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Mrs. Kerr.

The Torch Won't Go Out

M. F. NASH

Lay Activities Secretary, North New Zealand Conference

FOR MANY YEARS Sister Catherine Kerr has faithfully collected for the missions Appeal—until she reached eighty-seven years of age! She is a member of our church at Hastings, Hawkes Bay, New Zealand. This year she felt it wise to retire from active collecting. She said, "My legs get tired so quickly now and I get a bit wobbly. I'm all right on a bike still, but I thought I'd better retire from collecting this year in case I became a nuisance to people in my old age." So ended the services of another stalwart collector for missions.

But a lad in Hastings church took up the torch on the Appeal for Missions. Nine-year-old Michael Young became the "Star Collector" by bringing in \$65. He is the grandson of our missionary, Dr. Marjorie (Young) Nelson. So the work goes on! The Lord always has another faithful person to carry on His work.

There is more to this story yet! Sister Kerr was resting in her flat the day the collectors went out. No doubt she was reminiscing about the many people she had met at Appeal for Missions time. Suddenly her thoughts were interrupted by a sharp knock at her front door. Opening her door, she was surprised to see one of her regular donors standing with a cheque in his hand. Said Sister Kerr, "I got a bigger surprise when I noticed the cheque was written for the biggest donation I had ever received for missions; it was for \$200!"

There are those who really appreciate the opportunity to give for the worthy cause of church missions. Sister Kerr made available such opportunities to people in her community. Now that she must cease this activity, her rewards still live on. Michael Young is carrying the torch on; and maybe he will carry on the work that Sister Kerr began—to the very gates of the kingdom.



Nine-year-old Michael Young, "star collector."

The Recent Floods at Narrabri

Eric H. Clarke, Lay Activities Secretary, North New South Wales Conference

A FLOOD is a fearful thing. There is no way to halt the murky creep of water up steps, over floors and floor coverings and up over furniture, fittings and personal belongings. There is no way to stop the destruction of life and property caused by the rushing torrents.

Certainly the people of Narrabri, New South Wales, have shown over the past weeks that they are capable of responding to a crisis of awesome magnitude. Narrabri Civil Defence Organization deserves the highest praise for mobilizing the resources of the town quickly and efficiently. Led by the mayor, Alderman W. Heath, the various sections of the Civil Defence Organization swung into action, gathering men and equipment as the waters rose.

Reporting the details of rescue and relief work, "Northern Western Courier" stated:

"The welfare section of the Civil Defence Organization came immediately into action with the evacuation of residents from low-lying eastern sections of the town following the spill-over of Mulgate and Horse Arm Creeks. At the same time arrangements were made to cater for the intake of a large number of evacuees when the Namoi River floodwaters reached the town. A food depot was established in the Presbyterian Hall. When the flood crisis reached its peak, more than 600 people were being given shelter and food in schools and church halls.

"The co-ordinator of the welfare section, Seventh-day Adventist minister, Pastor C. Brown, and several lay assistants worked for days and nights without

sleep. Pastor Brown said that great difficulty had been encountered in distribution of food because of the demands made on transport."

Writing later of his experiences, Pastor Cyril Brown said:

"In the centre of the town in the main street, only two big graders and three of the largest type of tractors could move. These were used in the evacuation of people, transport of doctors, and transport of food. Helicopters and flood boats were also moving people and food. Telephone communication dropped to a small percentage still operating. Radio communication was slow and cumbersome. Frequently the phonetic type of radio message contained such limited information that it could not be understood.

Contamination

"Drinking and washing water was out. The flood water was infected from broken sewers and garbage. Snakes and such creatures continually tried to crawl out of the water into buildings. When people ran short of food, they would venture into the water, and wade chest deep to a shop, hoping to obtain food. Snakes, seeing people, would swim toward them at high speed, and try to crawl up onto the people's heads. Snakes swim fast in swift flood waters.

"I don't know how we fed so many people with such limited movement of veh-

icles and personnel. Hour after hour through the day and night, situations confronted us which had no apparent solution. I prayed so often for the Lord to give us wisdom and discernment. Just as soon as one impossible situation would be solved, another would confront us. I had no idea how many loaves the people of a town would eat in one day, or the pints of milk, or the eggs. Our bakers went out of action—under water. I ordered thousands of loaves of bread to be baked in Tamworth and Sydney. With great trepidation I wondered if I would reduce the state to bankruptcy. Plane-loads of bread were flown in. Four plane-loads for a day's supply, and semi-trailer loads of milk and potatoes. When we got the food to the edge of the flood, the difficult task began of getting it to the people. Most of it went by helicopter, boat and tractor.

"We organized ten Civil Defence centres during the flood, as kitchens, feeding centres, and billeting centres. It required about forty people to staff the centres. Approximately 2,600 people were displaced from their homes in the town area. We used 35,000 loaves of bread in twelve days, and 20,000 meals were either provided by welfare centre cooks, or by food distribution by boat or tractor to people in water-surrounded homes. At least 3,500 people received food. That is, about half the people of the town for a varying number of days.

"Besides this, the planes and the helicopter were making food trips to the outlying farm areas. The food was placed in cardboard boxes, with padding in the bottom, and dropped from a height of 100 feet. The helicopter flew from 5 a.m. till about 9 p.m. each day rescuing people and dropping food. Homes in the worst-hit areas had water around them for seventeen days. The water was three and four feet deep in many homes.

"Wonderful Providences"

"Some very wonderful providences occurred. The church house is built in a low part of town. In the 1955 flood the water flowed through the windows when no minister was living in it. In this flood, on Friday and Saturday nights, the local creek flooded the town to the extent that water surrounded the house, and many others, and when the big water arrived from the river, the water rose to floor level and deposited dirty mud just inside the door, to let it be known that the water had been there. Yet on the higher side of the town, houses had water in them from one foot to three feet deep. My family was scattered about the town in four different places. I worked non-stop in the Civil Defence headquarters, so there was no one to check our home. We



Maitland Street, the main street of Narrabri, at the height of the flood.

had built up the furniture as high as we were able on the first night of the flood. But we knew from experience that flood water knocks things down. How I prayed that the Lord would protect all my evangelistic equipment, and library. Our electric organ and piano were balancing on oil drums. When we were able to return, we discovered that the water had come just inside the door and left its muddy marks to let its presence be known. It seemed that a mighty hand said to the flood, "Thus far and no further."

"The church was built by the deacon of the church, Brother Bruce Lawty. This wise brother built the church above the height of the 1955 flood. This present flood came close to the floor, but all inside the church was safe.

"One of the Adventist farmers at Gunnedah, Brother Hawkins, said that his melons ripened much earlier than surrounding farmers' melons. He sold them easily until he had sufficient money to provide for the family for some months, then the flood came and destroyed all the melons on all the farms. If his melons had ripened as late as the other farmers' fruit, he would have been without a living for his family.

"Another brother was working in partnership with a landholder on a fruit growing contract. The landholder did not provide our brother with the necessary supplies and staff to do the work effectively. This meant that the Adventist brother had to leave the farm just at the time when the fruit was to be sold and the returns would come, giving him much-needed money for his family. This was a great loss to the Adventist brother. About a week after he left the farm to do other work, the flood came and destroyed all of the fruit.

Offer from Sydney

"A word of explanation. At the height of the flood an offer came from Greater



Another view of the main street of Narrabri during the flood.
(Photos: Bruce Malcolm, Narrabri.)

Sydney, to send some helpers. Word was sent back by radio, recommending that no personnel should come. We were grateful for the offer, but the people would have stayed for days. They could not go anywhere, or do anything. What was needed were large tractors and tractor drivers, helicopters and pilots, more flood boats and experienced men to man them. It is true that the cooks worked until they almost collapsed. But the cooks would have been offended if I had tried to replace them. They were in the flood and they were going to fight it out to the end. In these disasters some people become very enthusiastic about their positions and work. They stick to it, they guard it jealously. If the nature of the disaster had been different, and we had been operating on dry ground and could move, then the offer could have been very helpful.

"Mayors of several towns, also service clubs sent large quantities of clothing. For me to call on Adventist churches to supply more would have been sheer waste. We have more than we can use now.

"In the after-flood days, when talking with the mayor in his home regarding the unemployment situation, we prayed together."

[An interesting sidelight. The Council published that they had ruled out all charitable collections this year except the Freedom from Hunger Appeal and one other to be decided. At the end of the flood, Pastor Brown told the mayor how important the Appeal was to us. This was just after they had prayed together. He said to go ahead and he would make it right. The mayor was as good as his word and the Appeal for Missions is being very well received by all who are able to help.]

The Waters Recede

"As the flood water slowly receded, men went back to house cleaning and gradually to work, if they had work. The task of caring for the after-flood homeless, foodless and unemployed fell to the Seventh-day Adventist minister.

"All through the flood and after the flood, the two telephones on his desk were busy, and a continual stream of people waited for interview regarding homes, food, bedding, clothing, work, money, etc. As the waters receded in the town, the Civil Defence staff moved out of high-built government offices, into Municipal Council offices. The Seventh-day Adventist minister was given the Health Inspectors' office for a few days, then he was moved to the mayor's office because the Health Inspectors needed their office. The minister of our church became a household word during the flood and in the days following. For this we can give the glory only to God whom we serve."

