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A sight to gladden anyone's heart. The Rabi Mission converts on their baptismal day. Pastor Ray Holt is on the left.

Photo: R. Holt.

A LIVING HARVEST FROM . . .

MISSION RABI

R. HOLT, District Director, Suva, Fiji Mission

RABI IS NOT an abbreviation of the word rabies, that terrible disease that used to drive men and dogs mad. Certainly not! It is the name of an island in Northern Fijian waters on which the Banabans people live.

Now who are the Banabans?

They are people from the island of Banaba, or as it is more commonly known, Ocean Island, which is a part of what used to be known as the Gilberts (Kiribiti since independence). But what are people known as Banabans doing, living on an island called Rabi in Fiji? Well it is really a long story, going back forty years, but we'll cut it down to postage-stamp size for this report.

About forty years ago the British Phosphate Commission took over phosphate-rich Ocean Island and transplanted the people to the Fijian island of Rabi, there to make their home, and receive small royalty payments from the Commission. So in reality, the Banabans are sojourners in a strange land.

In August and September of 1979, the writer and a mission team of Fulton students travelled to Rabi to preach Jesus' last-day message to the people. Despite some violent opposition from the established churches, there was a consistent group of interested folk who came to the five-week, nightly programme.

Despite beatings and physical assault, they came to hear God's final appeal to men, and to let the Holy Spirit do His work on their hearts. There is no doubt that on every continent and on every little island where men and women live, the Lord has His remnant waiting to hear present truth. It is a truth that will bring opposition. No doubt about it. It will be unpopular with the pleasure-loving crowd. The devil will see to that. But it will be satisfying to those who earnestly seek to know God. It will answer the deepest questionings of the human heart searching for its Maker. Where you live makes no difference—Rabi or New York—it is just the same. ##



Standing, left to right, are: Mr. G. Perry, faculty adviser; Julie Dobson, Secretarial; Donna Hitchens, Secretarial; Karina Rowe, Secretarial; Ruamataiti Tutai Puri, Secretarial; Andrea Gillespie, Secretarial; Carol-Anne Moultrie, Primary Teaching; Gaye Waters, Primary Teaching; Lee-Anne Stayt, Secretarial; Arthur Yeo, Primary Teaching. Front row: Rodger Harvey, Christian Salesmanship; Ross Tooley, Accountancy; Stephen Martin, Fine Arts/Music (did not graduate); Trevor Brown, Christian Salesmanship; Graham Wilson, Fine Arts/Music (did not graduate). Not pictured, Marcia Murray, Christian Salesmanship.

Photo: S. Tarburton.

November 24, 1979, was . . .

Longburn Graduation

SHIRLEY R. TARBURTON, Communication Secretary, Longburn Church, New Zealand

GRADUATION is always an exciting time anywhere, and Longburn College is no exception. The whole college reflected the anticipation of the coming event. Staff and students had been busy planning and practising until everything was in readiness.

The visitors began arriving on Thursday so that the graduates' parents could share in the graduation banquet, an event which is always a highlight of the graduation week-end. The graduates especially thanked Mrs. Spain for the lovely food she and her helpers prepared.

By Friday afternoon there were visitors everywhere. The principal looked at the lines of cars and called for more seating to be taken into the church. Even so, when the Consecration Service began on Friday evening it was hard to get a seat. Milton J. Gray, pastor of the nearby Levin church, gave a stirring address, challenging the graduates to consecrate themselves to service for Christ.

A Perfect Day

Sabbath dawned quietly beautiful—a perfect, sunny day. But it did not stay quiet for long. Worshippers began assembling in the church at 8.30 a.m. to make sure of a good position. By 9.15 even the aisles were full.

Alan S. French, a Longburn College teacher (under transfer to Auckland) led the lesson study, and Pastor H. C. Barritt, Union president, took the service. He preached on the graduates' motto "Shadow of the Cross—Our Light," drawing from it many guidelines for successful Christian living.

In the baptism that took place that afternoon, eight young people testified that they would follow the Lord Jesus.

The music at Longburn College is always something special, and the cantata presented

for the closing Sabbath service told us that Jesus' coming is certain and very near.

Then came the moment everyone had waited for. The graduates entered and the graduation service began. In the graduation address, Pastor P. H. Ballis challenged the graduates to accept always the light made possible through the cross.

Mr. Davis summed up the college year in the principal's address, and then presented the diplomas. There were fifteen graduates this year. Carol-Anne Moultrie, Gaye Waters and Arthur Yeo (president) completed the Primary Teachers course; Trevor Brown, Rodger Harvey (treasurer) and Marcia Murray have completed the Christian Salesmanship course; Maurice Tuareka, the Religious Studies course; Ross Tooley, Accountancy; and the seven young ladies who graduated from the Secretarial Course are Julie Dobson, Andrea Gillespie, Donna Hitchens, Andrea McNabb, Ruamataiti Tutai Puri, Karina Rowe (secretary) and Lee-Anne Stayt (vice president).

The Tie That Binds

So graduation is over for another year. Outside the church, friends congratulated and farewelled each other, but no one seemed to want to leave. There was laughter and crying and then someone started to sing. Others joined until there was a large group singing hymns and choruses, ending with "Blest Be the Tie that Binds." Finally, at eleven o'clock silence had settled down, as the church spire cast its shadow across an empty campus.

##

Longburn College Principal's Report

L. M. DAVIS

THIS YEAR has been another year of progress. The enrolment of 160 was encouraging, and this year saw the introduction of another new course—three students have graduated from the Christian Salesmanship Course. We are now looking forward to the time when a Theology Course will be brought back to the college.

The buildings completed in 1978 have given excellent service, and the plans for new classroom areas and a new kitchen/dining-room are becoming a reality. We are very grateful to the Williams family, who have volunteered to come and help in the construction of the new kitchen. Early in the new year we hope that it will be possible to begin the demolition of the old building to make way for the construction of a dining-room and an adjoining lounge-room. Before the old building is demolished, it is hoped to hold a reunion of ex-students and staff members.

Again this year there are to be some staff changes. Mr. D. J. Cooke of the Brisbane High School is to be the principal, while Mr. K. Frauenfelder is joining the Avondale College staff and will be replaced by Mr. D. Easthope. Mr. French will be connecting with the Auckland High School and is being replaced by Mr. D. Reynaud from Avondale College, while Miss Yvonne Denne is being replaced by Mr. Adrian Bell of Christchurch.

A highlight of the college year was the Week of Prayer conducted by Pastor Baird. A number of students have joined the various Bible study groups held during the year, and a total of eleven young people have been baptised.

This year fourteen people have gained their University Entrance by accrediting. This is the highest percentage of the Form VI class that we have ever accredited. Secretarial students have continued to gain successes in both Pitmans and Trades Certification Board Examinations. Music students have been most successful this year, there being 100 per cent successes in all practical examinations, and only one student did not pass theory exams.

Last year the first student volunteer went to the mission field when Arthur Yeo spent a year in the New Hebrides. This year three teacher-trainees have been appointed to the mission field—Graham Wilson to Sopas, Melva Dunstan to Sonoma, and Jenny Stirling to Honiara.

Fifteen graduates have completed courses this year. To them we offer our congratulations on the completion of a successful year. A number of these graduates have been called to positions in the organised work of the church, and we wish them God's blessing as they serve their Master.

Finally I wish to express my appreciation for the dedication and faithfulness of the staff. We realise that work in a boarding college can be very constant and the hours can be long. All have given their time willingly.

We are thankful for God's guidance and for this opportunity to serve Him and to have a part in preparing others to serve our Lord.

##



Pastor Peter's Progress ...
being the daily jottings of a church
pastor who may be serving your
church.

Week 84

Sunday

Crowds of lay folk from the city churches came out today to help. The Camp Super delegated a team of men to each minister and we all worked at pitching the family tents. Jennifer and the other wives who had no small children helped the cooks in the kitchen. Few activities are more enjoyable than this—working together in Christian fellowship, single-minded in service for God. The children enjoy riding on the trailer behind the tractor as it returns empty to the shed after dropping off furniture to the tents.

Tuesday

Worked hard all day in scorching sun. I wonder what our church members would say if they could see their ministers in straw hats, spotted red bandanas and with white cream plastered on their noses.

