. Ernie is a son of Roy and Ellen Fleming of Murwillumbah, New South Wales, while Karen

is the daughter of Claude and Marion Trickey of Robinvale. We all wish Karen and Ernie God's richest blessings and all the happiness for their future.

W. J. Gerken.

LAVESI—FOU. March 27, 1977, proved to be a glorious autumn day in Palmerston North, New Zealand. It set the scene for the wedding of Simi Lavesi, son of Brother and Sister Tautau Lavesi of Western Samoa, and Sherald Mavy Fou, daughter of Brother and Sister Simon Fou of Palmerston North. They met at our church at 3 p.m. to exchange their wedding vows. Later their friends gathered at the Concert Hall to enjoy an excellent wedding breakfast. We pray that God's richest blessing will follow them in their future life together.

Ken Low.

MILLER—CROSTIN. The sun shone brightly for the marriage of Martin Miller and Debbie Crostin on March 6, 1977. The Albany church, Western Australia, was the meeting-place of friends and relatives to witness the union of Martin and Debbie in holy wedlock. We wish them God's richest blessing as they walk life's pathway together.

W. H. Doble.



Obituaries

DUENCE. Richard Duence was laid to rest in the Northern Suburbs Cemetery, Sydney, New South Wales, on March 21, 1977, after a short illness. His wife had predeceased him by only three months. He leaves to mourn a son, Rex, and family of Wahroonga.

A. P. Salom.

GERSBACH. Brother Charles Valentine Gersbach of Temora, New South Wales, passed to his rest on March 2, 1977, aged seventy-six years. Previously, Brother Gersbach had spent time at Warburton, Cooranbong, Dora Creek and Wyong. He died trusting in his Saviour. Services were conducted at our Temora church and at the Temora Cemetery. E. A. Parker.

HOCKLEY. Lucy Hockley of Rossmoyne, Western Australia, passed to her rest in her eighty-fifth year on February 17, 1977. With her late husband, Brother Gordon Hockley, she was among the early members of the Kalgoorlie church, having accepted the Advent message at a tent mission conducted by Pastor G. Robinson in Kalgoorlie in 1920. Later the family moved to Perth where Sister Hockley was a faithful member of the Gosnells church for thirty-four years. The Hockley household, which included the parents and eight children, was a hive of industry and a haven of hospitality. Pastor G. I. Wilson, assisted by the writer, conducted the funeral service at the Karrakatta Crematorium. Fitting words of comfort and assurance from God's Word, lovingly spoken, directed the sorrowing loved ones to the blessed hope of the great resurrection day. H. G. Bone.

LYNE. While resting in his lounge chair, Brother Jack Allan Lyne passed peacefully away on Thursday, March 23, 1977, at the age of seventy-two. Brother Lyne was born in Sussex, England, and came to Australia as a young man. In 1937 he married Anne Little. Two years later as a result of the faithful witness of members of the Fairfield and Kellyville churches (Greater Sydney), he and his wife were baptized into Christ. For twenty-two years he worked in the Sanitarium Health Food Company Press at Avondale. His faithful consistent life has been a blessing to all who knew him. We look forward with deep longing to the resurrection morning. Pastors R. Heggie and L. C. Coombe conducted the service at the Avondale Lawn Cemetery. L. C. Coombe.

O'BRIEN. Elizabeth Violet Mary Ann O'Brien was born at Smeaton, Victoria, in 1885, and passed away peacefully at the Warburton Hospital, Victoria, on March 5, 1977. For many years this dear lady was an officer in the Salvation Army, working in the slums and opium dens. Over the last few years she had lived with her only daughter, Mrs. Grace Jones, at Warburton. May the God of all comfort be with those who mourn the loss of this loved one. J. P. Holmes.

POWER. Born in Wagga Wagga, New South Wales, on October 31, 1907, Stanley Oswald Power accepted the Adventist message in that city under the ministry of Pastor A. Cooke in the year 1952. He later moved to Southport, Queensland, where he was an elder of the church for twelve years. During recent years he had suffered ill health following a coronary attack about ten years ago. On March 12, 1977, he was hurried to the Royal Newcastle Hospital where about midnight he passed to his rest. He leaves his wife Phyllis, two sons (Arthur and Barrie), two daughters (Nancy and Margaret) and their families. Pastor A. Cooke joined with the writer in directing the attention of loved ones and friends to the comfort of the Scriptures. The service was held at the Beresfield Crematorium, New South Wales. L. C. Coombe.

PHILPS. Desmond Philps died suddenly in a tragic accident at the age of twenty. He was born on December 22, 1956, and passed away on March 10, 1977. Desmond was the youngest of a family of six children. There is a close family, bound together by much love. Many friends and loved ones crowded the church and environs to express love and sympathy at the time of the funeral. Words of hope and encouragement were brought to these dear people by the writer, assisted by M. F. Browning. Services were held at the Ballina Seventh-day Adventist church, New South Wales, and the East Ballina Cemetery. A. N. Riggins.

RETURN THANKS

The family of the late Mrs. Ethel Wakes wish to thank all those who sent messages of sympathy, floral tributes, etc., at the time of the passing of their loved mother on February 16, 1977. All such words and tokens of comfort were greatly appreciated.