A similar story could be told of the flooding in Gunnedah and Moree. In each place our workers and members, as Welfare units, rallied to the aid of people



Just a small part of the help given to a young couple who lost everything they owned in the flood. Pastor Cyril Brown (right) helps the husband with bedding.

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TOGETHER

—WITH THE PRESIDENT

IN 1970 the American Institute of Public Opinion conducted a survey in the United States to determine the public's opinion of the Seventh-day Adventist Church. This organization, more commonly known as the Gallup Poll, interviewed 1,577 people in cities and towns across North America. Those interviewed were asked to express their attitude toward the beliefs and activities of Seventh-day Adventists. The findings are interesting indeed.

Two out of every three adults said that they had heard of or read about the Seventh-day Adventist Church. It may be difficult for many to believe that only 65 per cent had heard about Seventh-day Adventists, but in actual fact there may be fewer, for the survey revealed that quite a large number of the respondents identified Adventists with other denominations. Only half of the Roman Catholics interviewed had heard of Seventh-day Adventists as compared with 71 per cent of Protestants who had an awareness of the church. It should startle church members to know that even among those claiming to have heard or read about us, a large percentage were unable to give any impression of the church.

It is interesting to learn how folk heard about Adventists. The greatest number learned of us from friends and relatives (52 per cent). Then came literature handed out (17 per cent), newspaper stories (12 per cent), magazines (9 per cent), radio-television (8 per cent), an institution such as a hospital or a school (6 per cent), annual solicitation (4 per cent) and literature mailed out (4 per cent). (If you add these percentages, you will find that they total more than 100. This is because the question asked was: "How have you gotten most of your information about Seventh-day Adventists?" The respondent could obviously give more than one reply. For example he could say, "From television and newspapers" or "From relatives and the hospital I was in for six weeks.")

Everyone approached was asked what they liked about Adventists. A typical reply was, "They are loyal to their church." Others just said they "liked these people." Others referred to hospitals and the outstanding medical work being done by the denomination.

Many and varied were the reasons given for disliking Seventh-day Adventists. They included dislike of method and the idea of converting members; Adventists were old-fashioned and/or narrow minded; they worked on Sunday and worshipped on Saturday; they discriminated against other faiths; their dietary regulations. This is significant, and should cause us to examine our methods and our Public Relations programme.

What does the church learn from such a survey?

The most important lesson is that we must continue and intensify our efforts, whether we be in the United States or in Australasia, to establish a positive image and be identified as a people with a message. This year more than 1,000 churches will close their doors in the United States. Similar trends are apparent in other parts of the world. Such closures make news. The Seventh-day Adventist Church is not to make news this way, but, through the work of public relations, etc., is to demonstrate that it is the church of the open door—a church that is prospering spiritually as God communicates by His Spirit with its members. It is only by the workings of the Holy Spirit that the Seventh-day Adventist Church will be able to stand forth and be as a light set on a hill.

Commenting on this poll, and the answers received, E. W. Tarr, the General Conference Public Relations secretary, says, "Even a superficial examination of the subject of today's youth will show that the target group for organized religion during this decade will most likely be young adults who, in a real sense, will determine whether or not organized religion will remain a vital force in our society."

The church is a corporate body, but the image it presents to the world is judged by the standards of its individual members. The manifestation of a Christ-like character will distinguish the child of God from the worldling and there will be fewer cases of mistaken identity. "The greatest need . . . is not for those who profess commitment to the will of God, but for those who do it; not for those who claim to be moved by the Spirit of God, but for those whose life style is such that men everywhere know without being told that these persons belong to Jesus Christ."—Harold Lindsell, "Christianity Today."

May we in our respective spheres do all that we can to reveal to others that we are members of a living church.

R. R. Frame, President

Mainly for Mothers—No. 4

MARGARETHA EALES

FOSTERING A LOVE FOR GOD'S WORD

"The Bible should be the child's first textbook. From this book, parents are to give wise instruction. The Word of God is to be made the rule of the life. From it the children are to learn that God is their Father, and from the beautiful lessons of His Word they are to gain a knowledge of His character."—"Child Guidance," page 41.

It is very easy to rely on illustrated books and pamphlets for teaching our Cradle Roll children, and although these are Bible stories, I feel the teaching should not exclude the Bible itself. Imagination must take the place of pictures, but this is good training, too. "Do not think that the Bible will become a tiresome book to the children. Under a wise instructor the Word will become more and more desirable." (Id., page 514.) Our children must learn that God's Word is not hard to understand. It is not dry and dull, but as much alive and exciting as their own books.

"We should reverence God's Word. For the printed volume we should show respect, never putting it to common uses or handling it carelessly." (Id. page 538.) Children can learn the sacredness of the Bible from stories where God has performed a miracle to protect His Word, in fire and flood. The story of Pitcairn can teach the power of the Word.

My son and I read a chapter a day, about mid-morning. Beginning at Genesis is familiar ground and only a short explanation is needed. This can be training for the Bible Year Plan.

Once a week, we study Daniel and Revelation. As you know, these books are very descriptive and this is the advantage. We begin with prayer and read a chapter. Then verse by verse we discuss what I must draw in our special "study book." Sabbath sermons have become more real and often Warren can turn to me and say, "Mummy, he's talking about our study."

So mother, get busy and develop that latent talent. Your beasts may look beastly, but the children will love them. Each week review what you have done and it will amaze you how much all of you are learning!

BY THE PEOPLE FOR THE PEOPLE

PHILLIP WARD

THE SUCCESS OF a democracy is supposed to be proportional to the participation of its citizens. Similarly, the church's success is dependent on the involvement of her members. This principle has been demonstrated by the Central Coast (North New South Wales) churches.

Twelve months ago, Pastor John Carter and his two assistants, Trevor Rowe and Bruce Burling, started a strong visitation programme in preparation for a mission in the area. However, they seemed to do it all wrong. Instead of calling on mission contacts, they went only to Adventist homes. But this was for a purpose.

From these visits, members gained the distinct impression that they would be needed for the coming campaign. They were right. Rather than have the members along to the meetings just to fill up the hall, make friends, or create a proper atmosphere, they were to be a vital part of the mission.

Even during that busy time, should members be absent from church or mission meetings, the pastor would take time out to visit them.

Prior to the mission, a series of mid-week revival meetings replaced the traditional hour of prayer. Somehow, during these meetings, everyone became enthusiastic about the Gift Bible Plan. Of course, the mission budget was too small to be able to buy the Bibles, so members did. They donated enough for over 500.

Having so many Bibles on hand, something would have to be done with them. The minister? . . . No. The whole church. By the time the mission meetings started, members had quite a list of interested souls.

Four sessions were planned for opening night. These would be reduced to two after the second week. However, the best laid plans of mice and men often fail and rarely are their hopes exceeded. But, praise God, three sessions had to be run to accommodate the crowds for the entire six months.

A spirit of revival was in the air. The church was doing the task for which it was created. But we are pleased to report that evangelism by the people, for the people, did not result in revival of members alone. Souls were won.

Now, three months since the mission ended, you can assess the results. Visit the participating churches and you will notice a new spirit among worshippers. You will find three members where last year there were two.

The kingdom of God on earth has been increased by fifty baptized members.

Lilydale Student Is Lions' Choice

WENDY BARRITT

ONE OF OUR STUDENTS recently became the "Youth of the Year" in the Lilydale area in a competition conducted by the Lions' Club of Mooroolbark. Colin Richardson, who has attended the Academy for the past two years, is now studying towards his matriculation.

Colin's ambitions are for both the present and the future, for he plans to attend Avondale College next year to commence training for the ministry. Nor do his plans finish here. Coming from Port Moresby, Colin is a young man with a vision; a young man who senses the needs of the mission field; a young man who plans to meet the challenge of that need.

Colin took first place in the competition for the "Youth of the Year," followed closely in second and third places by identical twins Calvin and Elton Edwards, day students at the Academy. The boys were subjected to preliminary judging ten days before the contest. They were judged on leadership, personality, general knowledge, academic achievements, sporting participation, citizen and cultural interests, and public speaking.

The final consisted of the public speaking section. Colin Richardson chose the subject, "Personal Involvement," and gave all those in attendance a very challenging and thought-provoking message. Calvin Edwards spoke about the "Evils of Drug Taking," and Elton Edwards spoke about "The Problem of the Aged in Australia."

Judges for the contest were Mr. Lloyd Fernell, an orthodontist; Mr. Jack McCall, a psychologist with the Education Department; and Councillor Allan Smith, a Lilydale councillor and high school teacher.

The success of our three Academy students was more outstanding because it was the first time our students had entered the competition.

The winners of each area in the State will now compete in a State final and if Colin should be successful, he will have the chance to win the national title and a trip around the world.

As Colin represents his school and his church we know that he will, by his life and example, point others to the Christ we love and worship.



Left to right: Calvin Edwards, Colin Richardson, Elton Edwards.

(Photo: R. Gatherum for "Lilydale Express.")

