

# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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New Zealand and Cook Islands

## **DORCAS LADIES TO THE RESCUE**

GEORGE C. PORTER, Public Relations Secretary

THE SCENE was the island of Aitutaki in the Cook Group—a tropical lagoon, fringed with its tropical reef. Making the final trip out through the passage to the waiting New Zealand government ship "Moana Roa," was the government launch, with a whaling boat in tow loaded down with passengers' luggage and bananas.

On the launch were four children making their maiden voyage to New Zealand to be united with Mum and Dad after five years of separation.

A tropical island with a romantic lagoon cannot be equalled for peace and tranquillity; on the other hand, a tropical reef plus a tropical storm is cruel. The little frail launch shivered under the hands of the skilled captain as she faced the bar for the final run. The huge waves were roaring on relentlessly, spitting and foaming like raging stallions. Soon the brave little vessel perched, momentarily quivering, on the crest of an unexpected giant, only to be let down and cut off from her cargo in tow. When launch and whale boat came to view again, the whale boat was submerged and sinking fast with its precious cargo of personal effects. All was lost. Tragedy had struck.

### "Unless You Can Help"

The following day, Pastor Lemke, president of the mission, received a phone call from a government department seeking help for the four children who had left Aitutaki the previous evening for New Zealand. "They have lost everything and they cannot continue their journey to meet their parents unless you can help," said a voice.

Brother Tangi Tuanieti, our Lay Activities secretary, was briefed. Sisters Lemke and Porter were alerted, local



Sisters Koti (left) and Toru Rau (right), Rarotongan Dorcas ladies, fitting the family with clothes. In the background, mission Lay Activities secretary Tangi Tuanieti looks on approvingly.

(Photo: G. Porter.)

Dorcas ladies were called, and by noon four clothesless, parentless dejected Cook Islanders became four well-clothed and happy people bound for New Zealand to meet Mum and Dad.

Where did the clothes come from? From the New Zealand Dorcas societies through their conference Lay Activities secretary. Thank you, New Zealand la-

dies. The children involved also thanked you through our local press.

One more word if we may, ladies of New Zealand. We discovered, in our last rescue bid that you had such a big part in, that we urgently need quite an amount of Dorcas clothing for men, women and children if we are to repeat any such rescue.



In Wahroonga church

# Burnside Bible Lectures

PASTOR R. B. MITCHELL



Pastor Burnside  
in full cry.

**EXAMPLE IS THE BEST TEACHER.** While it always takes enterprise and enthusiasm to launch an evangelistic series, and while far-away, exotic places may seem more favourable, yet it takes real courage and purpose to conduct a series at home. This, Pastor George Burnside has done at the headquarters' church at Wahroonga.

It has proved an interesting and helpful experience to so many who have either associated with him or attended his lectures. By his dedicated and forthright preaching of the Word in his own inimitable style he has set a lead to all of us. The vital influence has brushed off, also, on many who have attended.

One earnest woman who, with her husband, has just accepted the Adventist faith, enthusiastically remarked, "I have learned more in a week from this mission than I did in twelve months' study at home."

Another lady observed, "The Bible has become ever so much more clear to me and God has spoken to my heart."

A commercial traveller who drove many miles to attend every night right through the intensive series lasting seventeen nights without a break, told me in his home, "I wouldn't have missed this for anything. Right from the first meeting I was impressed that I had found a way to have many problems that I had been puzzled about, given a Bible answer." He is most anxious to have Bible studies.

Then there was the smiling woman who had attended a few such meetings at Hornsby two years ago but had been most hesitant about attending this series, who said, "I'm glad I came. I will come to all I can. The Sabbath truth has deeply impressed me."

#### Thrilled with Free Bible

One elderly man told me that he loved the way the lectures were illustrated and

that he was thrilled with the free Bible given him after attending the requisite number of nights. The people have been keen to ask for the literature which has been supplied for practically every meeting.

Pastor L. J. Kent has been led to some wonderful people. He has greatly enjoyed the visitation and is pleased with the type of people that have been interested. He has taken a tape recording of all the meetings, and should some of his regular folk miss a night, he, or one of the laymen of the Waitara church, has been able to present the message of that night by tape. Good, earnest people have come from as far away as Dural, Baulkham Hills, Riverstone, and Kellyville.

One of our lay preachers who has attended every possible night with his wife, told me that he wouldn't miss a meeting because this has proved the finest and most stimulating uplift he has ever received. He said he loves the simple, direct way the message is presented. Lots of new ideas have flooded into his mind and he wants to put many of these ideas into action as soon as he can. One significant thing he did remark was that he had heard some Adventists say that evangelistic missions were outmoded in the city, but he then commented, "That is far from the case, because I've seen a demonstration of folk being blessed right in a church where all who come know in advance that the Adventist doctrine will be preached."

One of the most touching features has been the faithful attendance of some of

the patients of the sanitarium. One old gentleman has to be helped to his seat by the nurses, but he has hardly missed a meeting.

A number of our lay people have been there, too, and have received a heart-warming. In these times when there is so much smug indifference, when materialism and compromise indicate that the Bible was correct when it described our days as those of Laodicea, this evangelistic effort points the way we should all be witnessing. We wonder if those who would minimize the value of forthright missions could suggest a better way of proclaiming the truth for today, and how we could otherwise work to finish the task God has given us as a denominational challenge. We are all aware that the Bible has declared that the "word will not return void."

#### A Full Message

Some have asked if the whole of our message has been preached and what are the actual number of baptized converts. We would observe that Pastor Burnside has forthrightly given a full message, leading first to the Sabbath truth, prophecy, the state of the dead, the work of the anti-Christ, our health message—and still folk do not choose to stay away. We will admit that we would have liked to see all our people there and bringing neighbours and interested friends, as Andrew Beattie, his brothers, and others have done with great satisfaction and blessing to their own souls as well as their friends. Over



thirty decisions were made for the Sabbath when a special call was made. A large number of these have declared for the truth, and some have come along to our church services.

Most meetings were splendidly illustrated by large charts in which pictures and diagrams play their part. Many of these illustrations have been copied by other evangelists who have obtained them from the artist, Brother Mel Skinner of our Mt. Colah church. The clear-cut lettering, the element of surprise, the use of vivid contrast, the fresh, harmonious colours, and the dramatic way Pastor Burnside unfurls the charts at the correct point of his presentation, have added greatly to the interest and clarity of the subject in hand.

He has also shown rare slides of Russia, the Holy Land and other Bible lands. When he has shown pictures at the end of quite a long presentation, the people have remained to watch as if reluctant to hurry away. During the earlier meetings an archaeological display was set up in the foyer of the church and many lingered to read the captions and discuss the exhibits, such as the tiling from Babylon and the burnt brick and fused mortar from the tower of Babel. Many availed themselves of the little books for sale on features of the presentation.

**Continued at Camp**

We trust that as these meetings continue into the Greater Sydney camp, where Pastor Burnside will give five studies on the sanctuary truth, that this will not be the end of his series. If nothing else, the material given will be treasured by many grateful people who made the effort to attend.

As we conclude this short account of Pastor Burnside's mission in the Wahroonga church, we feel greatly encouraged. Some of us have made a deep search of our own motivation and have decided that we will find ways and means of proclaiming the message. It was not an idle command of our Lord when He said to His disciples, "Go ye into all the world and preach the gospel . . . and lo, I am with you always, even unto the end of the world."

This is the programme Christ endorsed, and while there are many ways of casting the gospel net, public preaching of the message has not been superseded. Let us draw inspiration from this good preacher who has sounded forth the message in so many places and has encouraged so many to engage in the most important task of all, the proclamation of the saving truth of the Advent evangel to all people and nations. May our brother's sterling example prove a lesson to each of us.

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**TO THE FRONT LINE**

The following left the home shores for the mission fields during the month of October, 1969. They are new appointees.

Brother and Sister R. Dale on October 14 to Lae, New Guinea.

Dr. and Mrs. K. R. Hon and their two children, on October 26, to Hong Kong.

**HISTORIC PICTURE GALLERY**



**IS THIS THE FIRST NORTH QUEENSLAND CAMP?**

Held in May, 1935, this camp is believed to be the first held in the North Queensland Mission as it then was. We shall not attempt to identify all those present, though we notice in the front row of those seated Pastor and Mrs. E. Magnusson (holding the now Dr. Magnusson on her knee), Pastor and Mrs. T. R. Kent (and the lad sitting on his father's knee is now Pastor Raymond Kent who is a leading evangelist in South Africa), Pastor J. Kent, the late Pastor W. J. Westerman (light suit), Pastor W. G. Turner, Pastor R. A. R. Thrift, Pastor E. A. Turner, Pastor T. Brash and Mr. and Mrs. S. Dymock. (Photo: courtesy Mrs. Murray, Mackay, Queensland.)