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AUSTRALASIAN RECORD and Advent World Survey

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FLASH POINT



- ☆ JUST LOVE THAT anonymous, self-effacing, generous, open-hearted, missionary-minded, cheque-writing saint in South Australia who once sent me one hundred beautiful dollars for my library-book project (remember the days of my obesity? Remember how I got you to sponsor me to lose weight at 10c a lb?). Well, this same good soul, still anonymous (which you can be if you use bank cheques instead of your own—a Very Clever Ploy, I might say), self-effacing, etc., has sent me ANOTHER CHEQUE! And that is why I love her (I think it's a "HER"), but just so I make sure I'll get her in the orbit of my affection, I'm presently loving ALL the South Australians, and thank you, whoever you are.
- ☆ Right, while we're in S.A., let's be off to Queenstown, where the Sabbath school members are apparently imbued with the old-time spirit. They have been reflecting over the past year down there, and they are encouraged by what has happened. It appears that the officers are in the saddle for the eighteen months to effect the change-over from December to June elections, and so the same officers are in now and can do their reminiscing. And the important and encouraging thing is that they are mostly young people in office! Well, here's what has happened, and please remember that they have a membership of about sixty, half of whom are young people and children. . . .
- ☆ Over the past forty-eight "ordinary" Sabbaths they have given \$786 in offerings and their Thirteenth Sabbath Offerings have amounted to \$398; their Investment has come to \$916, which totals to \$2,100. According to my correspondent, those young people in office inspired their friends with all kinds of things—films, auctions, growing vegetables, making things, trading tables, and plain old sacrificial giving, than which there is nothing better. Trading tables? Trading tables?? Never heard of THOSE, have you?
- ☆ Pastor Ken Mead is the co-ordinator of the IT IS WRITTEN Seminars in Greater Sydney, and he reports over sixty people now attending the churches in his conference as a direct result of these seminars, and thirty-eight of them have already been baptized. Which is Very Nice Indeed.
- ☆ Anybody who is anybody goes to watch the Moomba procession in Melbourne every year. It's Melbourne's fun-time, when that sedate old lady lifts her skirts ankle-high and does the merest suggestion of a jig. There are all sorts of attractions, and every year I tell myself I must go and see some of the doings before I get Too Old to Care, but something always seems to distract me. Well, this year, after an absence of about twenty years, the Melbourne Advent Band marched in the procession, and this was serving notice on the populace that it was back for public engagements again. As a matter of fact, the M.A. Band has fifteen engagements lined up, one of which will be the Anzac

procession on April 25. And this year the band plans to compete in the mid-year Victorian Band League D-Grade Competitions with the objective of advancing to C-grade status (no trouble at all, actually; they're very good). Next year they have the all-Australian Band Championships in their sights. This news item comes from the retiring president, Pastor Ron Thomas, who is transferring to W.A. as Communication, etc., director. The new president is Mr. Len Lee, an old bandsman from way back, who will keep the thirty-six playing members on their right pitch.

- ☆ I WAS RIGHT! Dr. Trevor Kerr has taken up his duties at Warburton Health Care Centre and Hospital, as I had heard it on the grape-vine. The Kerrs are a welcome addition to the Warburton community.
- ☆ The Good News Bible, the Bible Society-sponsored translation, is proving very popular, and just before the Queen came out here, the Rev. Neville Cryer, general director of the Bible Society, and Lady Collins, of Collins/Fontana, the publishers, presented the one-millionth copy off the press to Her Majesty. Which isn't such a bad rate of sale, seeing that the first publication went on sale on Oct. 11 last year. I might add that my reading forces me to the verdict that this is an eminently readable version.
- ☆ If you have never been to one of those Australasian Music Camp and Festivals they hold at Avondale over the Christmas-New Year, then you must be kicking yourself for missing one of the best spots in the year. I caught one by accident a couple of years ago, and it was tremendous. (I was at Avondale for something else, and kind of insinuated myself into the atmosphere by posing as a semi-quaver.) Well, this year IT'S ON AGAIN! The Fourth One is definitely SCHEDULED! Registration is at Avondale College on Monday, Dec. 26, at 4 p.m., and the last note dies away after breakfast on Monday, Jan. 2. That decibel-crammed week will bubble with musical excitement, and you can rub shoulders with the musically famous. This year there will be some innovations. Why don't you plan to go? What's that? Oh, yes, the cost, well . . .
- ☆ That's the best part of it. Ridiculously cheap, I can tell you. If you live IN the College and eat at the cafeteria, the fee is a tiny \$80 for the first member of the family and single students; take dad along because he is a wizard on the kazoo, and he gets in, as the second member of the family, for a miniscule \$70! If you prefer to live with Aunt Maud and Uncle Cyril in the village, then you can have the whole week of tuition and entertainment, etc., etc., for \$40, with \$25 for each additional member of the family. Get further details from the Music Director, Avondale College, or from your local church Communication secretary. And tell 'em I sent you!
- ☆ APPEAL FOR MISSIONS. The Division total now stands at \$922,388, with more to come! This represents an overflow (i.e., more than last year) of \$40,530.
- ☆ If the Adventist Church in Australia is becoming known for anything, it is for its participation in what is called COMMUNITY SERVICES. This is evidenced by the fact that Pastors R. H. Abbott, (Aust. Div.), D. R. Dunn (Gr. Syd.), E. B. Price (Vic.) and V. B. Parmenter (Tas.) have been called to a Welfare Co-ordination Seminar to be held April 12-15. The venue is the National Emergency Services College, Mount Macedon, Victoria.
- ☆ "Finally, brethren . . .": The pessimist says, "I don't think it can be done"; the optimist says, "I'm sure there is a way"; the peptimist says, "I just did it!"