PART ONE

OVERLAND TO AVONDALE

K. CLOUTEN

SABBATH, JULY THE FOURTH, was not an ordinary Sabbath day for our family. As we waited for the divine service in the spacious Loma Linda University church, we were conscious that this was to be our last Sabbath at Loma Linda. A mixture of sentiments drifted through our minds, mingling with the ethereal music of the organ: memories of particular incidents of our two-and-a-half years in America, mind pictures of home in far-away Australia, emotional excitement in contemplating the long overland journey to commence in a few days.

We were brought back to reality as the church pastor called onto the rostrum some members of the Loma Linda Heart Team (including our Australian Dr. Don Wilson and his new bride) who were shortly leaving for a year's service in Greece. As a special prayer of dedication was offered in the quietness of the sanctuary, we joined in the spirit of the prayer, calmly renewing our own dedication to allow God to work out His purposes in our future experience.

Five days later we drove out of Loma Linda in our Volkswagen Campingbus and headed north to commence an overland journey which would take us through thirty countries and almost 35,000 miles en route to Avondale. As we started out, there were still some unanswered questions concerning some aspects of our planned itinerary, but we encouraged ourselves with the promise that with our God all things are possible.

Our journey northwards to Vancouver and then across Canada left us with vivid memories of lofty mountains, snow-fed lakes, and other scenes of earthly loveliness. These experiences bring new dimensions to our concept of God. Arriving on the eastern coast of America, we were privileged to visit the world headquarters of the Seventh-day Adventist Church in Washington, to rejoice in what the Lord is doing through mere human organization. At New York, we said a tentative and anxious good-bye to our van which was to be carried across the Atlantic by freighter.

We were unable to accompany it, so arranged to fly to Europe by way of Iceland.

Greenland's Icy Mountains

By the time our aeroplane was given flight clearance at New York's busy Kennedy Airport, it was only minutes before midnight. Once we were in the sky, the rest of the night passed quickly, and the early light of dawn revealed the extremely rugged, fjord-like, ice-crusted coast of Greenland far below. Hundreds of icebergs littered the grey sea. Aware that Iceland is even farther north than Greenland, we pulled on imaginary coats and wondered whether Iceland would be anything like the frozen wilderness beneath us.

But we need not have been anxious. Iceland is probably the most misnamed country on earth. Though its northern shores touch the Arctic Circle, Iceland is spread in the path of the warm life-bringing ocean current known as the Gulf Stream. Were it not for this phenomenon, Iceland would be an almost uninhabitable icy waste; instead, we discovered a country of green hills and valleys, with snow only on the mountains inland from the coast. The short bus ride from the airport to the small city of Reykjavik was full of interest: rolling, treeless hills, peculiar volcanic rocks, an occasional white sheep and small fishing villages dotting the otherwise barren coastline. At Reykjavik we located cheap but comfortable lodgings; then, since it was Friday, we contacted the Seventh-day Adventist

office to inquire about Sabbath services. The mission president, Pastor Johanssen, welcomed us warmly and arranged transportation for us to attend a special Lay Activities conference being conducted some miles out in the country at the Adventist boarding school.

"Frost and Fire"

At the school we saw the results of a Sabbath school overflow offering some years ago. Iceland is known as the "land of frost and fire," for there is much underground thermal activity which has been harnessed in many places to provide heating for homes and buildings during the long, cold winter. Although it was believed that our school property did not lie in a thermal area, the school's leaders were anxious to test this possibility. With finance provided by generous Sabbath school members around the world, special drilling equipment was brought to Iceland, and after boring to a great depth just a few yards behind the main school building, a thermal fissure was tapped. This cheap source of heating has proved a great blessing to the school. We inspected a large glass-house which, with hot-water heating, produces a variety of green vegetables in a part of the world where garden produce is an expensive commodity. As more glass-houses are constructed, the school will be in an excellent position to supply fresh produce to the market at Reykjavik.

The Sabbath association with the Icelandic believers was a delightful experience. We were fortunate that the speaker at most of the meetings was Pastor Kingman from the British Union Conference, as we enjoyed an advantage over most of the congregation who depended on the translation into Icelandic.

Four days in fascinating Iceland passed all too quickly, and suddenly we were peering down at the neat Scottish countryside as our aeroplane dipped down into Glasgow. One week in Britain is simply not long enough to take in the loveliness of the English countryside, though we sampled patches of it as we followed a circuitous route southwards to London. A few miles outside London we located Newbold College for Sabbath fellowship. Four days in London can be an exhausting experience, especially in August when most Britishers seem to be vacationing there.

Ten Weeks by Van

Across the Channel at Antwerp, Belgium, it was like coming home to be reunited with our van again, and have everything conveniently in its proper place. (Suitcase travel leaves much to be



The Seventh-day Adventist school at Olfusi, Iceland. Thermal steam can be seen in the background.

desired, especially with children). During the next ten weeks, we roamed all over continental Europe, continually amazed and delighted at the variety and charm of the Old World. European people are industrious, generous and friendly, especially if the visitor tries to understand their culture and speak a little of their language. Graceful church spires are an integral part of every European town and village scene, yet we observed that religion has become a cultural form or tradition rather than a commitment of the heart and mind to a Person.

From the windmill-dotted landscape of the Netherlands we travelled northwards, across the north German plain, through quaint Danish villages with their tempting pastry-shops, over a short stretch of sea to Norway.

The fjord scenes of western Norway were wild and magnificent, but we also treasure memories of a Sabbath day in the quiet, gentle lakes district of Sweden. As the northern farmers were beginning to gather in their hay, we turned southwards, moving quickly across Germany, so that by mid-September we were in Czechoslovakia, our destination the famous old city of Prague.

Following the instructions of the State Police, we located the Autocamp on the river at the outskirts of Prague. The following day was Sabbath, and after extensive inquiries we located the meeting place of the Adventists. It turned out that on this particular Sabbath our believers had been granted permission to hold a special combined meeting to hear an address from a visiting church leader from Switzerland. We found the auditorium filled to capacity and felt the warmth and sincerity of these Christians, in spite of the language barrier.

Here we were not as fortunate as we had been in Iceland: we listened to messages preached in French, then translated sentence by sentence into Czechoslovakian, and finally summarized in English for us by a dear sister who sat with us. But it was a thrill to meet a small group of young men attending the small Adventist Bible School which is



A view from the Town Hall tower of the Old Town Square, Prague, Czechoslovakia, where John Huss was martyred in 1415.

training them for God and Czechoslovakia. These fine young men may well face persecution in their role as future leaders of God's work in a country where doors of opportunity appear just now to be steadily closing. Since the 1968 Czech uprising, life has become harder and more restrictive for millions in this communist-dominated nation.

Sharing a simple lunch with a dedicated church family in Prague, we asked about their opportunities for meeting Adventists from other Soviet countries. They indicated that there is very little opportunity for meeting such believers.

Then to Vienna and the Alps

From Prague, our route took us south to Vienna, Austria, then westward into the mighty alpine country which finds its greatest glory in Switzerland. There is no time to tell of hiking through alpine meadows, of strolling through old-world villages along the busy Rhine, of motor-ing in the peaceful Black Forest, of walking through Paris in the rain. As cooler

weather heralded the approach of winter, we retreated to southern Europe where grape harvesting was in full swing. At Spain we changed direction, commencing an eastward overland trek that would terminate six weeks later in southern India.

In Yugoslavia, our intended route was the 600-mile coastal road which takes in some of the world's most outstanding land and seascapes. But the price one pays to enjoy this route is a final crossing of the Julian Alps on one of the worst road surfaces imaginable. This alpine crossing is closed by snow through much of the winter, which normally commences late in November. Since our crossing was taking place before the end of October, we expected no difficulty. However, as we approached southern Yugoslavia, we came into stormy weather which produced rain on the coast and perhaps snow inland, so almost unconsciously we speeded up our itinerary.

The storms continued and late one Thursday we crossed the high Caker Pass

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The Clouten children in France (where else do they make bread like that?). In the background is the Chateau Chambord.



"Our mobile home" in a campground near Venice.

"DIVISIVE ELEMENTS are at work in all parts of the world. There are all sorts of gaps—generation gaps, racial gaps, nationality gaps, and many more! These are days when God's people need to be pulling together. Our love for the Lord, our love for His last-day message and His Church of the Remnant, and for one another, must increase as we near the end.

"In my opinion the 'Review' is one of the greatest unifying agents we have in the Church. We all need its deeply spiritual and highly informative messages. We need to keep in touch with our brethren and sisters around the world to know how they are faring and what they are doing to finish the work of God. I would not be without the 'Review,' and I hope, brother and sister of mine, that you won't either.

"Now your Church paper can come to your home! With the appearance of a new, monthly 'Review' at an invitingly low price, every Seventh-day Adventist in the world who reads English can afford to subscribe.

"Do join the members of the Advent family around the world who are reading, enjoying, and being blessed by, the 'Review.'"—ROBERT H. PIERSON, President, General Conference.

A NEW REVIEW!



Pastor Robert H. Pierson, General Conference President.

THE GENERAL CONFERENCE of Seventh-day Adventists, the Review and Herald Publishing Association, Washington, D.C., United States of America, and the Stanborough Press, Grantham, England, take pleasure in announcing a NEW INTERNATIONAL MONTHLY EDITION OF THE "REVIEW AND HERALD."