**PUBLISHING DEPARTMENT WORKERS AT THE UNION CONFERENCE SESSION HELD IN WARBURTON, VICTORIA, IN 1910.**

Back row: —, Miss E. Gregg, J. Todd\*, Miss R. Stratford\*, J. A. Chaney, Miss C. Rule\*, J. J. Potter\*. Front row: A. E. Hodgkinson\*, Miss I. M. Sharp\* (Mrs. R. E. G. Blair), L. D. A. Lemke\*, Miss F. Mills (Mrs. F. G. Rampton) and H. M. Blunden.

\*Indicates deceased. (Photo, courtesy R. E. G. Blair.)



# Editorial

## WORLD SURVIVAL DEPENDS ON SALT?

FIRST, LET IT BE SAID that this is no mere essay on dietetics. We do not mean to discuss the effects, good or bad, of the ingestion of that table adjunct which rejoices in the chemical name of sodium chloride. Rather, this is an examination of the latest thing upon which hopes of human survival are pinned.

SALT stands for Strategic Arms Limitation Talks, an international conference at Helsinki which began on November 17 and which, it is envisaged, will continue for some time; the chief parties at the conference table will be the United States and Russia; the main item on the agenda will be scaling down the nuclear arms race and thus ensuring lasting peace.

Before we comment on the chances of success for this conference, let us note what is involved. As this is the first time that the two chief nuclear powers have been able to get as far as the conference table to discuss this topic, this is a historic moment. We would be less than human if we did not wish the outcome to be such as would scale down to vanishing point the arms race in which the nations are madly competing.

We remember disarmament conferences in the past, notably those which led up to the second world war (if that doesn't sound too back-to-front, but that is what actually happened). We remember the chief voices on those occasions making hopeful statements that these talks were so successful that we would have peace because the nations were beating their swords into ploughshares—a matter which was hailed on every hand.

Things are different now, however. Whereas those men in other days spoke of battleships and submarines, army divisions and heavy artillery, our negotiators in Helsinki will be using strange-sounding terms which those pre-war peace-protagonists had never heard of. At Helsinki they will discuss Anti-Ballistic Missiles (ABMs), Multiple Independently-Targeted Re-entry Vehicles (MIRVs), Ship-Launched Ballistic Missiles (SLBMs) and other destructive marvels from the nuclear stockpiles.

The nuclear arms race is putting a tremendous financial strain on the competing nations. It will be common knowledge among the most lay of laymen that you don't build nuclear war heads for peanuts. The wealthiest nations of the world are finding the strain of stockpiling their nuclear weapons well-nigh impossible to be borne, especially when you add to it the fact that both nations are currently engaged in a prestigious space race which, also, was merely a figment of a scientist's pipedream in pre-war days.

Do not, moreover, imagine that the whole business of the talks will be completed in a few days, or even a few weeks. For an end to the relatively small Vietnam War they have been negotiating for more than a year now; for some kind of treaty involving a partial test ban on atomic devices they talked and counter-talked for five years—though the nations who so wish, still continue to test their latest atomic apparatus in spite of all. Likewise, the non-proliferation treaty (as concerning nuclear weapons) took five years of solid grind to reach the point where it was acceptable to those who were so involved. In such a great task as cutting down on the manufacture and stockpiling of nuclear arms, there cannot be expected to be much in the way of a speedy result.

Nor is it expected. If present plans carry, they intend to talk in Helsinki for a few weeks "with little more than feelers towards the subjects to be considered in detail and the procedure to be followed," as one correspondent put it. So these talks are mere preliminary skirmishes. Put not your trust in a rapid result here; you would be doomed to disappointment. What they are after is the possibility of the practicability of continuing such talks. If that sounds vague, it is meant to be. For the main voices at the table are vague themselves.

They will talk for a couple of weeks, then go away and mull matters over with their governments; then they hope to return, either to Helsinki or perhaps to Vienna, and settle down to solid, tough negotiation. The whole thing could take years.

To give you some idea of the vagueness in the minds of the negotiators, you should know that they will be talking, in Helsinki, about such nebulous issues as "parity," "sufficiency," and "superiority." And experts agree that if they cannot agree on a "parity" formula, a deadlock will be inevitable. As long as one side or the other "insists on 'superiority' as a safeguard," one correspondent asserts, "suspicion can never be dissolved." And he goes on to say, "Unfortunately, not even America's most highly-qualified scientists and nuclear warfare specialists yet know how to equate the nuclear might of the two countries in terms of the . . . marvels in the nuclear armoury."

Just to cut your optimism down to size, hear one further comment from the on-the-spot correspondent, Noel Hawken. He says, "If the talks are to succeed, the Russians must either have a change of heart over on-site inspections on their territory, or agree to a programme of surveillance from orbiting satellites." Now if you are prepared to base your hopes of world peace on such flimsy conditions as those, you must go it alone; we can't see much hope in a situation as flux and unstable as that.

Hawken concludes his despatch with these words: "For many people the Helsinki meeting will raise hopes of eventual international nuclear sanity, even though on the horizon the Chinese atomic explosions are already a disturbing cloud."

We believe that our readers will not be placing too much of a solid hope on the Helsinki talks. We believe that we shall see an intensification of the nuclear arms race in the decade to come; we believe that the mutual trust that there must be before there can be a scaling down of the arms race will die on the vine, that there will be only the usual-only-more-so distrust, suspicion and intrigue.

The psalmist was right when he advised, "Put not your trust in princes." He might well have added, "and negotiators in disarmament conferences" if they had had such in his day. And Christ and His apostles would not be too sanguine, we believe, about the successful outcome of these Helsinki talks, in the light of the things they said as recorded in the New Testament.

So, while the world around us, as it hears of this latest discussion group which meets with the high-sounding hope of ensuring the continuation of the human race, pins its ever-resurgent hope on this conference and the next, whatever that may be, we, who look for a speedy consummation of all things, cannot see this—or any—attempt to inject a little sanity into the thinking of man succeeding; "they shall not cleave one to another," as spoken in Daniel's most famous prophecy, surely has its roots in the conference tables of the nations. Indeed, they shall not cleave one to another, in friendship, in peace, in harmony, in solidarity, in compromise, in trust, in altruistic advancement, in unity or in any other way.

The nations of the world may pin their hopes on Helsinki; we, who have read the Scriptures, will know that there is no hope beyond the blood of the Lord Jesus Christ and His soon return. Darkness covers the negotiations of men and gross darkness the people. Noble motives, such as those who gather at the SALT discussions will undoubtedly have, are not sufficient to usher in peace on a permanent basis. Only one thing can do that; and we believe that that event is not far distant.

Unfortunately, we can only forecast, on the basis of what Daniel wrote in his prophecy and what John wrote in his, that this SALT has lost its savour before it is even tried.

Robert H. Parr



New Zealanders Appreciate the Best!

# What Delicious Food!

A. N. DUFFY, Pastor, Hawke's Bay District

"I HAD NO IDEA that vegetarian food was as tasty as this!" said an enthusiastic sampler as she savoured a delectable morsel of Spaghetti Nuttose. Her appreciation was typical of the reaction of the many who attended the Hawke's Bay Health and Nutrition Seminar, held at Napier, New Zealand, September 7 to 11.

During those five days, Pastor E. W. Hon, Medical secretary for the Trans-Tasman Union Conference, and Pastor B. C. Grosser, Medical secretary for the North New Zealand Conference, delivered twenty lectures on the physical, mental and spiritual benefits of good nutrition, while Sister Hon, aided by church Medical secretaries and their assistants, staged twelve very enjoyable cooking demonstrations.

Generous support was given by local business men. One firm lent a beautiful Shacklock stove, another supplied processed herbs, another milk, cottage cheese and yoghurt. The Sanitarium Health Food Company contributed many of its products.

The seminar was arranged for the benefit of our Napier, Hastings and Waipukurau churches, and we were delighted to have representatives from Gisborne church, 130 miles to the north. New believers joined in enthusiastically, obviously appreciating the instruction and the toothsome dishes.

### Health and the Gospel

The general public were treated to four demonstrations planned especially for them. However, some of these good folk elected to sit in on the lectures to church members as well. These friends expressed their appreciation for what they heard, and for the books, "Ministry of Healing" and "Counsels on Diet and Foods." At the close of one lecture a gentleman remarked, "You people are right in relating health and the gospel together in this way; I have believed this principle for some time. Now I see it very clearly."

The principle did stand out impressively. It was shown that diet affects not only the physical body, but the mind and the emotions, and is therefore closely allied to spirituality.

Two radio sessions featured Pastor and Mrs. Hon in a lively interview on the benefits of vegetarian food. The announcer raised a number of objections. New Zealand, he pointed out, is a meat producing country. Would not vegetarianism be a contentious issue here? Pastor Hon pointed out that a section of the community was interested in a non-flesh diet, and that the seminar would be of benefit to them. It was not a question of converting New Zealand to vegetarianism.

Tea and coffee were discussed at the insistence of the announcer. At the close he good naturedly announced that he was going now to take a big drink of water. Later he confessed that he would give



Pastor E. W. Hon

a lot to have the health and vitality of his guests when he reaches their age bracket.