Wednesday

Most of the work completed. Some campers are arriving already. More than ever before, people are looking for the blessings of camp meeting. Not only the lay folk, but the ministry too. I have never known such a feeling of urgency and excitement in the Lord as there has been this camp erection time. But then who can doubt that we are experiencing the very climax of world events? Among other things, the Pope in his recent visits abroad has inspired more adulation than he has for centuries. Truly, prophecy is being fulfilled!

Thursday

Everything is a hive of industry, meeting delegates at the airport, registering campers and welcoming our own church members onto the campground. I am meeting folk I haven't seen for years. There is so much joy in this place. Big tent was crowded for the opening meeting. Enjoyed the president's talk.

Friday

Managed to make the early morning meeting with Jennifer. There is a special blessing at that early hour, before there is time to get involved with the daily routine. Simon and Sam came through for the week-end. We are delighted they could make it. At least they will receive some camp blessings.

Sabbath

Busy day. Took part in the Sabbath school lesson in big tent. There was an ordination in the afternoon. We are delighted for this young man and his wife and young family. They are so full of life and love for the Lord. #

HISTORIC PICTURE GALLERY



Above: The Carmel S.H.F. factory staff about 1943.

Those pictured are, from left, W. E. Zeunert (accountant), Miss Margaret Wiseman (office), A. Gersbach (manager), Pastor L. C. Naden* (then president, W.A. Conference), Mrs. M. J. Turner (forelady), T. J. Dowling* (S.H.F. head office).

*indicates now deceased

Photo and identification: Mrs. M. J. Turner, Western Australia.



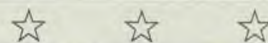
Right: The boss at the picnic. Mr. A. M. Gersbach in disguise, as he appeared at an S.H.F. picnic about 1943.

Photo: Mrs. M. J. Turner

Below: Brother A. H. Ferris in front of the Lord Howe Island church, with two Fijian visitors. Photo taken in the early 1920s, it is believed.



EDITORIAL



SIX SYMPTOMS OF DISEASE IN THE CHURCH—4

THE REV. MR. HARPER'S third symptom of disease in Western Christianity was summarised thus in the *British Weekly*: "On the politicisation of our faith: He considers Dr. Edward Norman's Reith Lectures 'a prophetic word.' They were not a denial of Christian social conscience, he says, but an indictment of church leaders who have accepted uncritically political and social ideologies which have no Biblical foundation. He quotes Dr. Norman approvingly: 'Christianity today is notable for its lack of a distinctly Christian attitude toward the world it wishes to see changed.'"

I was inclined to trip lightly over this one, believing as I do that we as a denomination try our hardest to keep ourselves uninvolved in the political scene. This is (and always has been) our unwritten policy and our declared aim, and it is right that it should be so. However, we cannot ignore the social climate in which we live. We cannot tell the world that we are not interested in their politics when we live right within the seething cauldron that we call the world around us.

So I started to wonder whether we as a church have allowed our faith to be "politicised." In other words, have we allowed the political climate to influence our denominational thinking, attitudes and thought patterns? Such an exercise is never without trauma, because you tend to unearth things you wish were safely buried for ever. But honesty compels us to recognise truth where it stands, and so I come to the question, Has my church allowed itself to change or even soft-pedal any of its beliefs because of the climate in which it exists?

Of course, such a question is difficult in the extreme because every country has its culture. The problems which face the church—either corporately or in the experience of the individual member—differ from place to place. For instance, we in Australasia do not have to wrestle with some of the problems which are indigenous to South Africa or Russia or the United States. They, on the other hand, find some of our problems quite beyond their experience, if not their understanding. So, in considering this matter, we must address ourselves only to those problems which we face in Australasia.

One such problem, surely, has been discussed in last week's editorial—our relationship to the permissive attitude toward homosexuals. But the matter goes far beyond that. For example, almost every state in Australia has its nude bathing beaches. (I do not know whether New Zealand has reached this low level yet, but if it hasn't become an issue in that country, it surely soon will.) Has there been any official protest by the church concerning this matter? I have not heard of one. Is not the moral decency of our environment of concern to us as a church? And if there has been no peep of protest, why hasn't there been? Is it because we do not want to be thought of as stirrers? Or is it because we just shrug our shoulders and accept the inevitable? Or do we tell ourselves that ours is an important work: that of spreading the gospel to all the world in this generation? Therefore we are so obsessed with this Christ-given, Christ-centred work that we cannot spare the thought, energy or time to get involved in what is obviously going to be a losing battle?

There is an old saying, and it is as significant today as it ever was: "Evil men prosper because good men do nothing." I cannot believe that the Christian churches, of whatever persuasion, condone this legislative laxity of providing nude bathing beaches. But I have not heard even one denomination boldly outspoken on the matter. Occasionally there have been individual members of the cloth who have uttered their protest, but where are the churches of all denominations (including ours) when it comes to speaking with a single voice on a matter which ought to disturb the social conscience of us all? Is it too much to say that, in such matters of public decency, we ought to be the head and not the tail, just as in the temperance cause?

There is the matter, also, of the laxity which is apparent in the media. You do not have to be very old to remember the time when the relatively mild word "damn" was indicated in your

newspapers with a dash. It was forbidden on the radio, and any announcer guilty of such language was instantly dismissed. Consider what the position is today. The four-letter words we hear so much about do not even include this word, because it is not considered anything but ordinary speech. And the four-letter words (and others slightly longer) pepper the air-waves and liberally salt the printed media.

This sort of thing did not happen overnight. It was a gradual process. Some of us might have had the force of will to turn off the TV set or switch to another station or refuse to read a columnist whose language was too salty for our taste, but was there an organised protest that the children growing up among us ought to be protected from the idea that these words are the current coinage of our language? Did we as Christians, either on a single-denomination basis or joining with other churches, demand that such language be kept out of the hearing of children and youth? If there was such an organised protest, I know nothing about it. And I am as much to blame as you are because I did nothing to stir someone into action. I was content to let the world drift by and permit my eyes and ears to be assaulted by vulgarity, vileness and vice. I indict no Conference or Conference officer in these things. They are all as busy as I am, and so are you. But you and I and all of us can be so busy about good things that we neglect those which are vital.

I seldom watch television. The set in my lounge-room has not even been turned on for more than five years, so my excursions into the world of TV are brief and incidental. But whenever I catch a programme (even a newscast) I am constantly reminded that the standards of language accepted by the community have sadly slipped and are silently tolerated by even those whose standards would not let them indulge in such language themselves.

We have also allowed ourselves to be caught up in the political climate which allows, in some places, abortion-on-demand. Did you join the Right-to-Life movement or some parallel protesting organisation when this ready-made abortion thing was first mooted? No, you didn't, and neither did I. Shame, thrice shame upon us! We allow the murder of the unborn by our silence, and we tolerate a hundred thousand such crimes a year and strangle any murmur of protest that our conscience tells us to utter. Why? Because we are politicising our faith. We are allowing the political atmosphere in which we live to seep into our beings, and we are thus inoculated against standing up and being counted. So a few thousand babies a day are sacrificed on the altar of expediency because you and I are too busy to care—or, to look at it another way, we have allowed our faith to become politicised. Sure, we know that abortion-on-demand is wrong, but if the government says it is all right, that's it! Silence.

But that's not it at all! What does God say? He says, "Thou shalt not kill." And because He says that, it ought to override anything that the legislators say as they bow to the screamings of a vocal minority and shrug their shoulders in a fatalistic way as though this is something you have to live with, and you can't do anything worth while about it. Governments are not always right. They are conscious of one thing only: the ballot-box. Christians—which, I would suggest, includes you and me—ought to let it be known what they will do at the ballot-box when these issues are alive. Don't wait until they die of natural causes or are accepted by the community and you feel that you are the silent voice of a tiny minority, so what's the use?

Jesus said that we have a responsibility to our neighbour. Who is our neighbour? It is every tiny baby who is today mewling and puking in his mother's arms; it is every toddler with jam on his face and a runny nose; it is every cute little girl who is so squeaky clean that she looks like the angel on the Christmas tree; it is every grubby little boy with the knees out of his pants; it is every kid on a skate-board; it is every earliteener; it is every young person discovering life. To them we owe our efforts to stop the slide into defeatism and despair.

Robert H. Parr.



The proud leaders, Sisters N. O'Hara, E. Wong and I. Markey, and Youth director Pastor D. G. Stacey.

Springtime Reward

JOYCE HENDERSON, Communication Secretary, Perth Church, Western Australia

"SPRING was here"—right inside Perth church, on Sabbath, September 15, as we enjoyed the "AJY and Pathfinder Investiture Service" for 1979—our 150th Celebration year in Western Australia.