The regular weekly edition of the international "Review and Herald" will still be published in Washington, D.C., but a NEW INTERNATIONAL MONTHLY "REVIEW AND HERALD" will now be published at the Stanborough Press in England. This, of course, will be a new and challenging undertaking for the World Church of Seventh-day Adventists.

It was felt at the last Autumn Council that the time has come when special emphasis must be given to the fact that we are a world church, in harmony with which a monthly edition of the "Review and Herald" should now be published to reiterate this fact to the world field, and that it should be printed outside the United States. So, from Grantham, England, the Stanborough Press Limited will publish the first edition, July 1, 1971. Special significance will be placed on the divisions, unions, conferences and missions outside of the United States. Naturally, because the publication is from England, it will be anglicized and have English spelling. The price will be only \$2.15 for a yearly subscription.

We are also happy to announce that with each charter subscription, the Stanborough Press will send, post paid, with the subscription, a free copy of Pastor Maxwell's latest full message book "Good News for You." We are certain that every one of our people will want this volume in his or her library, especially in view of the fact that it is the last full message book Pastor Maxwell wrote before his death.

This book is valued at eighty-six cents and it will be included free of any cost, post paid, with every charter yearly subscription to the new monthly international edition of the "Review and Herald."

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Pastor Kenneth H. Wood, Editor, comments:

THE SEVENTH-DAY ADVENTIST CHURCH is a world church. About 80 per cent of its members live in countries other than the United States and Canada.

This church is held together by many ties, not the least of which is the "Review," the General Church paper. Now this tie is to be strengthened by the publication of a monthly edition published at our Stanborough Press in England. This new "Review" will use "English" English throughout. Adventism speaks many languages and the monthly "Review" will speak with a British accent.

Will the monthly "Review" be as much the Church paper as is the weekly? Yes! Though the content of the two editions will be somewhat different, their message will be the same. Both will breathe the spirit of dynamic, historic Adventism.

Some may wish to subscribe to both the weekly and the monthly editions. The important thing is that every Adventist family subscribe to at least one! "Every family should have this paper. . . . Those who consent to do without the 'Review' lose much. Through its pages, Christ may speak to them in warnings, in reproof and counsel, which would change the current of their thoughts, and be to them as the bread of life."—"Testimonies," Vol. 4, page 599.

The cost of the monthly "Review" is low, so be a charter subscriber. Keep step with the Advent family the world around."



Part three of a three-part series.

Stewardship and the Increase Concept

JOHN L. MORRIS

EVERYBODY KNOWS what an increase is, but, like many other words that have multiple applications, a concise, comprehensive definition is difficult. The Hebrew words used in the Scriptures and translated as *increase* refer to: produce, fruit, abundance, multitude, propagation of the species, to multiply or make abundant; and I could go on. The Reader's Digest Great Encyclopaedic Dictionary defines "increase" as: "(the noun) growth, enlargement, multiplication; (the verb) advance or intensify, becoming greater, and growth in numbers." At the risk of being accused of making my own definition, for the purpose of this article, let us say that increase means the possession of something that you did not have before.

How Do We Know If We Have an Increase?

The answer to this question is not as easy as you might think, and it cannot be answered explicitly for all.

If we consider the case of the average citizen, possibly we do not have a great problem. He is employed for a certain period each week, for which he receives a stipulated remuneration. His increase is measurable in monetary terms; for the service he renders he is granted a share in the increase to which he contributes.

Consider Mr. Business Man (referred to as Mr. BM). Whatever the business may be is irrelevant, for the principles will be much the same. He purchases one unit of product A on July 1, and is given three months to pay for the purchase. On August 28 he sells product A, receiving cash for the transaction. Then on September 30 (the due date) he pays for product A. If we consider the situation at the end of each month we have this:

Date	Position
July 31.	Holds one unit of product A not previously in his possession.
Aug. 31.	Holds cash representing the sale value of product A.
Sept. 30.	Having paid for product A, Mr. BM possesses cash that he did not have at July 1, but a lesser amount than he had at August 31.

Note the various increases that Mr. BM had during the period; first, an increase in stock; second, an increase in creditors; third, an increase in cash.

Now, were I to suggest that each and every one of these increases must be tithed, then you would be rightly entitled to stop reading at this point, and pen letters of protest. An examination of the process over the whole time period indi-

cates that in his overall position, there was only one increase. Translation of the transactions into monetary terms (this being our commonly accepted medium of exchange) makes this clear.

At July 1.	Cash position	\$ nil
Aug. 31.	Cash position	100.00 (plus)
Sept. 30.	Payment for the Purchase	80.00 (minus)
	Net increase	20.00

In the times of the Israelites, when life was not so complicated (so everybody tells us), tithing was accomplished by taking a literal tenth of the increase. If you had a flock of sheep, then you put all the young lambs into the fold with all the mothers outside. You would stand by the door with a rod, or staff, the end of which was dipped in a dye. As the animals came out to join their mothers, you would mark each tenth one. No distinction was to be made between the animals. If one was lame or sick, this was quite acceptable. "A man shall not enquire whether it is good or bad, neither shall he exchange it; and if he exchanges it, then both it and that for which it is exchanged shall be holy; it shall not be redeemed." Lev. 27:35, R.S.V. You did not send the same animals through the gate the next time tithe-calculating was carried out.

Today we like to do things in a more complicated manner. We are not content to let the sheep graze on natural pasture, we have to fertilize, pasture improve, irrigate, have a marketing team, advertise, and a hundred other things. These complexities must be accounted for in the development of an increase by way of enlargement or increasing the magnitude of the increase. Is there any difference in principle between what we accept here in the business situation, and in the wage-earner situation?

It may be necessary for the wage-earner to make some outlay to achieve his increase. One could contemplate such as the following; costs of obtaining a new and better-paid job, transport costs going to that job which is located further from home than the previous job. What must be kept in mind is that there is sometimes a fine line of distinction between an expense incurred in the production of an increase, and an expenditure which is an application of the increase.

Note that two ways of measurement are apparent. First we can examine movements in our resources or possessions as they occur. An example is in the weekly wage that you might receive. Second, we can adopt a comparative position approach, comparing our status now, with

that of some time ago. To be effectively adopted by a householder it would require at least summary recording of all items of expenditure to allow valuation of such things as food and clothing which might disappear during the period under consideration.

When Do We Measure Our Increase?

From the details given earlier in the example of Mr. BM, it will be seen that it is possible to determine whether or not an increase has occurred, and the extent of that increase at varying points of time. Additionally, you will note that an increase potential can be measured prior to the attainment of the increase.

Deuteronomy 14 makes the only reference to tithing and time. Relating specifically to the offering for alms and charitable purposes, the chapter talks about annual accounting of these offering commitments. The words of verse 22 ("Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year") would seem to indicate that an annual accounting for tithe is not an essential. The suggestion is that the tithe should be calculated whenever the increase is identifiable and realizable within reasonable limits. The farmer can calculate his increase immediately the lambs are born, but is this realistic when some of these new-born lambs might die in the immediate period following birth? The business man can calculate his increase at a number of points in the business cycle. He could wait until the cash has been received, which in the case of hire-purchase transactions might be a long time. He may choose to follow normal business practice and calculate his increase at the point of sale, treating the debt-collecting operation as the simple process of changing the form of the asset.

It will be evident that we must adopt a rational approach to tithing and schedule our tithing calculations according to the "increase cycle" of our increase-producing assets. This cycle must be balanced with the costs involved in determining the extent of the increase. The personnel required to determine what increase occurred on every transaction might, in a business setting, turn an increase into a decrease. Such a situation is to be avoided.

The Effect of Inflation

Does the change in the value of money affect our consideration of the increase concept? As we have chosen to deal generally in monetary terms, it is essential to realize that money is simply a means of measurement and a medium of exchange. It facilitates the interchange of goods and services within the community. Therefore where the value of money changes relative to the goods and services represented by it, then we have to take into account this change in the measurement of the increase. Otherwise we may err in our determination of the increase. Note that this may be a positive mistake, as well as negative.

In day-to-day business operations in most developed countries, where the flow

of goods and services is regular and speedy, the change in money values between the point of acquisition of a commodity and its sale, is minor and may be effectively ignored. Where the stock turnover rate is slow, as in the fur trade where stocks may be held for periods exceeding twelve months, then there is a case for adjustment of the monetary increase.

The area that causes the average Adventist some concern is when he has held an asset for a period of years and then disposes of that asset. The question that arises is, "how much of the sale price represents the increase in value due to various factors, and how much is simply a reflection of the changing relationship of the currency unit to the store of goods and services it represents?"

If we look at the cost of purchasing a comparable asset today we may run into difficulties in finding a comparable asset. Indeed even a comparable asset may have increased in real worth due to the vagaries of consumer demand. A comparison between the asset disposed of and a comparable asset today may give, therefore, an incorrect estimation of the increase.