In retrospect, the strong features of this seminar were:

- The direct, informative lectures (people like to know what).
- An abundance of facts to support each principle (people like to know why).
- Plenty of demonstrations (people like to know how).
- Every dish a tasty one, with generous samples for all (people do like eating).

Let us help our friends to the abundance of delicious and nutritious foods so freely supplied by our loving Creator.



## The Queerest Turn

W. R. FERGUSON

MATTHEW is one of the islanders out on the front line. He does not seek souls in cities; he is a "hunter." He ranges through the Manus tropical bush as if it were his home. Actually, it is.

One day recently, he visited a village belonging to another faith. He heard that an old lady had recently died. He visited for a few moments the sorrowing relatives and then went on his way. But he had gone only a little way in the jungle when a thought struck him. So he retraced his steps to the village he had just left. He remembered that only old ladies were in the village. The old lady who had died, had died on Thursday and this was Friday

afternoon. At the home where all the folk had gathered to cry, Matthew asked for a spade. They found him one.

He had dug only about four feet deep for the grave when the Friday evening sun went down. He went back to the village and found a house to sleep in. Early on Sabbath morning he returned to the digging. At last he felt the hole was deep enough. By this time an old man had come. He found a box and soon a coffin was made.

Then one of the village leaders turned up and asked Matthew to take the burial service. This leader had been very much opposed to Adventists coming to his village. After the service, some of the folk said to Matthew, "What made you come to our village?" Matthew's reply was typical. The "Big Man on top" must have sent him to help in their need. You see, in the tropics burials must be done quickly. Even a day will allow decomposition to set in.

As a result of the help that Matthew gave in burying a decomposing body and preaching a burial service, a call for a missionary has come from this village.

Yes, evangelistic opportunities may have the queerest turn—but the "hunter" must recognize the chance when it comes.



# HEALTH WEEK

LOIS E. BAKER

"ATTENTION, LADIES! Those who would be interested in attending or participating in 'Health Week' please see Sister Val Adlam after the divine service."

This was the notice in our church bulletin a few weeks ago. Did any ladies see Sister Adlam? Well, perhaps one or two did; even the minister's wife forgot to see the lady mentioned. But did Sister Adlam become discouraged? Certainly not. After more careful thought and preparation, the pastor and she tried once more, even going so far as to mention the specific dates of October 13-16.

This time the response was much more encouraging. The ladies were given recipes which would be used on certain nights. Some to be demonstrated and some to be tasted.

The schoolroom floor was scrubbed and polished, and posters portraying the benefits gained from eating healthful foods were hung on the walls. Sanitarium health foods were attractively displayed on a table, and an arrangement of floral art added the final touch to the room.

### And Bread Making

October 13 arrived and under the capable organization of Sister Adlam the programme was a great success. The first night was entitled: Proteins on Parade; second night: Energy Foods for You;

(Concluded next page)



# P.R. Seminar Held in Sydney

TELL THE MULTITUDES *Through* PRESS·RADIO·TV·FILMS

**DIAL-A-PRAYER**  
A SEVENTH-DAY ADVENTIST CHURCH COMMUNITY SERVICE  
A PRAYER FOR ALL PEOPLE

**PUBLIC RELATIONS SEMINAR**  
SEVENTH-DAY ADVENTIST CHURCH-AUSTRALASIA



Public Relations directors participating at the Australasian Division Public Relations Seminar, held October 7-9 at Wahroonga, Sydney, are (seated, left to right): D. B. Hills, Trans-Tasman Union; S. M. Uttley (president), Trans-Commonwealth Union; M. G. Townend, Australasian Division; Elaine Johnson (Public Relations secretary), Australasian Division; G. D. Box, Trans-Tasman Union; E. F. Giblett (Radio-TV secretary), Trans-Tasman Union. Standing (left to right): A. D. Judd, Victorian Conference; C. D. Standish, Avondale College; R. H. H. Thomas, Tasmanian Conference; B. C. Grosser, North New Zealand Conference; M. M. Stewart, North Queensland Conference; C. D. Judd (president), Greater Sydney Conference; C. G. Allen, South New Zealand Conference; H. J. Watts, North New South Wales Conference; G. R. Miller, South Queensland Conference; A. G. Gilbert, Warburton Sanitarium; L. A. Gilmore, Sydney Sanitarium; R. K. Brown, West Australian Conference; C. A. Townend, South New South Wales Conference; O. K. Anderson, Greater Sydney Conference; S. H. Wood, South Australian Conference.

third night: Minerals and You; fourth night: Vitamins Are Vital.

We were fortunate to see the art of bread making demonstrated by an expert, who made it seem very simple, even for a novice. Also, a single lass showed the married ladies how easy it is to make an appetizing protein dish. Making salads attractive and desserts nourishing was also demonstrated. Recipes in folders were given to those who attended and on the final night several were enrolled in the Nutrition Course.

So we here in New Plymouth wish to encourage our sister churches to endeavour to run such a programme in their own home towns and gain the benefit of healthful cooking, not only for themselves but for their non-Adventist friends, too.

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It is the will of our Lord that we meditate on the lily. Its roots, its growth and its glory spring out of the common clod.

Without the soil we could not have a lily. As it grows it carries out of the soil

nothing but the elements of beauty; nor is its flower like the unseemly bulb from which it grew.

Every lily has a root of its own; so must every Christian. The root is a personal thing, and cannot be borrowed from another. Only by our own faith and choice can we be rooted and grounded in the sacred soil.

The lilies rebuke our fears. We can grow in grace in spite of earthly hindrances.—Ethel M. Kershaw.



Anyone with a spare \$1,235 may go on Andrews University's . . .

## Tour of Catholic and Reformation Lands

YOU CAN MAKE YOUR SERMONS come alive, your history classes more real, and your Bible studies have more meaning by participating in a guided tour to be conducted by Andrews University next [northern] summer to Roman Catholic and Reformation lands.

The tour is planned to give Seventh-day Adventist ministers, educators, and laymen opportunity to participate in such a trip without Sabbath-keeping conflicts and with vegetarian meals available at choice on the complete tour.

### Professor Will Be Director

Director of the tour, Raoul Dederen, Professor of Theology and Christian Philosophy at Andrews University, is particularly well qualified for the job, having had seventeen years of experience working in the Southern European Division.

Qualified participants may earn four Seminary credits in theology from the trip; this will involve, however, a limited amount of study and research before the tour begins. Dr. Dederen is offering a course in Roman Catholic theology this summer prior to the tour from June 15 to July 16.

Carefully planned, the twenty-nine-day tour will include such places as Paris, Lourdes, Carcassonne, Rome, Bern, Geneva, Florence, and Albigensian country, and the Waldensian valleys. It offers the rare opportunity to discover and to understand a little of the age-old Reformation heritage of Europe, and at the same time to get a close and realistic look at some cultural and religious aspects of Roman Catholicism.

Nowhere will the Middle Ages and the Renaissance, Roman Catholicism and the Protestant Reformation, the Albigensian and the Waldensian struggles for toleration come to life as vividly as in these areas of France, Italy, and Switzerland. The participants will be able to trace the main lines of these historical developments by an on-the-spot visit. The itinerary features places of historical significance, and the sight-seeing is filled with spectacular landmarks that will never be forgotten by the student of Biblical prophecy.

### Tour Dates and Costs

The tour begins at Kennedy Airport, July 19, 1970, and will end there on August 16. Cost of the trip is \$1,235 per person. The price includes round-trip air transportation from New York, tuition, ground transportation, accommodation in superior tourist hotels, three meals a day, baggage handling, guides, and admission to all museums, art galleries, castles, historic shrines, as well as all tips in hotels and restaurants.



Professor Raoul Dederen who will lead the tour.

Individuals may make arrangements at the end of the tour to stay longer in Europe if they wish.

Persons interested in the tour should make application with a deposit of \$100 before January 1, 1970. The remainder of the fee may be paid in instalments at the applicant's convenience, but the final payment must be made before June 1, 1970. All cheques should be made payable

## A Very Beautiful Thing

JOYCE R. WALLACE

O love is a very beautiful thing  
That comes from heav'n above;  
There's nought as fair that could compare  
With that beautiful thing called "love"!

O love is just the sweetest thing,  
Like a lilting song within;  
It's designed anew, especially for you,  
And it holds you close to Him!

O love is a very precious thing,  
Like a warming, golden glow;  
It's a living, giving, sharing thing  
That only God's children know!

O yes, it's a very wonderful thing.  
It's so tender, true, divine,  
And I'll never, never, never rest  
Till all its joys are mine!

For, love is such a beautiful thing,  
It's the nature of God in thee;  
And, to fulfil its very beautiful aims,  
It needs ETERNITY!

to Andrews University. Thirty to thirty-five persons can be accommodated on the trip. For further information concerning the tour, registration, and itinerary, write to Raoul Dederen, Andrews University, Berrien Springs, Michigan 49104. U.S.A.