With the lovely pink peach blossom, yellow iris, and white Arum lilies decorating the church, the green and gold uniforms of the twenty Pathfinders and their officers matched the yellow daffodils pictured on our programmes.

In his address, the Youth director, Pastor D. G. Stacey, drew our attention to the fact that in this young group before us, their ages ranging between seven and fourteen years, were our future Sabbath school leaders, and secretaries and church officers; in fact, our most precious possessions, our church leaders of the future.

We know that a lot of work and time is given by the officers and helpers to produce a programme such as this, and we give credit and our appreciation to them for their instruction and encouragement.

We will remember the neat uniforms, the rewards so proudly received, the excellent behaviour of the children throughout the service, and the happiness shining from their faces for a long time to come. May we always encourage them and assist them, when needed, to march firmly ahead, along the road that we have already left behind us. May they keep those codes and ideals in their hearts until the path leads into the gates of eternity. ##



Our future leaders—here in the form of Perth Pathfinder and AJY members.

Photos: N. O'Hara.

Investiture at Nowra

LILLIAN D. WARREN, Communication Secretary, Nowra Church, South New South Wales



Pastor Hosken with Louise George, Susan Martin, John Breakwell, Malcolm Murchison (Busy Bees), Robert Martin (Builder), Elvina James (AJY leader) and Alex Murchison (Builder).

PASTOR DON HOSKEN, Youth director of the South New South Wales Conference, takes a lively Christian interest in young people, and for this reason he came from Canberra on Wednesday, December 12, 1979, to examine the JMV's and pre-JMV's before their investiture.

The song "The AJY's Are We," the impressive words of which were composed by one of the local church members, was sung to the tune of "The Battle Hymn of the Republic," after which Pastor Hosken gave some advice to the children in the form of the story of a man who made worldly wealth his chief object in life, but who was bitterly disappointed.

Our lives should be lived for Jesus. If we seek to honour and exalt Him at all times we will never be disappointed.

As he pinned the badges on and arranged the scarves of the five Friends, two Builders and four little Busy Bees, the pastor explained that they were accepting a very big responsibility to uphold the church's standards and to represent the Saviour who died for them.

The JMV leader, Sister Elvina James, had prepared a beautiful arrangement of flowers in the church for the occasion. These young and impressionable youth, too, are like the beautiful flowers that decorated the church. They need constant care and love by concerned leaders, and above all a training that will cause them to turn to the sunlight of God's love. ##



Pastor Don Hosken with some Friends: they are Wayne Mason, Raywin Williams, Greg Mason, Veronica Mason and Wendy Williams.

Photos: L. D. Warren.

CONCLUDING A TWO-PART ARTICLE . . .

SEEK YE THE LORD

W. P. BRADLEY, White Estate, General Conference

JESUS TRIED to instruct His disciples so as to lift the concept of their spiritual exercises above the pattern of the religious leaders of the Jewish nation. Commenting on the ways of the Pharisees, Ellen White says:

"There are times before us that will try the souls of men, and there will be need of watchfulness, of the right kind of fasting. This will not be like the fasting of the Pharisees. Their seasons of fasting were occasions of outward ceremony. They did not humble their hearts before God. They were filled with bitterness, envy, malice, strife, selfishness, and self-righteousness. While their heads were bowed in pretended humiliation, they were covetous, full of self-esteem, self-importance. They were oppressive, exacting, proud of spirit."—*Manuscript 3*, 1898.

In another connection she elaborates upon the nature of true fasting, such as is acceptable to God. "The outward signs of fasting and prayer, without a broken and contrite spirit, are of no value in God's sight. The inward work of grace is needed. Humiliation of soul is essential. God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backslidings."—*Manuscript 33*, 1903.

Purposes of Fasting and Prayer

Certainly as we pray and fast we should not do so aimlessly, but should fix our thoughts on our basic personal needs and also the divine help we long for. Ellen White in various references to the spiritual exercises of prayer and fasting sets forth a number of important purposes and objectives:

1. To search out essential truths so that the way of salvation will be abundantly clear. "When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out, and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err, or walk in darkness."—*Counsels on Diet and Foods*, page 187.

2. To seek heavenly wisdom: "Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally."—*Id.*, page 188.

3. To lay before God every plan, committing our ways to Him and seeking His direction: "Spread every plan before God with fasting [and], with the humbling of the soul before the Lord Jesus, and commit thy ways unto the Lord. The sure promise is, He will direct thy paths. He is infinite in resources. The Holy One of Israel, who calls the host of heaven by name, and holds the stars of heaven in position, has you individually in His keeping."—*Selected Messages*, Book 2, page 364.

4. To seek help in rising above indolence and selfishness and to bring all our dedicated powers into active exercise in God's service. "Our work must be accompanied with deep

humiliation, fasting, and prayer. . . . What we need now is Calebs, men who are faithful and true. Indolence marks the lives of too many at the present day. They turn their shoulders from the wheel just when they should persevere and bring all their powers into active exercise. Ministers of Christ, 'awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' Your labours taste so strongly of self that Christ is forgotten. Some of you are pampered and flattered too much. As in the days of Noah, there is too much eating and drinking, planting and building. The world has stolen the energies of the servants of Christ. Brethren, if you would have your religion honoured by unbelievers, honour it yourselves by corresponding works."—*Testimonies*, Vol. 5, page 134.

5. To meet crisis periods in our experience we must turn to the One whose mighty hand alone can succour us: "As soon as Samuel began to judge Israel, even in his youth, he called an assembly of the people for fasting and prayer, and deep humiliation before God. He bore his solemn testimony from the mouth of God. The people then began to learn where their strength was. They entreated Samuel to cease not to cry unto God for them. Their enemies were aroused to meet them in battle, but God heard prayer in their behalf. He wrought for them, and victory turned on the side of Israel."—*Id.*, Vol. 4, pages 517, 518.

"The death of James caused great grief and consternation among the believers. When Peter also was imprisoned, the entire church engaged in fasting and prayer."—*The Acts of the Apostles*, page 144.

6. To contend successfully with demonic forces. The failure experienced by the disciples at the foot of the mountain of transfiguration taught them that they could not contend successfully with the forces of evil without divine help.

"The words of Christ pointing to His death had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievance. In this state of darkness they had undertaken the conflict with Satan.

"In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the

rulers of the darkness of this world, and wicked spirits in high places."—*The Desire of Ages*, page 431.

7. To seek God in prayer to raise up more labourers to be sent out quickly into the harvest fields as we see and hear of urgent calls for help. "My heart aches as I see the work needed to be done and no one to do it. We ought to fast and pray that the Lord will raise up labourers to go into the harvest field."—*Letter 26*, 1883.

8. To bring triumphs in God's work as His labourers gain the victory over divisiveness and seek for a divine unction to bring unity and brotherly love throughout their ranks.

"There is a great need of coming together with deep humiliation and sincere repentance because of the lack of unity and brotherly love that has been manifested. In the Word, Christians are instructed not to neglect the assembling of themselves together. If need be, come together with fasting. Make most diligent search for the cause of your soul-sickness, which must be healed. Until in every sense of the word you are Christians in your associations with one another, until you love as brethren, how can your efforts for unbelievers be acceptable to God? Your first work is to be converted yourselves."—*Letter 98*, 1902.

"Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility of character, heavenly-mindedness, enabling you to overcome selfishness and evil surmisings, and to be more than conquerors through Him that loved you and gave Himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set."—*Testimonies*, Vol. 9, page 188.

9. To take hold of the strong arm of Omnipotence to open the way for us in response to the prayer of faith in these closing times of the Advent message.

"Those who have access to God through Christ have important work before them. Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: 'It is time for Thee, Lord, to work; for they have made void Thy law.' Let the servants of the Lord weep between the porch and the altar, crying: 'Spare Thy people, O Lord, and give not Thine heritage to reproach.' . . . Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep, the same infinite Creator will work in behalf of His people if they call upon Him in faith. He will restrain the forces of darkness until the warning is given to the world and all who will heed it are prepared for the conflict."—*Id.*, Vol. 5, pages 452, 453.

10. To have clarity of understanding of God's purposes and judgment about to come upon a doomed world.

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of

(concluded on page 14)

A PHOTO ESSAY . . .