It is necessary to examine measures of the change in money values as are available to us. The Commonwealth Statistician produces certain measures in the Wholesale Price Index and the Consumer Price Index. While not 100 per cent satisfactory, they do provide a reasonable guide to the change. Application of the Indices will give a more accurate glimpse of the increase than trying to find today's equivalent of a block of land, in a now-booming area, purchased thirty years ago.

By taking the original purchase price and multiplying by the current index, then dividing the result by the index of the year of purchase, we have the original purchase price expressed in current money values. By comparison with the disposal price we obtain the measure of the increase.

In Conclusion:

In all these matters we are admonished to be systematic, faithful, and thoughtful in application of the principles given. We are given a basic principle to apply. From that point forward it is our responsibility as to the development and application of the principle. The system of tithing is not to become a legalistic jungle of rules and regulations. I do not believe we should be spending great segments of time estimating the value of a free meal or assessing the worth of some small gift, merely to ensure that the dollars and cents we pay in tithe are an exact as possible measure of our commitment. Such efforts would throw us into the "mint, anise and cummin" school of thought, where salvation was lost through works. Our interpretation of the principle should be based on our love to God.

"Love to Christ must be the ruling principle of the being, controlling all the emotions and directing all the energies. Redeeming love should awaken all the tender affection and self-sacrificing devotion that can possibly exist in the heart of man."—"Testimonies," Vol. 3, page 396.

What a Day!

MOLLY K. RANKIN

IT WAS JUST AN ORDINARY DAY. I could tell by the amount of light that came through the bedroom blind and by the cricket-bird-rooster-running-water noises outside that it would be a bright, sunny, warm morning with a possible chance of rain in the afternoon—typical weather in the highlands of New Guinea in November.

I lay completely relaxed at this early hour, planning my day before I jumped out of bed to offer prayer. Oh, the bliss of it all! Today I had nothing special I had to do. Well, there were visitors coming to lunch, but only two adults and their two children, and I had to make dresses for the two girls graduating at the week-end. If I got going early I could have them ready for a fitting by lunch-time and then have the rest of the day to do as I pleased. Perhaps I could go out in the garden.

"Mummy." It was my youngest son Seth, nine years old on Sabbath, who had just awakened. I could tell by the tone of his voice he had a bright idea.

"Mum." By this time he was at the foot of our bed. "Kenneth goes away on furlough to the Solomon Islands tomorrow and I do want him to come to my party. I can't have a party on Sabbath anyway, so couldn't I have it today?"

Kenneth is Seth's very good friend—a dear little boy, so black in contrast to Seth's fairness. Oh, well, it means so much to him and it's not much effort to give a party for eight little easy-to-please boys.

"All right. I suppose there's no reason why we can't do that. Now run along, Seth. I want to have my prayer."

I got dressed and quickly popped a birthday cake in the oven. Then I mopped and dusted the bedrooms. By breakfast time I had most of the housework done. When the power came on at 8 a.m. I would put the washing through the machine and then get on with the sewing. Martha, the student who comes in daily for two hours, could clean the lounge and my three sons could do the dishes before the two youngest went to school and the oldest one started his correspondence lessons. All went according to schedule. Even Esther, my little daughter, was content to play with her dolly, and I sat down at the sewing machine. I was just joining the side front to front, matching small perforations and notches, when two boys came rushing around the corner and stood in the doorway all breathless.

The Schedule Interrupted

"Mara-am, quick! Rachel has cut her arm badly on the dining hall louvres and the doctor-boy says she must go to the hospital to be stitched."

"Martha, quick, could you please take Esther? Put her to bed at 9.30. I've got to go."

At the dispensary, I picked Rachel up, looking a little bit shaken but able to laugh at the typically male taunts about

going to the hospital, being stitched up, and hoping that they would see her again.

I managed to get someone to attend to her fairly quickly because of the urgency of the matter, despite dozens of other patients waiting. The doctor came and took her into the surgery. Knowing that she would be in there for a while, I quickly drove to Goroka to buy food for my luncheon guests.

When I got back, Rachel was waiting at the hospital entrance looking much brighter and more sure of herself. Smilingly she jumped into the back seat of the car and slammed the door—on her toe.

"Eeeee, Mumma, I've cut off my toe!" I parked quickly. Sure enough, there was her second toe hanging it seemed, by a piece of skin. Back we went to outpatients, dripping blood all the way. The doctor was summoned and Rachel was placed in a wheel chair. The doctor was most encouraging. He said, "Oh, well, she has only two more limbs to injure." Back into surgery she went while I occupied the time reconstructing my luncheon menu. By this time it was after 11 o'clock and I would have to select a dessert that took only twenty minutes to prepare.

Within half an hour we were back in the car again. This time I stood by the door and made sure Rachel was all in before I closed the door. She was in good spirits and really gave no indication of the ordeal she had been through.

When we got back to Kabiufa, I dropped Rachel at the girls' dormitory and drove on to our home and to a frenzy of activity. Martha had put Esther to bed and had done the vegetables, bless her. What now? Pudding on, make batter for gluten steaks, set table, mix milk, open tins of cream, make gravy, quickly. Oh, dear, the birthday cake is still in the oven. Is it done? Yes, perfectly. There's the bell for the students' lunch. It must be 12.30! Yes, there strikes the clock. Nearly done. Just finished—and here are the guests.

Welcome Helpers

We had a pleasant time. So much to talk about and so many experiences to relate. It was three o'clock before they eventually left. Eight little boys were arriving at four o'clock for a birthday party. What should I do now? There was not a thing prepared. Just then there was a knock at the door. Two boys wanted to earn some money for their end-of-the-year party. They needed 50 cents each. Could they please help me?

(Concluded on page 13)



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.

Birthdays for Missions

Dear Editor,

A recent issue of the "Review and Herald" contained a letter and a supporting editorial suggesting an appealing plan to increase our ever-insufficient mission funds. They suggested that every Seventh-day Adventist give an annual Birthday thank offering based on age—one dollar for each year. The "Review and Herald" editor thinks "the plan has tremendous merit." Are we not all thankful for the privilege of living an additional year and of receiving God's blessing? This plan could well hasten the day when the work will be finished. The dollar-a-year basis is not arbitrary. They suggest different amounts for differing fields and circumstances. The writer and his wife are two old pensioners with decidedly limited income which would not allow giving at the full scale, but we are very thankful for continuing life, and have adapted the plan to suit our ability. We do not know if we will see our next birthdays, but we are each giving a dollar every month as the months come around, as our thank offering. If many others did something like this the missions would be greatly blessed.

"Two Thankful Ones,"

New Zealand.

A Quick Work?

Dear Editor,

We hear quite a deal about getting the Appeal over quickly. However, I am not so sure that this is just how the Lord would have done it. We must take the gospel to all the world, and in "The Desire of Ages," page 633, we are told: "It is in our power to hasten the Lord's return." It takes time and petrol to work our Appeal territory, and with the little extra effort of having suitable tracts on hand we can do two jobs in one.

Not for a moment, though, am I suggesting we stop here with our missionary work—but some excellent contacts can be made.

In at least half the homes I visit, through asking them if I can interest them in something else to read, either spiritual or temperance tracts are left.

The Appeal may last a week or so longer, but we cannot be engaged in more important work.

"This house-to-house labour, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—"Evangelism," page 431.

"No one will be registered in the books of heaven as a Christian who has not a missionary spirit."—"Christian Service," pages 86, 87.

"There will be no idler, no slothful one, found inside the kingdom of heaven. Oh, that God would set this matter in all its importance before the sleeping churches!"—*Id.*, page 91.

Time is running out and people are desperately looking for an answer to it all.

T. A. Tyree, New Zealand.

"If Music Be the Food of Love, Play On"

Dear Editor,

"I am absolutely convinced, as a Christian, that nothing is impure in itself; only, if a man considers a particular thing impure, then to him it is impure." Naturally I have been interested in some of the recent letters in the "Record" regarding music. I was involved with music at the recent Victorian camp meeting, and am also the leader of a youth musical group which seems to have provoked this discussion, although I did not make the declaration quoted by R. King. Let me state first that I have no time for entertainment or compromise; second, I am not intending to justify myself or the music which I use as a minister and a Christian. If a person does not like a certain type of music—that is his privilege. I am not disputing this right, but I feel I must take issue with invalid argument.

Mr. King implies that there is a clear line of demarcation between the sacred and the secular in music. As the holder of a recognized music degree he should be better informed than this. I would be interested to know the difference in music structure between Handel's "Messiah" and his operas. I am also sure that as a church organist Mr. King has played music from operas for religious services; both the "Bridal Chorus" (Wagner) and the "Wedding March" (Mendelssohn) are from operas—and questionable ones at that. There are many more instances that could be cited. It is also well known that many historic religious revivals have borrowed the folk tunes of their day and these now hold a respected place in church music. For instance: Luther used the songs of the German peasants; Wesley borrowed tunes from the Welsh miners and said, "Why should the Devil have all the good tunes"; and the early Advent Movement borrowed tunes from the folk music of nineteenth century North America. I am sure Messrs. King, Thor-

sen and Butcher all enjoy these "secular" tunes with religious words; but note: Time DOES NOT sanctify.