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## What a Family

FRANK PEACH  
Bega, New South Wales

"Come along with us to the park on the river bank and we'll all have lunch together," said the members of the Mossman (North Queensland) company.

"We are having lunch and fellowship at Petrie Park; come along with us, too," said the Nambour church folk.

"We all go out to South Arm and sit on the lawn of our home and bring the babies and children and enjoy fellowship while we eat lunch," said the elder of the Maclean church.

And so on and so on. Right up and down the coast it's the same. God's people are warm and friendly. There are no "cold" churches. Some may tell you that the big churches are the cold ones. Don't believe it. We visited churches in the big cities of the north where the believers were sitting on chairs in the aisles; the buildings seemed to be stretching at the sides, but the people were just the same—warm, loving, friendly. No strangers, you are one of the family! What a family!

Perhaps the most colourful members of the family are at Kuranda, near Cairns. Excavating under the church here the pastor and the menfolk have almost completed a large, well-equipped workshop where the young folk will be trained in the manual arts. Their witness is loud, clear and tuneful. It is not too much of an effort for these folk to load chairs, instruments and other paraphernalia into a fleet of cars and make a trip of some 130 miles to give a band concert on the lawn of Mossman hospital on Sabbath afternoons.

While there are a fair sprinkling of grizzled pates, we were very much impressed with the number of children and young folk in the churches of the north. And their willing spirit is a joy to behold. No pep talks are needed to get them started on missionary activities; they are out and away and the job is done. Perhaps the lovely climate of the north is a contributing factor, but there is an abundance of oil in these young lamps. Three young men and their families, all members of one church, are about to dispose of their farms and enrol for a course of study at Avondale. They want to be better equipped to serve their Lord.

So you see, the wonderful spirit so evident at the Zurich Congress is also right here. How much poor lukewarm Laodicea needs this, and how good to know that just when we need it most we have this "army of dedicated young people" of whom Sister White speaks.



(Fote is pronounced "Fortay")

# ANOTHER CHURCH IN MALAITA

FRANCES B. NEWMAN

THE WORK HAD MET WITH OPPOSITION from the start, so progress had been slow and sometimes discouraging, but under the untiring efforts of Pastor Sale, the truths of the gospel exerted their power to change men's lives and the decision was made to follow the Saviour all the way.

Those in the homeland who have accepted the Advent message in adult years may have found many obstacles blocking their pathway, but in order to accept the message, they did not have to first convert the whole neighbourhood, or else move house to an Adventist community. But that is how it is here on Malaita. It is virtually impossible to stand out alone in a village, and bitter opposition from relatives and from other denominational groups must be faced. So when an interest is kindled, this one endeavours to enthuse all those about him (as we all should do anyway). If he fails to interest all he may move some distance away and build up another village with those who also wish to change with him; or if he makes the stand alone, leave all his relatives, his house and his gardens and move to an Adventist village. This may sound an easy thing to do, but it means bringing down the wrath of the tribal elders and severing family ties.

## A United Village

So it was a time of rejoicing when the people of Fote on East Malaita decided to make their stand as a united village.

Their first project was to build a house of worship, and this being accomplished, the day was set to dedicate the building.

July 10, 1969, was a lovely sunny day, though there was a stiff breeze blowing when a group of us set off from Atoifi in the big canoe with outboard motor. In



The new church at Fote, East Malaita. (Photos: F. B. Newman.)

the sheltered waters of Uru Harbour the going was easy, but the water became choppy once we reached the open sea. Some succumbed to sea-sickness, but this did not dampen our spirits.

Fote village is set high on a hillside overlooking the sea, and the church building has been erected on a high point, commanding a magnificent view. Built entirely of native materials, it is a credit to its builders. As I looked at the smooth finish on the furniture, I wondered just how many craftsmen were skilled enough to obtain such a finish with the aid of only an axe.

The church was decorated inside and out with quantities of flowers and native shrubs. God's presence was very close as we sat on the backless pews and listened to the story of the progress of the work leading to this joyous occasion, and to the dedicatory address given by Pastor Sale.

## Banana-Leaf Plates

Following the service a feast of native dishes, served on banana leaves and palm fronds, was enjoyed by all, before those of us who were visiting returned to our homes.

But this was not the end of the story, for if Fote ever slipped to the back of our minds it was brought sharply into focus again on September 27, when members from there, the first-fruits of this village, joined with others here at Atoifi to be buried in the waters of baptism.

The progress of the work in Malaita is onward, but the people need your prayers at this time when there are "multitudes, multitudes in the valley of decision." Pray with us that they will be firm in their decision to stand for the right, whatever the cost.

\* \* \*

## Face to Face

*They saw the face of Jesus there  
Beside the misty sea,  
They looked into those loving eyes,  
Oh, would that it were me.  
I long to see that face divine,  
To hold the nail-pierced hands,  
To feel His smile flood through my heart  
And loose the captor's bands.*

*I'm tired of sin, of hate and strife,  
Of every wicked thing;  
They spread throughout this lustful world  
And nought but sorrow bring.  
The only blessings on this earth  
Are wrought by Jesus' grace,  
And when at last the battle's o'er,  
I'll see Him face to face.*

*Face to face, what joy divine!  
I'll make the heavens ring,  
With songs of praise my voice I'll raise  
And worship Him, my King.  
No matter now if clouds grow dark  
And night draws on apace,  
For when He comes to take me home,  
I'll see Him face to face.*

—BEV HOOK.



Pastor Sale and Brother Cliff Newman at the dedication.



# The Blessings of Obedience

A. A. SMITH

THE ONLY DIFFERENCE between a groove and a grave is a difference in depth. We do well in youth to choose wisely our attitudes because what a man is at twenty he will be at forty, only more so. Because of this, it is a real testimony to the power of God when old heathen men and women are baptized, for only divine strength can smash the shackles of a lifetime and remake the attitudes and disposition.

When we first went to the mission field just over three years ago, therefore, we were very interested to see an old, old man baptized. He shuffled along with faltering step, and peered out through half-blind eyes. We were glad to see him heaven-bound before he died, and we expected his days to be few.

When we walked into his village a month or so later, we were interested in seeing him, and our spirits sank when we were told he was not around. But he was not dead. Instead, he was making a garden—the first time he had done so for eight "Christmasses." We said we were surprised that such an old man could make a garden. "Oh, Taubada," the people said, "since he was baptized, God has started to give him his strength back."

He certainly looked well, too, when I saw him, and I remarked about it. "Piccaninny," he said, "since I gave up eating snake and flying fox and pig and crocodile and betel-nut and smoke [In Motu, the expression is quite expressive—literally "eat smoke."] . . . since I gave up eating these things, God is giving me my strength back. And I do so want to be alive still when Jesus comes to take me home to heaven. Your teacher Wagī told me about heaven, and I want to be alive when Jesus comes, so that I can go there."

### Two Months Later

When we walked into the village a couple of months later, our first question, of

course, was to ask about the old man. "Oh, Taubada," the folk said, "he is out in his garden again. You'll be surprised when you see him." And we were. His eyes were alert, his step was sprightly, and he looked younger.

When the author was a young fellow, a few years ago, listening to missionaries tell stories, he believed—with reservations. Men like Pastor Raethel, Pastor Ferguson, Pastor Thomson, and others were enthusiastic types. Maybe they were carried away a little. But it is true. Our mission is cleaner, our members are brighter and better—in fact the best. Take yourselves a trip some time and see.

When we visited the village again for the last time before we were transferred to the New Guinea side of the island, we asked again about the old man. This time he had gone with the women down to look at the market place. It was market day, and he wanted to see the place he had not been able to see for years. It was a good fifteen-mile walk, but God had given him his strength back, and he wanted to use it. When I went to meet him as I saw the women winding up the trail, I missed him because he had heard I was around again and had gone to get one of his first pineapples to give me.

### His Supreme Desire

This experience is typical of that promised of old by God to His people if they would but follow Him. In Deuteronomy



Shem, Pastor Mave, David, Pastor John and Timothy, all workers from Mussau who have done a strong work for God.

(Photos: A. A. Smith.)

28 we find a list of the blessings for obedience to the commands of God. "God will set thee on high above all nations of the earth," He said. There were to be blessings in the garden, in business, on the farm, in battle. "In all that thou settest thine hand unto." Verse 8. They were to be the head and not the tail, above only and not beneath, if only they would hearken to God's commands. The verses are thrilling in their fullness.

God's plan for His people is still the same. His supreme desire is our prosperity, He tells us in 3 John 2. He wants to set us on high so that we may be witnesses to others of His goodness.

A few years ago other missions hooted at the "Seven Day" mission for forbidding pig to the natives, and for counselling them to do away with them. "His gift to His people," was the way they mistakenly described them, and laughed loud and long. When we told them that the pig was one of the bases of all the heathenism there, they winced but did not seem to be able to understand that God meant what He said. But things are changing.