SABBATH IN NANOKO

LYELL V. HEISE, Director, Theological Education, Fulton College, Fiji



TAKE A TRIP by four-wheel-drive vehicle, two hours into the rugged hinterland of Fiji's Viti Levu. Encounter the village of Nanoko, home of a growing, enthusiastic membership of Seventh-day Adventists. Visit the children in Sabbath school, meeting only in a village *bure*, but full of fun and joy.



Participate in a heart-warming Communion service, international style, where brother meets brother, and bonds stronger than race or colour are forged anew. Observe the rapt expressions as sons and daughters of God in Fiji participate in remembering His death, His suffering, His promise of return.



Meet Semi Ratuniu, in his mid-twenties volunteer "pastor" in a growing community not otherwise served by a minister.



Rejoice in the sight of all the new members brought into the church by Semi's tireless efforts over the past eighteen months (lower left photograph). Remember—young, "inexperienced," unpaid—quite a man, this Semi Ratuniu.

Witness a baptism where twenty people confirm their covenant with Jesus, through the witness of the young man, Semi.

Lament over this dilemma. Semi longs to complete his education at Fulton College, but has no money. After all, he has been volunteer pastor in Nanoko for two years. But should his dream of study at Fulton be realised this year who will pastor the flock in Nanoko? Budgets are already allocated, ministers placed. And there is no one for Nanoko.

#



BAPTISMS MOTIVATE

R. H. H. THOMAS, Communication Director, West Australian Conference



It's "all hands" down at grass-roots level for some members of the West Australian office staff at the conclusion of the Sabbath afternoon island mission appeal during the Seventh-day Adventist annual convention. Right in the thick of things are those with the "Midas touch," secretary-treasurer Mr. R. E. Smith and Conference president Pastor R. V. Moe.

EVANGELISM and its resultant baptisms always motivate a Seventh-day Adventist congregation. First-fruits from Pastor G. Youlden's Perth mission were no exception. Five people were baptised on the first Sabbath of the annual convention of the West Australian Conference, and upwards of 100 rose to their feet signalling their intention of following those baptised.

Evidence of the effectiveness of the church's total programme in reaching out into the community led the 2,500 at the convention to pledge record sums to finance all aspects of evangelism in the year 1980.

Overseas offerings hit the \$28,000 mark, \$29,000 was enthusiastically given for the second consecutive Youlden Perth City Mission, Sabbath school offerings broke previous figures, and funds were given toward a touring bus to aid in Youth Department activities.

Convention programmes ensured that all could return to their churches fitted physically, mentally and spiritually to communicate effectively to neighbours, friends and as-

sociates the total message of God for today's problems.

New ideas included "Safecare," a concept leading from the cradle to the grave. This was effectively introduced by Dr. and Mrs. R. Ellison. All areas of human relationships and communication were covered in seminar style.

Guest speakers included Miss E. M. Stoneburner, from the General Conference Health Department, as well as regular Union and Division delegates, Pastors J. T. Knopper, R. H. Abbott, R. W. Taylor, R. E. Possingham, O. L. Speck, and Brethren H. T. Irvine and W. J. C. Sawyer.

Departmental programmes included instruction in personal effective witnessing for

laymen, literature-evangelist selling techniques, a health and physical fitness seminar, youth evangelism, civil defence and co-ordination of the church Community Services facilities.

Avondale College representatives, Pastors P. J. Colquhoun and G. Williams, effectively conveyed the opportunities and advantages of training at Avondale for a career in and out of the paid church employment.

Closing programmes ended on a high note, and included a concert featuring the forty-member Victoria Park High School choir (conducted by the writer) and a special variety-style programme, entitled "Bus-athon," in the youth pavilion. ##



General Conference delegate, Miss E. M. Stoneburner, accepts a gift of appreciation from two prominent Community Services stalwarts, Mrs. V. Boyd and Mrs. Oakes. Miss Stoneburner's talks on the health philosophy of the Seventh-day Adventist Church were greatly appreciated by Home Nutrition instructresses and Community Services personnel.



At all long-term programmes there are those who toil unnoticed and often unsung. Such is the role of the convention caterers—the camp cooks. Pictured are (left to right) Mrs. Mitchell, Mrs. Stonham and Mrs. Wells. These three, plus a team of kitchen-men and -maids, managed to keep the hungry hordes appeased for ten "long days." Thank God for these and the hundreds of others in the heroine brigade.



Old students and possible students have a chat about Avondale College. Pastor Jim Lansdown (centre) and Pastor Garrie Williams allay some of the fears of these young West Australians outside the promotion tent featuring our senior training institution.



One of "the institutions" at the West Australian convention is the gathering of the "Carmel Clan." Ex-students of Carmel College reminisce about the "good, bad old days." Pictured here is the present principal Mr. Bob Bower, Mrs. Norma O'Hara (in her 150th anniversary outfit), Mrs. Barnes, the oldest ex-Carmel student, and Mr. Don Crombie, the present president of the Ex-Carmel College Association.



Pastor Knopper, always on the alert for demonstrating effective techniques to his literature evangelists, illustrates a point to new team members, Mrs. Tanner, Mr. T. Page and Mr. V. Upton. West Australian Publishing Department director, Pastor B. H. Wood, checks the canvass.



Pastor Bob Abbott (above), Division Lay Activities Department director, is not quite swayed by the eloquent argument of Pastor Knopper, the Division Publishing Department representative. Mr. Irvine waits to pick up the pieces. Each of these delegates conducted training programmes for their own departments throughout the ten-day convention as well as other appointments.



Instructors and instructed line up to serve or be served at one of the "New Life" Health Seminar classes. Each afternoon ninety-three men and women studied the health concepts of the Seventh-day Adventist Church, and were set practical homework. This included a set reading and study programme, graded exercises, dietary changes and analysis of their daily meals, relaxation and breathing exercises. Each participant was weighed and then advised regarding weight control.



Mr. H. T. Irvine, from the Division Education Department, discussing a primary question with the Bickley teacher team of Miss Esther Robertson and Miss Debbie Wood. Mr. Irvine met each day with the Conference team of educators, to the benefit of both lecturer and lectured.



One innovation at the West Australian annual convention was the display tent set up by Dr. and Mrs. Rod Ellison. The display illustrated the concept of "Incidental learning through play." It was a favourite haunt, and greatly appreciated by mums and nippers during the convention.



TEENS & TWENTIES

Individual Responsibility

ANTHONY COX

I AM a new member of a small country church in Queensland. I have met hundreds of Adventists over the past months. Some are growing fast in the Lord, while others are still babes in their Christian experience, even after being in the church for a lifetime. I have also rejoiced in seeing new members come into the church and grow quickly in Christ.

However, it has been my sad experience to see so many young people give up and become very uninterested with the wonderful promises given us by our beautiful Saviour. Many young girls who have grown up in Adventist homes now use the Sabbath services as a social gathering to meet with their latest boyfriends. Their natural beauty is camouflaged under layers of bright make-up, jewellery and ornaments of all descriptions. For these angels in disguise, God has a message given in 1 Peter 3:3, 4. God desires the ornaments within, displayed in the heart and life, rather than those without, simply to be seen by men.

Young people, both men and women, are being caught up in worldly affairs, sometimes because the church is not finding their talents and using them to the best advantage. "The church is a training-ground," is a phrase probably familiar to most readers, because it is already the subject of much material which has rolled off the Adventist printing-presses. But where is it happening? How many programmes are currently being held involving young people and training them to be effective soul-winners?

Left to "Die"

Again, I regret to say, too many young people have either grown up in the church or have been led to Christ, baptised into church fellowship and then left to "die." A plea to the church elders and leaders: young people want action, you keep them busy, even in spiritual fields such as Bible studies, and they will remain contented and won't have time for worldly pleasures. This will mean more than normal Sabbath school duties, for as good a training as this is, it is becoming a traditional "just another Sabbath," instead of the vital new experience it should be each week. Believe me, you have only got to ask the young people, invite them to become missionaries for Christ and train them. As a young person I know!

"Everyone who is added to the ranks by conversion is to be assigned his post of

duty."—*"Testimonies,"* Vol. 7, page 30. This should begin immediately after baptism, or even before in some cases. Our failure to follow inspired council along this line must surely be one of the greatest causes of apostasy. The Lay Activities Council or whoever is most suited "should arrange matters so that every member of the church should have a part to act, that none may lead an aimless life."—*"Christian Service,"* page 62.

A Misconception

I have gained the impression that some church elders and teachers (pastors included) think that new converts should mature first before being taught the art of soul-winning. What a misconception! If a person is ready and mature enough to be baptised and receive the Holy Spirit, then he is well and truly capable of becoming a soul-winner. The process of spiritual reproduction must continue. Remember, time is fast running out! "Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life."—*"The Desire of Ages,"* page 195.