Please, with the use of the writings of Mrs. E. G. White, let us be honest. Again we see an instance of Spirit of Prophecy writings being among the most misquoted books in the world. If all interested would read the introductory paragraph to the supplied quote ("Selected Messages," Book 2, page 31) they would read of an introverted Pentecostal experience that has no parallel with any experience at a Victorian Conference camp meeting (I hope), and if they would continue reading from the quote they would read, "Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God." (Letter 132, 1900, quoted in "Selected Messages," Book 2, page 37, emphasis supplied.) If they are worried about the musical instruments used, they should read all of Psalm 150 . . . "Praise Him upon the loud cymbals: Praise Him upon the high sounding cymbals." (Verse 5.) and "Sing unto Him a new song: play skilfully with a loud noise." Psalm 33: 3.

I do not understand arguments of this nature coming from people who listen to and play dance music which in its historic setting was condemned by Mrs. E. G. White. (Strauss-lovers, beware!)

Has the church taken action? Yes! At both General Conference and local division levels there is a backing of the most successful Youth Programme. It employs contemporary music—and is reaching youth!

May I add that not one critic with his robes tightly clutched about him has followed the New Testament injunction (Matt. 18: 15-17) and approached me. (I am listed in the Melbourne telephone directory.)

Not only in Victoria, but in New South Wales, South Australia and Queensland young people are using this music to reach this generation. In North America the same thing is happening. Dedicated youth are on the move—with a message of God's love—salvation and power in Jesus Christ! These youth are in danger of being cold-shouldered by their own church. If you don't like the music, at least have the wisdom of Gamaliel (Acts 5: 34-39).

"I am absolutely convinced, as a Christian, that nothing is impure in itself; only, if a man considers a particular thing impure, then to him it is impure."

Please—do something for Him.

J. M. Johanson, Melbourne.

*Romans 14: 14 (The New English Bible).

Fat on the Fire

Dear Editor,

May I throw a little more fat on the fire by mentioning that I heard on the A.B.C. on two separate occasions that the yellow colouring in margarine, fed to rats in very small quantities, produced cancer.

The riotously joyful rising generation in my family henceforth refuse to eat margarine, no matter how vegetarian and poly-unsaturated it may be, even when

we go visiting. (At home they get home-made spreads instead).

My loyal friends (I still have a few) say that, naturally, the S.H.F. would colour its margarine with carotene. Unfortunately, I don't know at present just what the cancer-producing colouring material is, nor how generally used in margarines.

Could one of our tactful readers make discreet and friendly enquiries of the appropriate authorities, and reveal the facts of the case, please? Even at the advanced age of thirty-three, I love life enough to wish to avoid cancer at all costs, if I'm able to do so.

Thank you very much, and I hope I haven't spoiled anybody's breakfast unnecessarily.

Dorothy Parfitt, Queensland.

[The editor (not necessarily tactfully, but quite directly) made enquiries from the general manager of the Health Food Company (than which there is no higher authority) and he assures us that the colouring in Golden Pastures margarine is carotene. So eat up, everybody. Not a cancer in a case of it.]

Now He's Glad He Was Born

Dear Editor (and Fifteen-year-old),

How I wish I could talk to you face to face! (Fifteen-year-old, not the Editor.)

First I want to commend you for the fine courage you display in writing such a frank and honest letter. You certainly have shown a marvellous quality in your letter—insight into your own problem.

I am a young man, married to a wonderful Adventist girl who has given me two delightful children. When I was seventeen, I found myself in the same position as you now find yourself. Yes, it's true. I had been brought up by an Adventist mother, but somehow mother's guidance was not enough to fix me firmly in the truth. Bad company led me into many degrading and offensive situations.

Like you, I often wished I had never been born. I even went as far as attempting to end my then-miserable existence.

I stole, I lied, I cheated, I double-crossed. I even stole from my own friends! But one night I took a deep look at myself. I was desperate. I knew that something had to happen and it did. I knelt in prayer to God and asked Him to help me, for I was desperately needy. I told Him that I couldn't go on living like this. I told Him that I had no power within myself to change. I asked Him to forgive me in mercy and to help me live a better life. Jesus came to die for miserable wrecks like me. He came to heal those that were sick and not those who were healthy. I told God that I had tried several times to change my life but had failed. That night I asked God to take control of my life completely, and He did!

Space does not allow me to continue with my story. I could spend hours telling you of this wonderful power of God,

of the many answers to my personal prayers, of the victories He has given me over habits which I could never break alone.

You say, "I don't know whether I will surrender to Christ. I've tried and failed." This has been my experience, too. There were times in my life when I felt my desperate need of Christ. I knew that my life was rotten and that I needed to change; I tried to let Jesus take control, but somehow things failed. The very last attempt I made in this direction paid off. I succeeded. To me, it seemed that I had won the fiercest battle in the whole universe. I was through; I had won. Remember the first time you tried to ride a bicycle? Was your first attempt successful? How many times did you try before you finally succeeded? Did you ever give up?

How much do you want to surrender your life to Christ? Do you want to do it badly enough to try it again?

When I came to know Jesus I gave everything to Him. I said, "Jesus, here I am. You know that my life is wretched and that I can't make it run smoothly. I count all into Your hands. Do with me as You wish. Take me where You wish. Help me to fulfil Your plan for my life every day. I don't care what others think of me any more. The important thing is what You think of me. From now on I am living for You."

Jesus has honoured His promise to me completely. If Jesus could do it for me then there's hope for you. I am praying for you that you will make the right decision.

Twenty-nine-year-old.

FLOODS AT NARRABRI

(Concluded from page 3)

deprived of homes and food supplies by these disastrous floods.

Gifts of finance from the Division Disaster and Famine Relief Funds have been placed in the hands of our responsible leaders to assist in alleviating the distress of families deprived of employment, and in providing emergency food supplies.

The floods in Northern New South Wales have certainly underlined the need for Adventists everywhere to be trained, equipped, organized and ready to serve the moment disaster strikes. Civil Defence should not be left to others. It should be the vital concern of every Adventist.

OVERLAND TO AVONDALE

(Concluded from page 7)

as the first flakes of snow were being chased by the icy wind. We descended slowly on the treacherous road, camping at dusk when we reached the first township south of the mountains. It was a cold, wet night, and next morning a thick mantle of white covered even the low hills. The first winter storm had come a month early—and we had beaten it by a few hours. We thanked the Lord for

His guiding hand, and pressed on into Macedonia.

In the Footsteps of Paul

One of the problems of touring in foreign lands outside the regular tourist season is keeping up with news of what is happening in the world. We were doubly unfortunate because our small radio had ceased to function. However, from time to time we had been disturbed by vague reports of a cholera epidemic in Turkey and rumours of closed borders. It was not until we arrived in Greece and met other travellers at Thessalonica that the real facts of the situation emerged. There was indeed an epidemic of cholera in Istanbul; some forty deaths had occurred, and hundreds of suspected cases were in hospitals. Inquiries at consular and travel offices brought the unwelcome information that all borders with Turkey were closed, and all travel links with Istanbul were suspended indefinitely.

Our hearts sank. We had definite sea bookings from India in little more than four weeks' time, and the only possible route to India led through Turkey. We wondered whether we should cancel our plans, and take our van with us on the next available ship, from Athens to Sydney. We recalled various warnings about travelling and camping in Iran and Afganistan, especially when young children were involved. Our faith wavered, yet we prayed that if possible our Lord would open the way for us to continue our journey as we had planned it.

(Concluded next week)

WHAT A DAY!

(Concluded from page 11)

Could they! I just about dragged them into the house.

"Quickly, go to the bathroom and wash your hands up to the elbows."

They sensed the urgency of the situation and moved with unaccustomed haste. One made fruit salad, the other made lemon drink. I iced the cake and made "white Christmas." Then David came home from school and made peanut brownies. Paul set the table and organized the games, which had to be played indoors because it was raining. At five o'clock we all sat down to a very presentable party meal. Nobody thought that spaghetti was a strange dish to have for a party. In fact they all enjoyed it because that is what Seth had ordered.

Before it was dark all the little guests went home singing happily.

I'm afraid I missed prayer meeting that night. Instead I made use of the power that had come on again at 6 p.m. and sewed the graduates' dresses. By 9 p.m. I was where I had hoped to be at ten o'clock that morning.

What a day!

It's exciting, mission life. One never knows from one moment to the next what is around the corner. But the Lord always helps us—as He helps also every one of His children in the homeland.

—"Review and Herald."

HILDA BARTLETT'S

Menu
Masterpieces

CARAWAY STICKS

2 cups plain flour
4 oz. margarine
½ cup cream

1 egg yolk
Salt
Caraway seeds

Cream margarine in bowl, add cream and sifted flour; blend well. Turn on to lightly floured board; knead well. Roll out thinly. Brush pastry with lightly beaten egg-yolk. Sprinkle with salt and caraway seeds. Cut into 1-inch by 3-inch strips. Place on greased oven trays. Bake in moderate oven until golden brown and crisp (approximately 15-20 minutes). Cool on tray. Makes approximately 6½ dozen.