The first time I walked into a certain village the stench was overwhelming. Pigs were everywhere. The next time I approached the place, I said to my national assistant, "Colin, you smell this place?" "Oh, Taubada, I know all about it. My place was the same until the mission came, and it is due to pigs alone," he remarked.

### The Pigs Were Gone

When we arrived the stench was gone because the pigs were gone. All of them. When I asked why, I was told that the "government" had ordered their removal. It appears that the local government council in the area had noticed the better conditions of the Adventist villages and had decided on purely materialistic grounds to ban them in this particular village at least. I have since found similar instances elsewhere. "Thou shalt be the head and not the tail."

(Concluded on page 14)



The clean, orderly Adventist village on the island of Aua, north of Wewak, is a strong, silent testimony to the power of the gospel.





## 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.

### The Gradual Slide

Brother,

A letter appeared in the "Record" of recent date under the caption, "Please Be Tolerant," and contributed by Mrs. W. Peck of New South Wales.

This sister replied to the view of another correspondent who, it would seem, drew the attention of your readers to certain types of conduct which were objectionable and undignified.

I wish to state my views on the trends of modern behaviour.

While we should not let it appear to unbelievers that we desire to be unfriendly to them, yet we must not let go the high standards of moral conduct set for us in the Word of God and the writings of His messenger. There has been a gradual sliding and slipping in the moral behaviour of the people of the world over the years. There are some of our believers who, because of failure to watch unto prayer, are being carried along by this sliding process, which is so gradual as to be imperceptible to them.

Back in the years prior to the first world war, one would never see a woman clad in male attire in public. Such an act by any woman would have been regarded as an outrage. What do we see now?

I will confine my views to the subject of clothing and the sexes, having regard to the Scriptures.

In the days of ancient Israel many statutes were delivered to Moses, to be made known to the people so that, by observing them they would tend to keep themselves aloof from that which was evil in the sight of God. The violation of the statutes in certain cases was declared to be abomination. In Deuteronomy 22:5 is recorded one of them. The Revised Standard Version renders the verse thus: "A woman shall not wear anything that

pertains to a man, nor shall a man put on a woman's garment; for whoever does these things is an abomination to the Lord your God." That the clothes worn at that time were clearly distinguished and identified is obvious, else there would have been no point in the Lord's requiring the observance of the statute.

God is particular in respect of morals. He never changes. What was an abomination to Him back in Moses' time is still so today. In Malachi 3:6 He declares, "I am the Lord, I change not," and in Psalms 89:34, last part, I will not "alter the thing that is gone out of My lips." In Revelation 21:8 appears a list of those who shall have their part in the lake of fire, at the second death. Included in that list are the abominable. In many things we offend all, but . . . should we not, as true reformers in these evil times, and by the grace of God, amend our ways and our doings?

R. A. Anderson, Victoria.

### "Moderation Please"

Brother,

In reply to L. Standish's article in the "Record" 6/10/69 on dress, I cannot see any sin in wearing slacks and shorts for the sole purpose of keeping warm in winter and cool in summer. It is no more wrong to wear shorts than it is to put on a sensible swimming costume for a healthful, refreshing swim, and in very cold climates where a person's health may suffer and on farms where women may do heavy, dirty work, slacks are by far the most practical clothes.

But here is the difference and here is where the sin creeps in: it is wrong to wear exaggerated shorts or bikinis for the sole purpose of flaunting oneself in front of the opposite sex.

Moderation in all things is the key-note to the whole matter. If our young people could be taught moderation in dress from infancy and an example be strictly adhered to in the home, their eyes would not be so blinded by the extremes of worldly fashions.

I have spoken to several pastors about the wearing of shorts and slacks and they all agreed that if they are worn for the purpose of comfort in extreme heat and cold in a sensible, feminine way, that cannot be an abomination to God. Surely God would not shut me out of heaven for wanting to keep warm. I wear slacks myself in the very cold winter but only round the house, on picnics, or visiting friends at night. I would not wear them to get attention at some important public function. There is a time and place for everything and common sense should go hand in hand with moderation.

"Moderation Please,"

New South Wales.

### Wanted: A Balanced View

Brother,

I must confess that I do not read every word of every "Record" that ever comes from the press, but I can only ever remember reading one letter to the editor which, in my estimation, reflected good common

sense on the subject of dress reform and dress standards. I have, however, found myself, against my better sense, reading a vast number of letters over the past months that were neither good, common, nor sense.

Were I an observer from without (and some such do see the "Record"), I would have gained the impression from these letters to the editor that Adventists are twisted, small-minded bigots. Some of the logic that has been put forward, the abuse of Scripture and the Spirit of Prophecy, the acrimonious condemnation that has been belted at our poor young folk—is that what Christianity does to people's minds?

Please, fellow "Record" readers, are there none who will balance the scales and send in their ideas that express the alternative, more reasonable approach. For the sake of the observer (whoever he or she may be) or the young people (who must by now feel unworthy of such "holy" company!!) is there no other point of view?

Pleefully,

The Stranger Within Thy Gates,  
Victoria.

### "Honour Where Honour . . ."

Brother,

The dedication of the college in Fiji to the memory of Pastor Fulton, as referred to in the 6/10/69 "Record," is an example of a remarkable trend. It seems fairly common for Adventist churches, colleges, hospitals, campgrounds, even utility buildings and planes to be named for various "latter-day saints."

This trend may be only a straw in the wind; but in view of the lessons of history, and of God's explicit counsel on the subject, are we certain that the wind is blowing in the right direction? And are we really giving honour where honour is due?

In an important "Review and Herald" article of 11/1/1906, Mrs. Ellen G. White spoke forcefully of the need to exalt God's name alone, and of guarding against the peril into which Solomon fell—of allowing others to give to man the honour which is due to God only. She continued, "Let no man take unto himself the glory that belongs to God alone. Let no line of work, no institution, bear a name that would divert honour from God to any man or any set of men. Let us remember that the beautiful temple which was erected for the honour of 'the name of the Lord God of Israel,' came to be known, through the apostasy of the builder, as 'Solomon's temple.'"

The zeal of the post-apostolic church and of the reformed churches to commemorate various saintly people in the names of their institutions never brought blessing to them, but seems to have gone hand in hand with apostasy, as in Solomon's case. This is natural for "it is when we are faithful in exalting the name of God that our impulses are under divine supervision, and we are enabled to develop





FIRST MEMBERS OF THE BAND FORMED BY BROTHER W. J. GILSON IN 1925: Back row: E. Mason, R. Watson, H. Bullass. Third row: W. Gander, V. Munter, L. Brown, C. Anderson (late Dr. Clifford Anderson), L. Faulkhead, L. Allum. Second row: S. Slade, L. Piper, R. Wise, J. Brown, P. Donaldson, B. Hansford, A. Collister. Front row: I. Wright, N. Scales, G. Jones, A. Bussau, W. J. Gilson, W. Cooper, H. Mason, W. Allum. The three small boys are L. Bussau, B. Gilson, —, Faulkhead.

from personal experience because I was one of those fortunate lads of 1925.

A photo of this early Melbourne Band accompanies this letter.

H. G. Mason, Secretary,  
Warburton Advent Band, Victoria.

spiritual and intellectual power."—"Prophets and Kings," page 69.

Considering that even our Saviour was always careful to direct attention from Himself to the Source of His power, we need to take a second look at the well-intentioned but dangerous trend in the naming of our institutions and facilities.

H. M. Pascoe, New Guinea.

**Correction**

Brother,

Under "Historic Picture Gallery" I was interested to see a family picture, showing my aunt, grandmother and uncle, along with Brother J. H. Mills with Pastor Daniels and Miss E. M. Graham. ("Record," 29/9/69.)

There is one discrepancy in the information given. The statement that "all Sister Hughes's descendants became Adventists" is not correct.

Actually, Uncle Alfred and Uncle Charley died unmarried. All my aunts also died unwed. This left my own father and Uncle Walter, both of whom had several children. However, Uncle Walter remained a Baptist till his death at ninety-six years of age.

Hoping this will clear the record,

G. M. Hughes, Victoria.

**Is This a Record?**

Brother,

I noticed in the "Record" dated 25/8/69 a report of the twenty-fifth celebrations of the Adelaide Silver Band. The question was asked if it was a record for one man to be the conductor of the same band for twenty-five years or for a band to operate continuously for twenty-five years.

Seeing no one else has taken up the gauntlet, I would like to pen a few lines in favour of our old maestro, Brother W. J. Gilson, for I think his achievement is more worthy to be termed a record.

In the year 1925 Brother Gilson was appointed Young People's Leader in the Victorian Conference, and conceived the idea of a brass band for the young lads of Melbourne and suburbs, and the band was inaugurated in the same year. This band has been functioning continually ever since, and Brother Gilson has been the only conductor the band has ever had in the forty-four years.