Young people have their responsibilities, as they well know. The words of our new Adventist youth theme song go like this, "We have a faith to share with others everywhere. A message of love from God above to show the world we care." And what a message it is! "Those who have really tasted the sweets of redeeming love will not, cannot, rest until all with whom they associate are made acquainted with the plan of salvation. The young should inquire: 'Lord, what wilt Thou have me to do?'"—*"Testimonies,"* Vol. 1, page 511.

What an important message to the youth of our churches! If you, like myself, are overflowing with the love of Christ, then read for yourself all the books you can on soul-winning. If your church is not already engaged in a training programme for soul-winning, then walk up to your pastor and ask him, face-to-face, to teach you. He will

probably be so overcome by your enthusiasm that he will begin immediately. Never forget to ask Jesus to guide your life and go where He leads you. The old saying that "there is no greater joy than in leading a person to accept the Lord Jesus Christ as his own personal Saviour" is still true.

At a youth camp which I attended not too long after I joined the church, another young person informed me that most new converts started off as eager as I was, but said they usually die down pretty quickly. Well, I am happy to say that that is not true in my case, and my spiritual experience gives me more and more strength. How about you, young men and women? Let's get stuck into it and spread the good news to all men while we yet have time.

##

PRAYERS FOR YOUNG PILGRIMS— No. 14

Dear Lord,

What do you do for depression? I don't mean what do *You* do, I really mean what do *I* do? You see, lately, I have been having these periods of depression, and I don't know why. I can't think of any reason; I can't put my finger on a cause. I've talked to my pastor, but he says he isn't much help because he's never had a fit of depression, so can't empathise, though he can sympathise. When the mood settles on me, I get this sense of infinite blackness enveloping me. The whole world seems out of joint. The entire universe seems bathed in gloom. And it is taking me days to shake it off.

And, dear Lord, I just don't want to become one of those people who are known as morose and out of sorts, whose black moods put them off-side with everybody. I believe a Christian should be happy, that there should be an inherent cheerfulness in his attitude at all times. Please tell me how to combat this thing which has come upon me only recently.

Lord, as I pray, a verse from Your Word has just now begun flashing in my mind. It says, "The entrance of Thy words giveth light." Are You trying to tell me something, Lord? Are You telling me to go to the Bible? Funny, I never thought of that. Thank You, Lord, and I'll let You know how I get on.

*Ps. 119:130



Noelle Smith.
Photo: D. G. Stacey

YOUTH PROFILE

D. G. STACEY, Youth Director, West Australian Conference

GOOD PUBLIC RELATIONS and effective communication are two sound reasons for having a pleasant, friendly and helpful voice at the reception desk. At the West Australian Conference office that voice belongs to Noelle Smith.

This young woman is a home-town product of Western Australia, as she was born, bred and educated in this part of the world. Her early education was at Bickley S.D.A. Primary School. She then progressed through the Victoria Park High School, and finally graduated from Carmel College. Because her parents, Mr. and Mrs. Eric Zeunert, were at that time working at Carmel College on the orchards and gardens, it was natural for Noelle to stay around home for a little longer, so she moved from being a student at the College to an office secretary at the Carmel S.H.F. factory from 1972-73. Noelle, in telling her story, makes special mention of her parents and their influence in her life decisions and Christian experience.

The years 1974-77 were spent at the Sydney Adventist Hospital where Noelle completed her nursing training and graduated as a sister. Gardening and flying are listed hobbies for Noelle. Gardening, because she and her husband Philip, have a new home, and flying, because Philip is one of the lay pilots for Adventist Aviation Association outreach activities.

Noelle has a great desire to return to a nursing career and to work as a "Silver Chain Nurse." This work would enable her to take her Christianity and her healing profession to the homes of elderly or disabled people in the community.

While recording this interview Noelle commented that she was "just an ordinary person," and "there is nothing very exciting about me"!

If being a happily married young Adventist person with a desire to work for the Lord and mankind is ordinary and unexciting, then I can only say, "May there be more people like you." ##

PART 3 . . .

ONE VOLUNTEER MISSIONARY'S DIARY

Sunday

Worked in the hospital this morning so staff could get used to my being in the hospital as well as teaching the nurses. The avocado tree is at last bearing fruit, so someone has to climb the tree and knock the biggest ones down before they go bad. Wish I had a picture of us standing under the tree trying to catch the pears as they hurtle down. We all look as if we're performing some kind of rain dance with our arms outstretched as we run to and fro.

Monday

Chartered plane touched down at 10 a.m. after a very bumpy trip. Little Simon (not so little any more) went home with his proud parents, and Sister arrived back from furlough with a carton of plants and some garlic. Don't need to be a detective to guess her hobbies!

Tuesday

Worked at the school till midnight and found that the later (and quieter) it got, the more I was able to accomplish. Was like the parable of the five foolish virgins—when the shell finally blew at 1 a.m. no one really believed it, and there was a mad scramble down to the wharf to meet the boat and greet the volunteers.

Wednesday

At long last my goods are here, so have had a busy day unpacking! Set up my brick and board bookcases, a poster, and a table-cloth at the bedroom window. The place begins to look a little like home.

Thursday

House is nearly straight now after my housegirl and I worked all day washing and putting things in place. Hope the missing tea-chests turn up soon. Called up to theatre for a Caesarean section, but the baby was still-born, so I wasn't needed.

Friday

Feel like Sadie the cleaning lady after spending today cleaning out the classroom ready for the opening of school next week. Sprayed all the cupboards for cockroaches, and left just basic nursing equipment in place. Had the other singles to tea—first entertaining I've done since arriving. Guacamole (avocado dip) very popular—wish they were in season all year.

Sabbath

Ordinances today—very meaningful to me. *Bung* lunch for visiting volunteers—some of them were not too impressed with the local foods we'd prepared for them to try. After closing Sabbath there was a series of volley-ball matches—locals versus visitors. The locals won, to their undisguised delight. Must admit I barracked for the local side, too. ##

THE LIFE AND WORK OF LEWIS V. FINSTER

Pastor L. V. Finster died on December 21, 1979. He wrote this résumé on September 19, 1972, and it was used as his obituary at the funeral on December 26, 1979.

I WAS BORN October 12, 1873, on a farm in O'Brien County, Iowa. When I was five or six years old we moved to Hartley, Iowa, a small town which my father started. My mother was of the Methodist faith, but accepted the Present Truth in 1885, and we were both baptised that year.

After finishing high school in Hartley I started canvassing with the book "*From Eden to Eden*." In those early days of our denomination we had no colporteur leaders, and anyone wishing to canvass merely wrote to the Conference office, purchased a book, read it and then went from house to house, telling people what the book contained and thus securing orders that way.

As I grew older the conviction weighed heavily upon my heart that I should prepare myself to go out into the world and spread the three angels' messages. So, in 1891 we moved from Iowa to College View, Lincoln, Nebraska, where I entered Union College in 1892, and from which I was graduated in 1897. My mother was a widow, and I had to work my way through college by canvassing during the summers and working as custodian for the college during the rest of the year.

In 1899 I was married to Ella Blodgett of Fort Calhoun, Nebraska, and we were sent to the northern part of Nebraska to assist Pastor Haight in evangelistic meetings. Then in 1900 we were sent to Wyoming to follow up some new interests, and later a new church was organised there. During our stay there the Lord blessed us in selling many copies of "*Christ's Object Lessons*" that had been donated by Sister White to help defray the expenses of our educational work.

Sent to Australia

At the General Conference session at Battle Creek, Michigan, in 1901, the world field was divided into Divisions and Unions. At this session I was asked to go to Australia as an evangelist. My assignment was to Perth, Western Australia. Several churches were organised south of Perth.

I was ordained to the gospel ministry by Pastor E. E. Farnsworth in 1902, and in 1903 was elected president of the West Australian Conference. In 1908 I was transferred to the Tasmanian Conference as president.

In 1908, Pastor J. L. McElhaney, who had charge of the work in the Philippine Islands at that time, was forced to return to the United States because of the illness of his wife, and I was asked to go to replace him.