KANE—JONES. In the Highlands of New Guinea, the Togoba Hansende Hospital chapel was tastefully decorated on the morning of March 22, 1971, as friends and fellow missionaries, together with hospital staff and many patients, gathered to witness Kevin Frederick Kane and Valma Olive Ethel Jones exchange their marriage vows. Valma, a dedicated nursing sister at the Togoba Hansende Hospital, is the daughter of Mr. and Mrs. Percy Jones of Mildura. Kevin, presently serving as a mission builder in the Coral Sea Union Mission, is the son of Mr. and Mrs. Basil Kane, late of Wellington, New Zealand. After the marriage ceremony, the many guests retired to the home of Dr. and Mrs. K. J. Robson for the wedding breakfast, and later to farewell the happy couple as they left for their honeymoon. As Kevin and Valma continue for a short period in mission service we wish them much of Heaven's blessing on their united service, and as they establish another Christian home.

O. D. F. McCutcheon.

LA VERSA—FULLER. On Sunday, March 4, 1971, Catina La Versa and Patricia Fuller stood side by side, in the first wedding service to be held in the new Tumut church, New South Wales, as they pledged their lives to each other. Friends and relatives gathered in the church hall for the wedding breakfast which was tastefully prepared by the ladies of the church. May God's richest blessing follow Catina and Patricia as they walk together towards the city of God.

W. H. Doble.

LEWANDOWSKI—KITA. It was a delightful wedding occasion on Sunday, April 11, 1971, when Tadeusz Lewandowski and Jadwiga Maria Kita were united in marriage in the Seventh-day Adventist Church Migrant Centre, Oakleigh, Victoria. Both are Polish migrants. Tadeusz is a member of Wallsend Slavic church, New South Wales, and Jadwiga is a member of the Oakleigh church, Victoria. The Centre, beautifully decorated, was well filled with friends from South Australia, New South Wales and Victoria, and many of these joined later with the two families in a very happy atmosphere of dignified celebration. As Tadeusz and Jadwiga settle in Wallsend we join their many friends in wishing them God's abundant blessing.

J. A. Skrzypaszek.

JEHOVAH
OUR RIGHTEOUSNESS

*My God, how perfect are Thy ways:
But mine polluted are;
Sin twines itself about my praise,
And slides into my prayer.*

*When I would speak what Thou
hast done
To save me from my sin,
I cannot make Thy mercies known
But self-applause creeps in.*

*Divine desire, that holy flame
Thy grace creates in me;
Alas! impatience is its name,
When it returns to Thee.*

*This heart, a fountain of vile thoughts,
How does it overflow,
While self upon the surface floats,
Still bubbling from below.*

*Let others in the gaudy dress
Of fancied merit shine;
The Lord shall be my righteousness,
The Lord forever mine.*

—WILLIAM COWPER.

ELLIS—ARCHER. The Greensborough church, Victoria, was filled to capacity on Sunday, April 4, 1971, on the occasion of the marriage of David Alexander Ellis, second son of Brother and Sister Ellis of Diamond Creek, Victoria, and Kathleen Jeanette Archer, daughter of Brother and Sister Archer, also of Diamond Creek. The sun shone in its glory on the radiant bride and the happy bridegroom, and following the exchange of vows and the subsequent festivities, the newly-weds set out for Queensland where they plan to settle. It is with our sincere prayers for a very happy future life that David and Jeanette head northward.

H. W. Hammond.

GLOVER—TOWNSEND. The Auburn church, Victoria, was filled to capacity on Tuesday, December 29, 1970. Relatives and friends had gathered to witness the marriage of Neil James Glover to Pamela Faye Townsend. These young people both come from well-known and respected Adventist families. Pam is the eldest daughter of Brother and Sister Townsend of Frankston, Victoria, and Neil, the eldest son of Brother and Sister Glover of Bayles, Victoria. The bridal party and well-wishers enjoyed the reception in the unique surroundings of Hunter's Lodge, Croydon. There, many telegrams of congratulation were read. As these dedicated young people set up their home at Cooranbong, New South Wales, where Neil plans to study for the ministry, we wish them much of God's blessing and guidance.

K. R. Miller.

HOLLIDAY—KUEHNEMANN. Marion Kuehnemann was radiantly happy as she came down the aisle of the Albury church, New South Wales, on Sunday afternoon, April 4, 1971 (her birthday), to give her hand in wedlock to Frank Holliday who waited expectantly at the altar to claim her as his bride. Marion is the daughter of Sister Irmgard Kuehnemann of Albury, and the late Brother Fritz Kuehnemann, and Frank is the son of Mr. and Mrs. Henry Holliday of Melbourne. After the marriage the young couple were guests of the church at a very happy reception held at the Red Cross hall. May God breathe His sweet grace and love upon their hearts and home.

J. E. Cormack.

McDOUGALL—ZAHMEL. At mid-afternoon on Sunday, April 11, 1971, Keith McDougall and Mercia Zahmel met to exchange their wedding vows in the beautiful Central church, Mackay, North Queensland. The church was tastefully decorated and provided a most natural and appropriate setting. Mercia is the only daughter of Brother and Sister S. Zahmel of Mackay, and Keith is the youngest son of Brother and Sister A. McDougall of North Mackay. The North Mackay church ladies provided a tasteful and attractive reception following the ceremony. As this home is established, it is our earnest prayer that God will richly bless as they unite in service for the Master, and as they accept His leading in their lives.

G. W. Oaklands.

McKAY—VOLL. The charm of the occasion was felt by all who witnessed the marriage of Noel Evan Leslie McKay and Denise June Voll on April 12, 1971. The Toowoomba church, Queensland, found added dignity in the joyous floral arrangements and the elegant simplicity of the bridal party. Denise is a comparatively new Adventist from Brisbane, while Noel's family have connections with the Toowoomba church extending back three generations. Both young people have ability, and are happy in church service and association. May Heaven's rich blessings flow to them and through them as they establish their home and add their strength to the church's witness in Toowoomba.

D. A. Brennan.

PUGH—KRAUSE. In the early afternoon of Easter Friday, April 9, 1971, Percy Pugh and Elizabeth Krause were joined in holy wedlock. The well-kept Charters Towers church in northern Queensland provided a tasteful setting as Percy and Elizabeth exchanged the sacred vows of matrimony. Many relatives and friends assembled in the colourfully decorated little church to make this memorable occasion a most joyous one. Unseen Guests were there to bring special blessing to those whose hearts were united by God. May the Lord richly bless these young people and give them every happiness as they set up another Christian home in this community.

G. W. Oaklands.

PURNELL—JONES. The delightful autumn scenery and the ideal weather gave the finishing touches to a very pretty wedding scene in the Warburton church, Victoria, on April 4, 1971, when Arthur Purnell, son of Brother and Sister L. Purnell of Brighton, South Australia, and Ruth Jones, daughter of Brother and Sister K. Jones of Warburton, were united in the sacred bonds of matrimony. Relatives and friends join in wishing the newly-weds God's richest and fullest blessings. T. F. Judd.

STANOVIC—GILES. On April 4, 1971, Peter Stanovic and Elizabeth Giles were united in marriage at the Dundas church, New South Wales, which was crowded with friends and well-wishers of this dedicated couple. Both have rendered denominational service in Australia, and Elizabeth has served overseas. They now establish a Christian home in Wahroonga. The writer associated with Pastor A. H. Forbes in the service and all present joined to wish Peter and Elizabeth God's bountiful blessings as they share a united witness in the coming years. G. D. Giles.

THOMSON—SCOTT. Sunshine and flowers and beautiful maidens blended in a happy picture when Vicki Lynne Scott met Melvyn James Thomson to exchange marriage vows. The ceremony took place at the Toowoomba church, Queensland, on April 4, 1971. Melvyn had come all the way from Goroka, New Guinea, so that he and Vicki could exchange vows in their home church, and share their happiness with their parents and relatives. This fine young couple will make their home at Goroka and give their witness for Christ to Europeans and the indigenous people as lay workers. May God bless and rejoice in their united testimony. D. A. Brennan.

DEAN—WATSON. Patricia May Watson and Leon Jeffrey Dean were married in the late sunny afternoon of April 11, 1971, in the Brighton, South Australia, Seventh-day Adventist church. The parents of both the bride and the bridegroom and many other relatives and friends were present. The bride's cousin, Dr. Eric Green, presided at the social reception. Patricia and Leon, we pray that God will "bless you, and keep you; and make His face to shine upon you, and be gracious unto you." W. A. Townend.

WETHERALL—ANSCOMBE. March 28, 1971, was the special day Neil, son of Sister Wetherall of Injune, Queensland, and the late Brother Wetherall, and Doreen, daughter of Mrs. Ancombe, of Roma, Queensland, and the late Mr. Ancombe, planned for their marriage in the Roma Methodist church. Neil and Doreen will live in their newly built home, on their property "Hidden Springs," Injune. As they establish a new Seventh-day Adventist home in this delightful scenic spot near the Carnarvon Ranges, Queensland, we join with many relatives and friends in wishing them much happiness and God's rich blessing. H. A. Grosse.