At this point I would also like to pay a tribute to him, and others who have done similarly, who having the ability, courage and initiative, have formed such bands for young men, for in so doing there has been created a bond of fellowship and friendship among the participants which lasts throughout life. This I know



Brother W. J. Gilson. Although this is not a recent photo, Brother Gilson seems to have acquired the knack of stopping the clock as far as his appearance is concerned. Twenty years have made little impact upon his features.



On December 20, your Thirteenth Sabbath Offering overflow will go to

# THREE PROJECTS in Southern Asia

★ YOUR THIRTEENTH SABBATH OFFERING OVERFLOW WILL HELP TO REMEDY THE THREE URGENT NEEDS PICTURED BELOW.



**1**

## PURCHASE PROPERTIES FOR CHURCH BUILDINGS.

Southern Asia has about 850 churches and companies. Four hundred of these have no regular meeting place or property on which to build one. The picture (left) shows an ordinary mud-walled, thatch-roofed village church, but even this very inexpensive structure needs land on which to stand. The purchase of such land is often comparatively costly.

**2**

## MODERNIZE AND IMPROVE LASALGAON HIGH SCHOOL

Fortunately old buildings with leaky roofs do not harm concrete floors and stone furnishings. Even the spirit of these girls (right) does not seem particularly dampened by conditions as they grind their flour in an old stone burr mill. Lasalgaon High School is badly in need of adequate buildings and more modern facilities.



**3**

## SUPPLY ADDITIONAL DORMITORY ACCOMMODATION AT SPICER MEMORIAL COLLEGE.

Spicer boys have happy smiles on their faces (left) in spite of crowded conditions. Please notice that these are double-decker beds with hardly any space between them. Sixty-eight boys of different countries with varied customs live in this one room. We all agree that they do need more room!





# GIFT BIBLE EVANGELISM

GEORGE W. MAYWALD

Secretary, Lay Activities Department, Southern Asia Division

Recently my attention was drawn to statistics in the "Record" in connection with Gift Bible evangelism. I thought you might be interested in hearing how this plan is succeeding in the Southern Asia Division. This is our first year of operation. By the end of the year we hope to use some 15,000 to 20,000 Bibles.

Already reports are coming in that indicate we can expect at least one baptism to every five Bibles. One section (conference) of more than 6,000 members reports: Seventy-one churches are involved, 1,430 lay members are taking part, 1,500 Bibles are being used, and already we have had 302 baptisms with several hundred more expected. Some 2,200 sets of lessons have been given out.

In another district a minister who usually baptizes up to fifteen people each year and has been doing so for seventeen years, decided to train his lay members in Gift Bible Evangelism. They have used fifty-three Bibles so far and have had fifty-seven baptisms, with more to come. The worker expects to become a "centurion evangelist" this year.

Other reports include the uniting of forces by six churches in distributing 147 Bibles, with already 118 baptisms. One lay preacher is using fifteen Bibles and so far has had twenty-five baptisms. In an entirely Hindu village in one area sixty-three Bibles are being used. So far sixty-seven people have been baptized and another thirty are expected.

In another area 250 Bibles are in use, and so far there have been thirty-two baptisms.

We are making plans to use 40,000 Bibles in 1970.

I believe the high percentage we have here is due to the fact that our members do not just leave the lessons as is suggested in this plan, but they visit first to find interested people and then study the lessons with the people. We have a goal of one baptism to every three Bibles, and believe through prayer and hard work we will reach it.

# HEART TRANSPLANT

HAROLD L. FLYNT

Chaplain, Battle Creek Sanitarium

The Delaware Indian chief, Tedyuskung, is reported to have formed a strong friendship with an old Quaker. One evening they were enjoying each other's company, sitting before a crackling fire in the home of the Quaker, when suddenly the host said, "I will tell thee of a rule among my people. It is a rule given by the Great Spirit, so excellent we call it the Golden Rule."

"Stop," said the chief, "don't praise it. Tell me what it is and let me judge for myself."

"The rule states that we are to do to others as we would have others do to us."

"Impossible," replied Tedyuskung. "It cannot be done."

They sat silently looking into the fire for a time. Finally the old Indian chief arose and began to walk the floor, obviously in deep thought. Stopping before his friend, he said, "There is but one way a man could do as you say. If the Great Spirit would give the man a new heart he could do so, but not else."

In those few moments the great mind of Tedyuskung had fathomed the greatest need of man in any age—a transplanted heart. This, God has been doing at man's request through the ages, for He says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezekiel 36: 26.

—"Battle Creek Idea," March, 1969.

# THE WRITER'S CRAFT-NO. 6

"HOW DO I START?"—2

Last week, we said that the main point in getting started was to WRITE—something every day. There is no substitute for this. But now you are going to chance your hand at writing something for publication. That is probably what you meant by "getting started" when you first asked the question. At the risk of boring you, I shall repeat something that I have already said, and enlarge on it. So here is Point 2.

2. Write within yourself. This is just another way of saying what too many people seem to overlook: Write about things you know something about. I suppose you would consider it ludicrous to attempt to write a novel about the Ming dynasty in China without doing a considerable amount of reading on the way people lived in those days. Yet people do the same things and make just as great howlers when they write articles for publication, simply because they don't know what they are writing about; they have not done their "homework"; they are not absolutely masters of their topic. This is fatal.

Suppose you are going to write an article on the millennium. You know what you believe about the millennium. Moreover, you know what the church teaches and what the Bible says about it. Then it's simple; all you have to do is to put it down on paper, send it in and collect the cheque.

Unfortunately, it is not quite so simple as all that. Here are a few essential steps you must take before you write that article (assuming that you have queried the editor to see if he is interested in such an article):

- Ask yourself: How can I present this in a different way? This is essential. The topic has been dealt with before; you must have a fresh approach.
- Am I doctrinally straight or do I merely think I am? This involves checking Scripture, going to denominational authorities and double-checking.
- Make out a plan for your article. Remember how you were taught to do it in school when you were writing essays? Articles are only essays somewhat longer and somewhat more sophisticated. But the basic plan remains the same. You are an exceptional writer if you just sit down and it flows out of your fingers and onto the typewriter keys. A lady wrote to me last week and said that she had written and rewritten her article, then had thrown it away and written it again. This is by no means unusual. Perhaps it is unusual that she wrote it after only three tries. After all, writing three drafts is not unusual.
- When you have it down (at last) as you think you want it, correct it ruthlessly.

Now you will be able to do all of this only if you write within yourself. If you attempt a topic that is too difficult for you, you will head for disaster.

Actually, no first-timer should pick something to write about as involved as the millennium. Try a devotional topic first or, better still, a personal experience or an article that is mainly a story. It may be a paraphrase of a story you have read somewhere, a biography or an incident in a famous life; this is a good beginning. You will find these easier to handle.

Don't be discouraged that you don't write, first up, about the great themes of prophecy; this will come. Be content with small beginnings and these will grow.

Next week we shall discuss the most important part of your article.

Yours for successful manuscripts,  
ROBERT H. PARR



## THE BLESSINGS OF OBEDIENCE

(Concluded from page 9)

In the homeland, the story is the same. Far from hooting in derision at us as "peanutters," thinking people today are eulogizing Adventists in articles such as "The Case of the Wise Abstainers."

Recently I chatted with a European government officer about whether the people in his area had been cannibals or not, "I don't know whether they were or not," he remarked, "but one thing I do know. If they were, I don't blame them. It tastes good." I questioned him further and gained a fairly concrete description of the flavour of human flesh. "What are you looking at me like that for," he suddenly queried, "I didn't eat it." "Oh, pardon me," I replied, "I was just beginning to wonder." It seems that an acquaintance of his had fried an arm somewhere and described the flavour to him. In contemplating the incident later, I came to the realization that but for the claims of God's Word and God's law, probably no other authority would restrain me from doing likewise if inclination so moved.

No other people under the sun are so blessed with a reliable, authoritative guide in life as are Seventh-day Adventists. May we follow, in God's strength, the rules.



**DAVIDSON—HUDSON.** On Monday, October 27, 1969, Philip William Davidson and Glenda Beryl Hudson were joined in holy wedlock. The Te Kuiti church, New Zealand, was the setting for the simple ceremony in which these two young people vowed life-long loyalty each to the other. We wish these young people prosperity and health as they set up another Christian home at Waihi. F. Benham.

**DOBSON—HARDMAN.** On the evening of October 27, 1969, the marriage of Edward Dobson and Jean Hardman was solemnized in the Lakemba church, New South Wales. After the ceremony relatives and friends gathered at "Marlowe House," Campsie, to wish the couple happiness and blessings in their united lives. C. T. Potter.

**FITTOCK—WEBB.** The delightful Thornleigh church, New South Wales, was the setting for the happy wedding of Henry John Fittock, son of Brother and Sister Henry Ernest Fittock of Taree, and Mary Noeleen Webb, charming daughter of Brother and Sister David Webb of Warrimoo, in the afternoon of Sunday, October 5, 1969. Harry has almost completed his sanitarium training; Mary has completed hers. As they set up their happy Adventist home, the kind thoughts of relatives and many friends join to wish them rich rewards as they serve God in the relief of pain and illness. F. T. Webb.