On December 17, 1908, we landed in Manila. There was not one Filipino believer when we arrived on the island (the last report we have received gave a total of 155,000). Not being able to speak to the people in their language, I was fortunate in securing a Filipino teacher, Sofronio Calderon, who had just finished translating the Bible into the Tagalog language. He also translated tracts into this



The late Pastor L. V. Finster.

language for me. The first tract translated was from the book "*Steps to Christ*," from the chapter "God's Love for Man."

Having become acquainted with several young Filipinos from the Manila High School who knew some English and were very anxious to practise it, I accepted their invitation to visit them in their homes at Santa Ana to have some Bible studies. I had been longing for such an opportunity, and as it turned out this breakthrough in 1909-1910 was the real beginning of the Seventh-day Adventist work among the natives of the Philippine Islands.

Baptisms in the Philippines

In 1911 we had our first baptism, and the first church was organised in Santa Ana. We then followed with a tent meeting in the centre of Manila, which resulted in a baptism of fifty or more new converts.

At San Pablo, in 1916, Bibiano Panis held meetings, and as a result of those meetings 249 persons were baptised. During this year Pastor A. G. Daniells visited the islands. There had been eight churches raised up with a total membership of 752. While in the Philippines, Pastor Daniells organised the first local Conference in Asia, and I was elected president of the Central Luzon Conference, this being the first Conference.

By 1923 our baptisms were approximately 900, and by 1928 the membership was close to 9,000. At the close of 1971 the membership in the Philippine Islands had passed the 140,000 mark. (See *Review and Herald*, Jan. 8, 1971.)

Regarding the educational work—our first academy was opened in Pasay, a suburb of Manila. The first class graduated in 1920. By 1923 thirteen students had been graduated and eighty-eight students had participated in some form of denominational work. This small academy grew into the now well-known Philippine Union College, where students from many countries are enrolled. During my stay in the islands various departments were organised—the Publishing House, Sabbath School, Education, Home Missions and Health Reform. After spending fourteen years in the

Philippines I was called to be president of the Malaysian Union.

At that time, 1922, the Union included the Malay states of Indonesia, Sumatra, Java, Celebes and parts of Borneo. Its population was well over ninety-five million, and two-thirds of these people lived in Java, making it one of the most overpopulated areas of the world. From the east to the west the Union covered more than 3,000 miles, thereby making it a very trying field to administer. The majority of the people were bigoted Muslims in Indonesia, with but few Hindus and Christians.

During 1928 I was called to be the Home Missionary secretary of the Far Eastern Division. My work took me to all parts of the Division, and because of this we made our home in Shanghai. From there I visited Japan, Korea, Manchuria and some parts of China.

In 1931 I was called to the Inter-American Division as the Home Missionary secretary. Then in 1936 I was called to be president of the Colombia-Venezuela Union. This Union included the territory of Colombia, Venezuela, Curacao and many islands, with headquarters at Medellin, Colombia. I was privileged to start a training-school near Medellin in a two-storey building. The attendance grew so rapidly that the next year a farmhouse with several adjacent buildings was rented. Later our own school building was built near Medellin.

Semi-retirement

After forty years of service in foreign fields, we returned to the United States to retire in Takoma Park, Washington, D.C., in 1941. I didn't retire for very long, as I was called back into service in 1942 to serve in many needy churches in Maryland and West Virginia.

Due to my wife's health problems we moved to California in 1951 and located in Arlington, a suburb of Riverside. In 1953 I purchased an avocado ranch at Rincon Springs, located at the foot of Mount Palomar in California. This required a weekly round trip from Arlington to Rincon Springs of 120 miles.

My wife, Ella, passed away on September 11, 1954.

I was united in marriage with Lillian M. Pasher of Arlington, California, November 4, 1956, and together we continued to operate the avocado ranch until I passed my ninety-first birthday. My last baptism took place at the Mentone church, California, a few months prior to my ninetieth birthday.

Had I my life to live over again I would want to serve my Lord in exactly the same way as I have. I would like to live to see our Lord come again, as it surely must be very soon. ##

Whatever the task that life may ask,

It can't be done by shirking.

If it's yours to do, you won't get through

By any way but working.

It may look tough. Don't let that bluff

Discourage you, or scare you,

But just begin, then wade right in,

And don't let worry snare you.

The biggest task that life may ask,

You'll find is not so fearful,

If you just grin, and wade right in,

And keep on being cheerful.

Diamond Wedding for the E. J. Johansons

MRS. EUNICE JOHANSON

THERE ARE some rare and precious times in our lives which we all especially treasure, and one of these came to Pastor and Mrs. Eric J. Johanson on December 23, 1979, when they celebrated sixty years of united lives and wonderful living together. The actual anniversary was Christmas Day, but the previous Sunday was a more convenient time for a get-together.

They will especially treasure memories of this day as their five children, Eric, Lynn, Roberta Mae, Jim and Beth were all with them to celebrate their Diamond Wedding. This was only the third time that they had met as a complete family since, with three of their children, they had been appointed to Christchurch in late 1941. It was there that their fifth child joined the family. The first of these three family reunions was in 1946 just before they sailed for the U.S.A., and the second was at the wedding of a granddaughter in 1975.

Limited Gathering

With Nettie's health as it now is, the gathering was limited to their immediate family, but included Eric's only living brother, Bertram, and his wife Eunice, and his only living sister, Mrs. Thelma Rosendahl. With themselves, children and spouses, grandspouses, sixteen of their eighteen grandchildren, six of their seven great-grandchildren, there were thirty-three present—twenty-seven of whom were their direct descendants. Unavoidable circumstances meant that several relatives were absent, but all present enjoyed the specially prepared meal, of Chinese "Meh" (a Chinese fried noodle dish), a favourite of the family, so kindly prepared by Bobbie Mae.

After their retirement in 1967, the Eric Johansons lived at Nords Wharf until February 1979, when they moved to Cooranbong because of Nettie's health. They occupied Unit 5 until Nettie transferred to the Charles Harrison Home some months ago; but Eric keeps good health and is in the unit, from where he keeps close contact with his wife.

Devoted Couple

This devoted couple have known only each other as sweethearts since their mid-teens, and they never loved or dated another. Nettie's parents were the late Pastor and Mrs. Robert Hare, who spoke of her as Roberta, that being her second name. Eric commenced work at quite an early age; and then at the age of eighteen was appointed to Hangchow, China, as a Union Conference bookkeeper-stenographer in 1917. Nettie followed him nearly two and a half years later. They were to have been married in Shanghai on Christmas



A recent photograph of Pastor and Mrs. E. J. Johanson.

Eve, 1919, but a typhoon held up the steamer, and so the wedding took place on Christmas Day.

They served in Singapore, and after Eric had served for over twenty years in the Orient they returned to their Australian homeland on call to Adelaide, then to Christchurch, Warburton and back overseas to Takoma Park (U.S.A.), and finally to Wahroonga in mid 1952, and then retiring in early 1967.

Love and Co-operation

Their devoted love and co-operation has marked their home as blessed of heaven. Whoever might come to their home has always had a welcome. In church and community work they have ever filled their place, and many have deep regard for and loving memories of them. In the Orient, Nettie was affectionately known by the Asian young people as "Mother J."

Messages of congratulations in connection with their Diamond Wedding anniversary were received from Her Majesty the Queen, from Their Excellencies the Governor-General, and State Governor, from the Prime Minister, the Premier and Deputy Premier of New South Wales, and the two Federal and State MPs, together with other messages and love from family and friends. These were read by their eldest son, Eric, who was born in Shanghai. Their second son, Lynn, was M.C. for the general proceedings.

Note of Sadness

Unfortunately there was a note of sadness on this occasion, for this was the time of the family's farewell to the eldest son, Eric, and his wife Loran, who were to leave for Karachi on December 27, 1979, where Eric would take up his duties as administrator of the Karachi Hospital.

May God's richest blessings continue to be with Eric and Nettie as they have been in the past. Their deepest desire is that they shall meet as an unbroken family in their heavenly home, so soon to be established. ##



Circle of Prayer

We earnestly request prayer for our two sons, who not only have turned away from the Lord, but indulge in self-destructive habits. We also need wisdom and strength to cope with the situation and effectively witness for the Lord.
"At Jesus' Feet."

Please pray for my family and their families, who seem indifferent to the things of God. Pray also that I may understand their needs and that God can use me to help them.

Mrs. S., Victoria.

Please pray for my husband and three older children who have wandered away from God. Please pray also that I and the Christian members of this family may be given wisdom from above so that God can use us to help them.

M.J., Queensland.