BUNFIELD. Emily Bunfield passed to her rest on April 11, 1971, at the Armidale Hospital, New South Wales. Born in 1879, this grand old lady had almost reached her ninety-second birthday. Bright, and with confidence in her Lord to the last, she was a joy to know. Pastor O. K. Anderson baptized her in 1941. She is survived by daughters Edna (Mrs. Betterbridge) and Ruth (Mrs. Rixon). We laid her to rest in the Armidale cemetery to await the Master's call. J. H. D. Miller.

MOORE. Sadness burst upon the Moore family of Claremont, Tasmania, as Shirley Patricia Moore was called to her rest at the close of Sabbath, April 3, 1971. At the early age of forty years and after a good deal of suffering and surgery, the late Sister Moore was laid to rest in the Hobart cemetery after a well-attended service in the Glenorchy church. To her husband David and children Robert and Jeanette; her mother, Sister J. Self and brothers Pastor Don and Maurice Self, we extend our sincere sympathy with the assurance of an early resurrection at Jesus' return. R. W. Howse.

PRICE. Brother Thomas Price, who was born in England in June, 1881, passed to his rest at the Cessnock Hospital, New South Wales, on March 29, 1971. He came to Australia as a young man and finally settled in Cessnock in 1926. He took a keen interest in the district hospital, serving as a board member for a number of years. Blessed with a good voice, he belonged to several local choirs. He joined the Adventist Church some eleven years ago and found much joy in the Master's service. His wife, Margaret, died in 1953 and his only daughter, Connie, in January of this year. Services at the Cessnock church and the Beresfield crematorium were conducted by the writer. Our Christian sympathy goes to his two surviving brothers and the other members of the family. A. E. Magnusson.

RIDDLE. A link with the pioneering days in New Zealand was severed with the death of Robert Riddle on April 2, 1971. He was aged ninety-one years. Surveyor and pioneer farmer in the King Country, Mr. Riddle always read his Bible. When he heard the Adventist faith through the ministry of Pastor Murch, he and his wife became members of the church. Three generations of the family gathered in the Adventist church to receive comfort from the Scriptures before Mr. Riddle was laid to rest in the Papakura cemetery. We offer our sympathy to his wife and the members of the family. A. K. Gersbach.

THANKS

Sister Lesley Hale would like to thank sincerely all those wonderful friends, too numerous to mention by name, who were so loving and kind to her in the tragic loss of Norm and Desrae.

Brother Hale and Brother and Sister Ainsworth add their appreciation also for the tributes of love shown to all.

The blessed hope of Jesus' soon return is very dear to our hearts.

BOOK WANTED. Pastor R. Stanley would like to buy the book, "This Is the Way," by I. H. Evans. If you have a copy to sell, write to Pastor R. Stanley, Australasian Division of S.D.A., 148 Fox Valley Road, Wahroonga, N.S.W. 2076

FASHION FABRICS. P.O. BOX 16, GLENORCHY, TASMANIA, 7010. Dacons: florals, spots, 75c, per yard. Dacons: florals, \$1.00 per yard. Cool-stream: florals, \$1.20 per yard. Stella: florals, \$1.20 per yard. Terylene/Linen: plain colours, \$1.50 per yard. All 45-inch wide. **SAMPLES AVAILABLE. REMNANT parcels \$3, \$5, \$10.**

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WANTED: by Youth worker, a copy of "Pulling Life Together," by Biety. Reply Youth Department, Box 129, Hamilton, New South Wales. 2303

WANTED: Complete set of S.D.A. Bible Commentaries at reasonable price. Funds available strictly limited, but need is great. Any offers please contact Pastor Gordon A. Lee, Box 391, Rabaul, T.P.N.G.

Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. There is a condition to this promise—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings and believe that we receive them, and thank God that we HAVE received them. It is our privilege to go to Jesus and be cleansed and to stand before the law without shame or remorse.

—"Steps to Christ," page 51.

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and Advent World Survey

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Editor R. H. PARR
 Associate Editor K. S. PARMENTER
 Office Secretary MERRIL HAYWARD
 Wahroonga Representative
 CELIA STOTESBURY

★ ★ ★

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

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

FLASH POINT . . .

- * Stand by for a major announcement. Recently, certain transfers of key personnel in the Health Food Company have been passed by the General Board, and these are as follows:
 - Mr. G. F. Hayden, retail manager, Victoria, to marketing manager, head office, Wahroonga.
 - Mr. L. H. Engelbrecht, retail manager, Perth, to retail manager, Victoria.
 - Mr. Eric Fohlberg, retail manager, Tasmania, to retail manager, Perth.
 - Mr. Kelvin Bajley, assistant to the marketing manager and retail purchasing manager, head office, to retail manager, Tasmania.
 - Mr. Douglas McBalrae from the Lewisham branch, Sydney, to assistant to the marketing manager at head office.
- * Some other changes will doubtless be of interest. They are:
 - Robert Granger, a Bible worker in the North New South Wales Conference, will proceed to South Queensland Conference for the same type of work.
 - George Drinkall of the North New Zealand Conference will transfer to the North New South Wales Conference, continuing his ministerial work there.
 - Colin Fisher, the accountant and assistant auditor of the Trans-Tasman Union, will go to the Fulton College as accountant, business teacher and assistant business manager.
 - Barry Peach, the assistant business manager, etc., of Fulton College will take up the accountant's work in the Sydney Sanitarium.
 - Max Mitchell, now the accountant at the Sydney Sanitarium, will shortly transfer to North New Zealand where he will become the business manager and accountant of the newly-established and soon-to-be-built Auckland Hospital.
 - Robert Stratford, the accountant of the Greater Sydney Conference, will do similar work in the Trans-Tasman Union office, and will also be the assistant auditor there.
 - Eric Howse, now the accountant of the North New Zealand Conference office, will move to Greater Sydney for similar work.
 - John Chermiside, the Book and Bible House manager of the North New Zealand Conference, is, for health reasons, forced to lay down his Book and Bible House work; he will become the accountant of that conference.
 - Graham Shields, the accountant of the Longburn College, will become the manager of the North New Zealand Book and Bible House.
 - Miss Orion Thomson, for twenty years (or so) accountant in the North New South Wales Conference office, will move to the treasury department of the division where she will be secretary to the treasurer.
 - H. L. (Laurie) Allum, manager of the Book and Bible House in the South Queensland Conference, has been called to the accountant's desk in the North New South Wales Conference office.
 - Don Crombie, the accountant in South Queensland, will become manager of the Book and Bible House in the same conference.
- * A telegram from the president of the South Australian Conference reads: "Cleveland capacity crowd Town Hall last night for powerful gospel message given in revival atmosphere—Townend." This was Pastor Cleveland's only meeting in South Australia, and, as we go to press, the Melbourne campaign is in full swing.
- * We humble ourselves in the dust; we sit in sackcloth and ashes; we apologize on our knees. TWICE (which means it was no mere typographical error or even a slip of an inexperienced typing finger) we have referred to Pastor Douglas Jenkins as being the North New Zealand Lay Activities secretary. Actually, the holder of this onerous portfolio is Pastor M. F. Nash. And in case you are keeping personal records, you will want to know that North New Zealand has now reached a very healthy \$84,200 in their Appeal Campaign. (Sorry about that mistake, Pastor Nash. Nothing personal, you know.)
- * Calling Avondalians of the 1967-68 vintage (and they WERE vintage years, come to think of it). Lots of you will be saying, "Whatever happened to Margaret Armstrong? Never hear of her these days." Well, we have news for you. Margaret taught in our school in Busselton, Western Australia, for a couple of years. Then she contracted a serious malady called "Itchy Feet." The only cure for this is to get up and go. And how Margaret has got up and gone you will have to read to believe. Early this year she embarked on the "Patris" for Europe, disembarked at Djibouti in French Somaliland, hopped a plane for London and intermediate stops, and is now with her sister Elizabeth and sister's husband Stuart doing London over as a true tourist should. Europe is next on their list. What's that? You want to write to her and tell her how lucky she is? Address your letters to her c/- Mrs. W. Maddilove, 25 St. Bernard's Street, Sutton Coldfield, Warwickshire, England.
- * The new president of the Students' Representative Council at the University of Adelaide is David Johnson, a product of our Prospect school in Adelaide. David is the son of veteran colporteur (oops! sorry, literature evangelist) Brother Victor Johnson and Mrs. Johnson of Nailsworth, South Australia. David's other claim to fame is that once, when he was somewhat younger, he and his friend Colin Mead rode their push-bikes from Adelaide to Melbourne to attend a Youth Congress. Ah, Youth!
- * "What a glorious holiday!" This is included here for the contemplation of those who notice that visiting brethren from the General Conference seem to get things handed to them on a plate, and enjoy a Cook's tour all over. A report from Pastor Reg Brown of the Trans-Commonwealth Union Conference tells of Pastor C. D. Watson's recent visit (he's a Temperance man). He says: "During the twelve days that Pastor Watson was with me, we visited nine churches, four church schools and colleges, conducted four youth rallies, three general church rallies, one university meeting, one scientific meeting with the Alcohol Foundation of Victoria, two temperance secretaries' councils, three office worships, three meetings with conference presidents, and eight news conferences. This, of course, was in addition to travelling and other incidental items." The rest of the twelve days was free time, we expect.
- * "Finally, brethren . . ." In the sands of time, some people leave only the marks of a heel.