**LEINS—ROBERTSON.** Herbert, son of Sister Elsa Leins of Forest Hill, and the late George Leins, was united with Coralie Anne, daughter of Mr. and Mrs. J. D. Robertson of East Rosanna, by the holy vows of marriage at Ferntree Gully church, Victoria, in the afternoon of Tuesday, November 4, 1969. These dear young people, willing and active church workers, have the fond wishes of the many relatives and other friends who witnessed the occasion, to support them in a life of joy and service. F. T. Webb.

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**DIRECTOR DEFERRED GIVING, 148 Fox Valley Road,  
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**PHILLIPS—ILLIDGE.** On Sunday, November 9, 1969, the homely Camperdown church, Victoria, beautified with flowers, was the hallowed setting where Alistair Phillips of Scarsdale, Victoria, and Janet Illidge of Perth, Western Australia, met at the altar to become one. Members of the Camperdown church considered it an honour and pleasure to provide the wedding breakfast for this young couple who are so well loved. It was natural that congratulations should come from afar, as Alistair has worked in all States and Jan was a graduate of the Sydney Sanitarium. A home where Christ is honoured will be established in Mount Gambier, South Australia. May the alabaster box of sacrificial love broken to bless others fill their lives with fragrance and joy. D. R. Martin.

**ROSSER—CARTER.** Rex Herbert Edward Rosser and Shirley Ann Carter were the first happy couple to join hands and pledge their troth in the new church at Waipukurau, New Zealand. Friends and relatives filled the lovely little flower-decked church to wish them God's blessing and a life of happiness in their future married state. As they establish their home in the Hawkes Bay district of New Zealand, we pray that God will give strength to their united witness. B. C. Grosser.

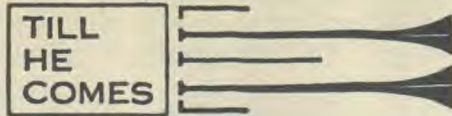
**SAUNDERS—ATKINSON.** In the early evening of Sunday, November 9, 1969, was witnessed a quiet wedding. Peter Thomas Saunders exchanged marriage vows with Glenys Marie Atkinson. Peter is the son of Brother and Sister Victor Saunders of Oxford, New Zealand, and Glenys is the daughter of Brother and Sister John Atkinson of Palmerston North, New Zealand. May God's blessing be upon

these young folk as they serve the Lord, and upon Peter especially in his work for the Sanitarium Health Food Company in Wellington. D. I. Jenkins.

**TWIST—STOCKEN.** Two well-known Adventist families were drawn close to each other by bonds of relationship when Christine Bernice, youngest daughter of Brother and Sister Will Stocken of Beecroft, New South Wales, exchanged wedding vows with Owen Oliver, eldest son of Brother and Sister Oliver Twist of Newcastle, New South Wales. Brother Twist is the popular and well-respected secretary-treasurer of the North New South Wales Conference. Owen and Christine chose Tuesday, November 4, 1969, as the time, and Thornleigh Adventist church as the place for their wedding, and they were blessed with a resplendent afternoon. After the ceremony, Brother and Sister Stocken treated guests to a wedding breakfast in the Dundas church hall. Owen will continue to serve in the treasury of the division office, and we know that God will bless his work as he has now linked his life with Christine's for more effective service. C. V. Christian.

**WHITE—BOUCHER.** On Sunday morning, November 9, 1969, in the Sale Adventist church, Victoria, Alan, son of Mr. and Mrs. White of Stratford, and Lorraine, daughter of Brother and Sister Jack Boucher of Stratford East, pledged their lifelong troth to each other. Alan, now on national service training, came into the message during the Bairnsdale mission. We wish this young couple much of God's blessing as they establish their new home in Seymour, Victoria. May their faithfulness be blessed as they witness together for the Master. D. J. Dabson.





**CAMBIE.** Many beautiful flowers sent in her memory indicated the high regard in which Mrs. Edith Cambie was held by all who knew her. Sister Cambie was born in 1885 at Geraldine in South New Zealand, and at the age of eighteen years was baptized by Pastor C. Paap. For some years before her marriage Mrs. Cambie worked in the literature ministry and later in the sanitarium cafes in Christchurch and Wellington. After her marriage Mrs. Cambie, with her husband, moved to Auckland where Mr. Cambie also served in the sanitarium cafe. The members of the Royal Oak church are going to miss a gentle, lovable Christian woman. After a service in the church Mrs. Cambie was laid to rest beside her husband in the Mangere lawn cemetery. To her sons, Milton and Colin, and her daughter, Vivian, we offer our deepest sympathy, but with the knowledge that God has included her in His redeemed family.

F. L. Stokes.

**CAVE.** On Friday morning, November 7, 1969, Sister O. Cave passed to her rest at the Fairhill Private Hospital, Fremantle, Western Australia. Sister Cave was brought to a knowledge of the truth through her adopted daughter, Sister Jill Richter of Salisbury, Queensland. For a number of years she has lived with her granddaughter, Mrs. Paans. On Monday, November 10, messages of comfort and hope were spoken to the sorrowing loved ones as we laid her to rest in the Fremantle cemetery to await the call of the Life-giver. L. C. Coombe.

**CHRISTMAS.** After a long life, our dear sister, Nellie Adelaide Christmas, passed away to rest on November 3, 1969. Born at Thames, New Zealand, eighty years ago, she enjoyed the comfort and certainty of this glorious message for the last thirteen years. Her works in the Dorcas Society will be remembered by her fellows. Mourning her passing are sons Harvey, Raymond, Arthur (Lester), and daughter, Mrs. Gwen Presland. The writer conducted the service at the Lychway Parlours, Palmerston North, and later committed her body to the elements at the Kelvin Grove Crematorium, Palmerston North. We all look forward to the great resurrection day to be re-united with our sister again. D. I. Jenkins.

**COLE.** Robert Cole was born at Warrnambool, Victoria, on November 10, 1873, and quietly fell asleep on November 3, 1969, almost ninety-six years of age. Known for his kind nature and willing hands, dearly loved and tenderly cared for by a devoted family, this elderly gentleman will be sadly missed by his wife, three daughters, Val (Mrs. Currie), Thelma (Mrs. Rose), Beryl, and son Bob. One daughter, Joyce, predeceased her father. Associated with the writer at the Camperdown church, Victoria, and at the graveside, was Pastor Leo Rose, son-in-law of the deceased. Words of assurance based on the promises of God's Word pointed the mourners to a sure and glorious resurrection. They "sorrow not as others which have no hope." D. R. Martin.

**COULSELL.** Following a brief illness, Brother Lane Alfred Coussell laid down the duties of this life on November 7, 1969. For twenty-five years our brother was elder and shepherd of the Moonee Ponds church, Victoria. Brother Coussell led a full and active life as a lay-member in the service of his Master. He leaves to mourn his decease his beloved life's partner, Eileen Coussell, sister of Pastor L. S. Rose, and daughter, Mrs. W. Hansen of Nunawading. Never have the promises of a glorious resurrection and reunion day been of greater comfort than during the periods of reflection and meditation as Pastor L. S. Rose, Pastor T. F. Judd and the writer directed the thoughts of relatives and friends at the Nunawading church and at the beautiful lawn cemetery at Springvale, to the resurrection. He sleeps until the coming of Christ and the sounding of the last trumpet. S. T. Leeder.

**GARRICK.** Robert Wallace Garrick passed away unexpectedly on October 31, 1969, at his home in Greenmeadows, New Zealand. His passing is deeply felt by his wife Doris, his son, Bruce, and daughters, Mrs. W. Timmins, Mrs. H. Lilloja and Mrs. C. Flinn, plus a host of friends who overflowed the Napier church at the service. A man of few words, he was known for

his many quiet acts of kindness and his never-failing, cheerful, strong faith. His favourite hymn, "What a Friend We Have in Jesus," expressed his faith and pointed his loved ones to the sure promise of a soon-coming day of reunion and rejoicing. I. B. Rankin.

**HAYMAN.** Sister Elizabeth Hannah Hayman fell asleep in Jesus in her eighty-eighth year in the Wesley hospital, Christchurch, New Zealand, on November 5, 1969. This dear mother in Israel is mourned by her daughters, Winatord and Jean, and their families. Relatives and friends gathered at the Christchurch lawn cemetery, where our late sister is sleeping. Like Paul of old she could say, "I am now ready." She is now resting peacefully in the sure and certain promise, "I will come again." I. S. Vickery.

**HYDE.** Sister Lydia Myrtle Hyde passed to her rest on October 14, 1969, at the good age of seventy-eight years and was interred at the Eastern Suburbs cemetery at Botany, New South Wales, on October 20. The late Sister Hyde had been baptized into fellowship with the Lord Jesus by Pastor H. B. Jones at Parramatta just three years previously. Words of comfort were spoken by the writer to Brother and Sister B. Gilson of Victoria, and other members of the family attending the funeral. R. W. Howes.