Please pray for my two sons, their wives and families, my brother and sisters and all my loved ones, that they may come to accept Jesus. Pray that I may have tact and understanding so God can use me to help them.

S.W., Queensland.

I trust in God for answered prayer because Jesus bids us all to "Have faith in God." Please pray for my daughter and her husband; and for my husband also.

R.H., Queensland.

I have three children who were brought up as Seventh-day Adventists and went to church schools and yet they have all moved out of the church. I have a great burden for them, as time is running out. I feel the prayer of other parents would help me too. I add my petitions to the Lord, too. I feel especially burdened for my eldest son, who has been a wanderer. He is married with a little son, and for the past three years they have been running a local health food shop. But things haven't worked out too well, and they owe a lot of money. They seem to quarrel and fight a lot because of the pressures. How I long to see them trusting in Jesus and leaning on Him! I pray earnestly for them, and my prayers have been answered so many times, but to have someone else praying too would be such encouragement. Mrs. R., Victoria.

SEEK YE THE LORD

(concluded from page 6)

heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding."—*Id.*, Vol. 6, page 408.

The Prayers of Faith
Will Be Answered

Never should we limit God's readiness to hear and help us.

"We have too little faith. We limit the Holy One of Israel. We should be grateful that God condescends to use any of us as His instruments. For every earnest prayer put up in faith for anything, answers will be returned."—*"Life Sketches,"* page 207.

"The children of God are not left alone and defenceless. Prayer moves the arm of Omnipotence. Prayer has 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire'—we shall know what it means when we hear the reports of the martyrs who died for their faith—'turned to flight the armies of the aliens.' Hebrews 11:33, 34.

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counsellor; whatever our sorrow, bereavement, or loneliness, we have a sympathising Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, 'I am the Way, the Truth, and the Life.' John 14:6; 'He shall deliver the needy when he crieth; the poor also, and him that hath no helper.' Psalm 72:12."—*"Christ's Object Lessons,"* pages 172, 173.

The Door of Intercession to
God's Throne Stands Open

"My brethren, allow nothing to come in that will separate you from one another or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contrition and in full assurance of faith, the enemy who seeks to destroy you will be overcome.

"Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and His willingness to save. From Christ is flowing the living stream of salvation. He is the Fountain of life, the Source of all power. When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name."—*"Testimonies,"* Vol. 8, page 12.

In a few weeks the servants of God, representing 3,500,000 members of God's church on earth, will assemble at Dallas, Texas, for the Fifty-third Session of the General Conference. How the church has grown since the twenty-one delegates met in Battle Creek for the First Session in 1863! How much we have to praise God for! Yet, by every right we should not still be here in this dismal world.

GOOD
FOOD

with SALLY HAMMOND



CHEESE is a food which comes in for a bit of controversy from time to time. Particularly are the hard, matured or semi-matured varieties, harder on the digestive organs. So it is that more and more I find myself turning to the softer, unmatured varieties. What are they? Well, we know about cottage cheese, and I have already given a recipe for an easy way to make this at home. Then there is cream-cheese, which may not be advisable for cholesterol-lowerers. And then there is ricotta—that creamy, delightfully light cheese beloved by Greeks and Italians. Until recently I had to rely on the spasmodic buying of the local supermarket delicatessen section—until, that is, I came across this easy (and foolproof) recipe. For the buttermilk—if unavailable—just whip 300 ml cream past the whipping stage until butter forms and the liquid runs off.

HOMEMADE RICOTTA CHEESE

1 litre milk

2 tablespoons liquid buttermilk

¼ cup dried whey powder (available
at health food shops)

Stir whey powder into milk and dissolve well. Stir in buttermilk. Cover lightly and leave 24 hours at room temperature. SLOWLY scald till separated. Drain. Let stand few hours at room temperature. Salt or season as desired. Makes about 1 cup. Recipe may be doubled or trebled.

P.S. The mixture before it is scalded (after standing 24 hours) is thick and delicious—like a rich, natural yoghurt! ##

Rather, we should be in the heavenly courts praising God for a finished work. A day of fasting and prayer is called for. It should be, first, a day of yielding of our own hearts, bringing them into full compliance with God's will, confessing our sins, our waywardness, our failures, and then taking hold of the arm of the Omnipotent, to enter into an experience of renewed dedication of heart and life that we may each be right with God and may witness powerfully for Him.

Second, we should pray for God's rich

blessing upon the conference to open on April 17 that it may be a time of the outpouring of the Spirit of God, that unity may prevail, that wise, aggressive plans may be laid and that the leaders selected may be men and women of God's choice and appointment.

Third, may we pray that a spirit of sacrifice and liberality may take hold of every soul to bring a blessing in personal character development and to hasten the finishing of the work of God upon earth.

Seek ye the Lord!

##



Weddings

BUTCHER—RAETHEL. On January 20, 1980, Heather Raethel came down the aisle of the Hillview church, New South Wales, on the arm of her father. And there, before many friends and relatives, Jonathon Butcher claimed her as his bride. At the altar was the bridegroom's grandfather, who commenced the service, and was then joined by Pastor E. Raethel, who completed the service. Heather is the daughter of Pastor and Mrs. Raethel of Cooranbong, New South Wales, and Jonathon is the youngest son of Brother and Sister Ken Butcher, also of Cooranbong. As they make their home in this district, we wish them God's richest blessing.

W. J. Cole.

CHISSELL—CHATMAN. Into a church made resplendent with many floral arrangements, prepared by the skill of the bride herself, Julie Chatman came to share promises of love and loyalty with Mark Chissell. Julie is the only daughter of Mr. and Mrs. Allan Chatman of Maroota, via Windsor, New South Wales, and Mark is the son of Mr. and Mrs. Chissell of Chatswood, New South Wales. Their wedding was celebrated in the Windsor church on January 16, 1980. We pray God will bless their united lives. They are now living at Erina on the Central Coast. R. D. Trim.

OXLEY—SPYVE. Another pair of graduates from the Avondale College "matrimonial course" received their "diploma" when John Oxley and Cathy Spyve met at the altar of Hillview church, Morisset, New South Wales, on December 16, 1979. Later at the youth hall, Avondale Memorial church, Cathy's parents, Mr. and Mrs. Arthur Spyve of Rockhampton, Queensland, and John's foster parents, Mr. and Mrs. Tom Hort of Darlington, Western Australia, welcomed the guests to a splendid banquet. John and Cathy will set up their family altar at Morisset Park while John teaches at the new Avondale High School, and Cathy completes her diploma of education at the college.

J. D. Beyers.



BELL. While visiting a camp session in Western Australia some thirty years ago, Selina Lily Bell heard for the first time the preaching of the Advent message, accepted it, and proved a consistent Christian till her death at the Rockingham Hospital, Western Australia, on December 24, 1979. Many relatives and loved ones mourn the passing of our esteemed sister, who now rests in the East Rockingham Cemetery to await the return of her Redeemer and the resurrection morning.
G. I. Wilson.

BURN. Sister Frances Burn of the Woy Woy church, New South Wales, passed suddenly to her rest at her home on November 4, 1979, in her sixty-eighth year. She is remembered by all for her love to God, her untiring zeal in the Lord's work, and for her unselfish ministry to others, especially in the community services work of the church. In the church and at the graveside a message of comfort and hope was given to her husband William, and daughter Patricia. The writer was assisted by Brother E. Hinze. "In God's care until the resurrection morning."
E. M. Greenwell.

BARRETT. With sadness, though not despair, we record the passing of Sister Stella Gladys Barrett on September 13, 1979, at Adelaide, South Australia. Aunt Stella, as she was affectionately known, spent much of her life working on the family farm on the Yorke Peninsula, South Australia. Here she provided a home from home for many a worker. In the evening of her life, Sister Barrett resided at the units on the Morphett Vale campground. Like her late brother, Pastor Barrett, she was a missionary indeed. Meekness, peace and joy were her contribution to all she met. All who knew her realise the loss of a jewel whose true lustre will be seen at the appearance of our Lord, whom she fondly served.
Andrew Chapman.

DEVONSHIRE. Monday, January 7, 1980, brought rest to Albert (Jack) Devonshire, in the Palmerston North Hospital, New Zealand, at the age of sixty-six years, after a period of prolonged illness and hospitalisation. For the past fourteen years, Jack and his family have made their home in Wanganui, where he was laid to rest in the Aramoho R.S.A. Cemetery, awaiting the resurrection day. Left to mourn are his wife, Raita, his son, Ted, and daughters Lorraine, Libby, Linda, Elizabeth (Australia), Robyn, Jacqui, Karen and Toni. The writer pointed those present to Jesus, who is the resurrection and the life, and who will give these gifts to those who love Him, at His return.
R. S. Millist.