**POTTER.** In the Royal Adelaide hospital on November 4, 1969, Elizabeth Potter fell asleep in Jesus after a short illness. A member of the Prospect church for many years, our late sister maintained her faith in Jesus and her confidence in His message and soon coming right to the end. She leaves to mourn her passing her husband, Alfred John, and daughters Muriel (Mrs. Keith Watts, Fiji) and Vera (an employee of the Sanitarium Health Food Company, Adelaide). Words of consolation were spoken to the bereaved by the writer first at the funeral parlour, and then at the Centennial Park cemetery, where interment took place and where the mourners were pointed to the glorious hope of the resurrection to eternal life for those who die in the Lord. R. Bullas.

**WILSON.** Mrs. Daisy Ann Wilson, wife of our much respected Brother Walter Wilson of the Preston church, Victoria, and mother of Elsie (Mrs. Devers), Robert, Henry, Fred, Walter, and George, and grandmother of eighteen children, fell asleep in Jesus on November 5, 1969, at the age of eighty years. Her hopeful, cheerful, Christian life, her loving care for her family, her unselfishness for others, brought joy and blessing to those of us who knew her best. She was laid to rest in the Preston cemetery, there to await the call of the Life-giver. H. S. Streeter.



**CRYSTAL WATERS.** Five miles north of Coff's Harbour on Pacific Highway. Caravan holiday resort, beach-frontage, camping, swimming, surfing, fishing, overnight vans. Church members welcome. Len Field, Kororo 410, N.S.W. 2450

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**FOR SALE.** Montmorency, weatherboard home, eleven years old, two bedrooms, kitchen, lounge, sitting room, back veranda 14 feet by 6 feet. Land 200 feet by 68 feet front, 84 feet back. Twenty fruit trees. F. Gulaa, 25 Lillilic Road, Montmorency, Vic. 3094

**FOR SALE.** Thornleigh, Sydney. Blond brick-veneer home near train and Adventist church. Bus to Wahroonga school. Septic. Double garage. 15 per cent deposit. Write "Janet," C/- "Australasian Record," Signs Publishing Company, Warburton, Vic. 3799

**FORSTER-TUNCURRY.** Christmas holidays are not far away and if you are planning on spending your holiday in the Forster-Tuncurry area then a warm welcome awaits you as you come to worship with the Forster-Tuncurry company. Once you have joined with them in worship you will want to come again, they are so friendly. Sabbath school commences in the C.W.A. building at 10 a.m., and at 11.15 a.m. church service follows. The C.W.A. building is just past the Forster Shopping Centre and alongside the School of Arts. We look forward to worshipping with you.

**OFFICE FURNITURE.** Steel filing equipment, chairs. All major manufacturers represented, including desks from College Wood Products, Cooranbong. Civic Equipment & Service Pty. Ltd., 90 George Street, Hornsby. N.S.W. 2077, tel. 47 4358. 140 Maitland Road, Islington, N.S.W. 2296, tel. 61 3917. Agents all states.

**WANTED.** Parents would be most grateful for use of electric organ for capable youth around Wahroonga area. Please reply "Parents," C/- "Australasian Record," Signs Publishing Company, Warburton, Vic. 3799

**WANTED URGENTLY.** Clean copies of "Signs" for follow-up work. Please send to Pastor W. Cook, 3 Lake Road, Kaitiaki, New Zealand.

## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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Office Secretary - - - OREL HOSKEN  
Wahroonga Representative - - - WENDY BLANK

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Advertisements approved by the editor will be inserted at the following rates:

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

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



## FLASH POINT . . .

- ✧ Pastor and Mrs. K. J. Moore and family left Suva on October 29 and are visiting New Zealand en route to Australia for their furlough. Pastor Moore is in charge of ministerial training at the Fulton Missionary College, Tailevu, Fiji.
- ✧ Brother and Sister W. P. Truscott and family arrived in Sydney on October 24 for their furlough. Brother Truscott has recently been appointed principal of the Beulah Missionary College in Tonga, in the Central Pacific Union Mission.
- ✧ Miss G. Cobb, a nursing sister at the Hatzfeldhaven Hansenide Colony in the Coral Sea Union Mission, recently returned to her home in New Zealand.
- ✧ Brother and Sister A. de Vries and family have accepted a call to the Bismarck-Solomons Union Mission where Brother de Vries will be in charge of the Marine Workshop at Rugen Harbour.
- ✧ Miss Glenys R. Blank of the South New Zealand Conference office has been called to the Trans-Tasman Union office for secretarial work.
- ✧ History was made on November 1 in the Australasian Division, and we think possibly it may be history for the world field, when two Sisters from a Roman Catholic convent graciously favoured us with their presence and spoke to the campers at the first Saturday night programme of the Greater Sydney camp meeting, organized by the Publishing Department. When interviewed by Brethren N. H. J. Smith and C. B. O'Neill, they expressed their appreciation for the quality of our books, and upon being invited to address the large congregation the Sisters wished us much of God's blessing upon our special ministry. They were presented with copies of two of our publications, "Under the Southern Cross" and "Perilous Paradise," and both expressed their delight with these gifts. (A full report and a picture later.)
- ✧ Pastor and Mrs. C. G. Cross will be visiting New Zealand, Australia and the Fiji Islands from December 19-31. Pastor Cross is the general manager of the Christian Record Braille Foundation with headquarters in Lincoln, Nebraska. The Christian Braille Foundation is a service controlled by the General Conference and offers Bible courses, schooling, and general reading and educational materials in eighty-five countries. Greater Sydney, Avondale (North N.S.W.), the Auckland district (North N.Z.), and Suva will be the only areas where Pastor Cross will be conducting general meetings for our people, and details will be announced later.
- ✧ Pastor and Mrs. R. Swendson of the North New Zealand Conference have been called to the Victorian Conference where he will engage in pastor/evangelist work.
- ✧ Pastor L. A. Gilmore, who has been on loan from the Greater Sydney Conference to the Sydney Sanitarium and Hospital as Public Relations and Fund Raising officer, has now been appointed to the permanent staff of the Sydney Sanitarium.
- ✧ Brother K. Madden of the Sydney Sanitarium and Hospital kitchen staff has been appointed to the Warburton Sanitarium and Hospital to serve as assistant chef.
- ✧ Brother E. Phillips of the Sanitarium Health Food Company office, Auckland, has accepted a call to the Central Credit Office of the Home Health Education Service, in the same city.
- ✧ As a result of the special incentive plan being conducted in the South Queensland Conference during the months of September and October, we rejoice in their outstanding success in reaching a total of \$15,000 worth of deliveries in one month. This is the highest monthly total for a number of years. Our congratulations are extended to Brethren Walton Pitt and Max Van Dyck and their team of literature evangelists for this outstanding achievement.
- ✧ Through the good offices of a tutor sister in South Australia, we have been able to insert an advertising leaflet for "Bedtime Stories" in the South Australian Nurses' Journal, September/October issue. A total of 6,000 nurses receive this magazine and within just a few days of the advertisement appearing fourteen inquiries were received for the four-volume set of "Bedtime Stories."
- ✧ Miss L. Dyer who has been on loan to the Sydney Sanitarium and Hospital from the Greater Sydney Conference, has now transferred to the sanitarium to care for the office work in connection with the Public Relations office.
- ✧ A further list of appointments for college students has come to hand:
  - Miss A. Bowman to the Trans-Tasman Union Conference for teaching work.
  - Mr. David Quick to the Trans-Tasman Union Conference for teaching work.
  - Miss R. Ogg, non-graduate, to Sanitarium Health Food Company's Sydney retail shop for office work.
  - Mr. D. K. Camps to the Trans-Tasman Union Conference for teaching work.
  - Miss A. J. Pasco (Longburn) to the New Zealand District Office of the Sanitarium Health Food Company for office work.
- ✧ Brother Keith Frauenfelder, a teacher at the Strathfield Adventist High School, has accepted a call to Longburn College for teaching work.
- ✧ Pastor Currie has just concluded a series of three health and cooking demonstrations in Dunedin, and had about fifty people attending each night. He also conducted a 5-Day Plan and witnessed 100 per cent of the active participants giving up the smoking habit. One man who had thirty-five years of daily headaches rejoiced in the fact that the last two days of the plan saw him completely free of headaches.
- ✧ Then there was a lady attending Pastor Currie's mission who had been afflicted with bronchial trouble for years, especially through the winter months. However, she was able to come to the 5-Day Plan on each of the five nights and she has not smoked since. With her husband, she is planning baptism in the near future. Pastor Currie will have conducted his fourth baptism about the time that this is published and expects to have thirty baptisms from his campaign in Dunedin, a conservative city if ever there was one. All of those baptized are mission contacts.
- ✧ "Finally, brethren . . ." (from Pastor M. C. Bland): God never helps those who help themselves and help themselves and help themselves.