FERGUSON. Inger Marie Ferguson was born on January 18, 1900, at Iona in Victoria, and died on December 4, 1979, in Toowoomba, Queensland. "Fergy," as she was called by many friends, came to Queensland at the age of eight. In 1921 she met and married Sinclair Ferguson. They lived at Bowenville with their three children until their retirement to Toowoomba. It was in Toowoomba that the family heard the preaching of the Advent message. Our sister was baptised and joined the church, remaining a loyal church member until her passing. Just a few days before her death she was admitted to the Toowoomba General Hospital and quietly passed to her rest with her three children close at hand.
C. R. Wallace.

GALLOP. Marvin Joy Gallop passed away suddenly following an operation in the Albany Regional Hospital, Western Australia, in the early hours of Christmas Day, 1979. Marvin was born on May 12, 1917, and was the wife of the late Lawrence Sydney Gallop. Our sincere and deepest sympathy is extended to her daughter Faye (Mrs. Bruce Price), her son Peter, her sister Thelma, and all other loved ones and friends. The late Marvin Gallop was well known and loved by friends within and without the church, as was evidenced by the large number who attended her funeral on December 27, 1979. Marvin was laid to rest in the Albany Allambie Park Cemetery to await the call of her Saviour.
D. J. Adams.

JEPTOVIC. Mrs. Mila Jevtovic was born at Chupria, Yugoslavia, in 1929, and passed to her rest at her home in Vermont, Victoria, at the age of fifty years. Left to mourn this devoted Christian lady are her husband Zako, children, David and Fiona, and also her aged parents in Yugoslavia,

and three brothers. The precious promises of God were never more meaningful than on January 3, 1980, when we conducted services at Springvale and said our brief farewell to Mila. We believe angels mark her resting-place, for God has for her a better country—even an heavenly. Pastor M. Radovanovic was associated in services at the chapel and graveside.
G. D. Giles.

TESCHNER. Emma Johanna Teschner was born at Highlands, just outside Toowoomba, Queensland, on April 21, 1902. She died on January 9, 1980, in Toowoomba. The family lived in the Toowoomba district all their lives. Emma married Ernest Gustav Teschner, and five children blessed the union. Her husband died in 1970, but all five children mourn her passing. In 1955 she accepted the teachings of the Seventh-day Adventist Church, and along with some members of the family she joined the church. Deteriorating health made church attendance almost impossible, but our sister remained faithful to the end of her life. She had a stroke on January 8, and quietly passed to her rest the next day.
C. R. Wallace.

IN APPRECIATION

KEVIN CHUGG, formerly of Holgate, New South Wales, now at Atoifi Mission Hospital, Solomon Islands, along with Marita and Michael and Mrs. E. Hyde desire to thank their many dear friends for their messages and tokens of hope and comfort in their sorrow over the sudden decease of their beloved wife, mother, and daughter, Merlene Ruth.

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Official Organ of the

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FLASH POINT



★ THE SIZE OF OUR publishing work, compared with the size of our church, is staggeringly large. On a *pro rata* basis, we must be the largest, most expansive publishers in the whole world. There are something in the order of three million Seventh-day Adventists around the world. That figure is immediately out of date, of course, because we are now increasing at the rate of close to a thousand a day. But, not to put too fine a point on it, let us assume that there are the round three million of us. Some statistics have fallen into my hands which are worth mulling over, and I put them to you for your edification and uplift. . . .

★ First, there are fifty publishing houses in and around the world. That, in itself, is worthy of the exclamation, "What hath God wrought!" Now, to disseminate much of what is published, we have 16,000 literature evangelists selling that literature, supported by 2,464 people working in those aforementioned fifty publishing establishments. In addition, we have approximately 2,000 Adventist Book Centre managers and Publishing Department directors and assistants. In 1978, sales amounted to \$US111,568,020; for 1979 the estimated sales will be in the area of \$120,000,000. If you are interested in statistics, that means that we have sold, from 1846 until 1979, something like \$1,488-million worth of books, magazines, tracts and what-not. . . .

★ There are, around this little globe on whose surface we are pleased to dwell, 203 Adventist Book Centres and seventy-five bookmobiles and trucks. We publish 345 different periodicals, and at the time these statistics were compiled, our publishing houses were offering approximately 1,500 current book titles. We were printing and publishing in 183 languages, and a new book title was coming off the press every three days. To do this, we are using 173 tons of paper per working day, or 43,200 tons per year. Some genius for figures has worked this out to be eleven trains each with ninety-eight freight cars full of books, etc., per year. . .

★ How many E. G. White books have been sold over the time since the first one rolled off the press? The exact number is not known, but it runs to "multiplied millions"—which is a mite disappointing, because that is pretty vague. However, we can tell you approximately how many of the second-most-popular Adventist author's books have sold: sixty-seven million of Arthur S. Maxwell's books have come and gone and are still going! But that does not tell the whole story, either. For tucked away in your church and mine there are literally dozens, hundreds, yea thousands of people who look for the returning Saviour because of the work of the literature evangelist and the publishing houses around the world. The total worth of the operation is never complete until we know the number who have come to the knowledge of Christ and His salvation . . . and that won't be known until we stand on the sea of glass.

★ Pastor Archbold, the president of the Inter-American Division, reported recently that several of our leaders in Cuba were sentenced to a six-month gaol period. They appealed and all but one have been released. The one man still incarcerated has a heart condition, but he has been sentenced to six months with hard labour. The brethren fear for his life during this period. It would seem that the Cuban Government is trying to embarrass the church and to deprive it of its freedom.

★ CALLS AND TRANSFERS DEPARTMENT (S.H.F. Division): MR. L. K. TOWNEND, manager of the Melbourne Retail Branch of the Company, has now taken up a similar post in Adelaide. MR. ARTHUR J. PETRIE, manager of the Wellington, N.Z. Retail, has taken over the Melbourne Retail management. . . . MR. T. M. MASTERS, the Dunedin Retail man, has moved up to Wellington as manager . . . and MR. R. N. F. LEWIN, who has been the assistant to the N.Z. Sales and Advertising manager, N.Z. District Office, has gone to Dunedin Retail as manager.

★ AN APPEAL STORY. In a certain place, one of our Appealers approached a man doing a small building job and, being in the builders' supplies game himself, noticed that the man was using some of his firm's material which had been stolen. He remarked to his prospective donor that it looked like good timber and made a comment or two about it, to which the prospect replied that it was not only good timber, but it was quite cheap too, and told our man where he had obtained it. And the man who had sold it to him "happened" to have relatives working in the timber-yard from which it had been stolen. Thus were the thieves tracked down, and, I understand, they are now unemployed. The moral in this story? Well, my informant put it so well when he said, "There are unexpected bonuses in working for the Master."

★ There have been a few changes in staff at the Sydney Adventist Hospital, some of which you will know about—such as Mr. Eric Johanson's transfer to the Karachi Hospital as manager there. Into the office formerly occupied by Mr. Johanson at the S.A.H. comes Mr. Robert Hankins. He will be personnel officer. He will also co-ordinate staff orientation programmes, a new hospital feature. . . . In addition, Pastor Ted Oliver, the new assistant hospital chaplain, has arrived and is installed in his position. . . . And Dr. Geoff Heise has taken up his position on the medical staff.

★ People have successes and we seldom hear much about them. For example, out in Fiji they are currently enjoying the sweet smell of success. A goodly number of Fijian students who sat for the Fiji Junior Examination passed. At Vatuvonu, 31 out of 32 passed; at Fulton it was 32 out of 36, and at Navesau it was 21 out of 38. We rejoice with the schools on these good results.

★ There was a time when some thought that literature evangelism in the Pacific Islands was a one-way ticket to starvation. But not any more. The total sales in the C.P.U.M. for 1979 amounted to \$A62,336, which was a 35 per cent increase on the previous year. And that was just ONE Union Mission!

★ Did you know that at Vatuvonu School in Fiji's beautiful islands, the main classroom block was condemned just before Christmas, owing to a severe earthquake in the area a little time before? A new building has been constructed and is expected to be ready for occupation by the opening of the school year. This time it is a wooden building, earthquakes being a little kinder to wooden structures than they are to brick.

★ "Finally, brethren . . .": In the company of roses, garlic demands attention.