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EDITOR: R. H. PARR

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## Tonga Welcomes Mrs. Wiles

S. KATO, Youth Director, Tongan Mission



(Above): Mrs. Alma Wiles has an audience with King Taufa'ahau Tupou IV, of Tonga.

(Below): His Majesty, King Taufa'ahau Tupou IV of Tonga, greets Pastor J. T. Howse.



IN the year 1896 the ship "Pitcairn" came to the shores of Tonga, and on board were Pastor and Mrs. E. S. Butz and their little girl Alma (now Mrs. Wiles, the widow of the late Norman Wiles who gave his life in the mission field fifty years ago). She was only a year old at the time. The Butzes came to take the place of the Hilliard family, who were the first Adventist missionaries to Tonga. They were here for only a year, and left when the Butzes took their place. Alma grew up here with other Tongan girls. After ten years of hard labour to lay the foundation for the work of God in Tonga, the Butz family left these shores. Alma was then eleven years of age. At the time, there was no thought of their ever returning again to Tonga.

However, in February, 1973, we welcomed Mrs. Wiles back. She was able to meet a number of her old schoolmates who still survive. The writer was privileged to meet her also, and learn more of the early history of God's work in Tonga.

A highlight of her short visit was an appointment made to meet the King of Tonga. She was accompanied by Pastor J. T. Howse, our acting-president. The writer was also specially privileged to accompany the group, as photographer for the occasion of their audience with His Majesty, King Taufa'ahau Tupou IV.

It is the sincere prayer of the writer that we, as workers here in Tonga, will catch a glimpse of the sacrifice made by our early pioneers, and that we may follow their example. The Lord's servant says God's work is to be carried out by sacrifice and will be finished by sacrifice.





Present for the ordination service at Wahroonga (left to right): Pastor W. H. Simmonds, Pastor E. A. Magnusson, Pastor K. S. Parmenter, Mrs. Magnusson, Pastor R. R. Frame, Mrs. Giller, Pastor E. Giller, Pastor J. R. Spangler, Mrs. Williams, Pastor C. R. Stanley, Pastor G. F. Williams, Pastor F. T. Maberly. Photos: L. A. Gilmore.

## Three Ordained at Wahroonga Church

LAURENCE GILMORE, Public Relations Secretary, Greater Sydney

THE BRETHREN ordained to the gospel ministry in the Wahroonga church on Sabbath, January 13, 1973, made up an interesting group. They were men of experience, of travel in the course of duty, and of qualifications, and yet there was something distinctly youthful about them all.

In the front rows sat **Dr. E. A. Magnusson**, president of Avondale College, along with his wife and two of their three children, plus his parents, Pastor and Mrs. A. E.



Pastor and Mrs. E. A. Magnusson (nee Leonainie Tolhurst).

Magnusson. What a thrill for the parents to witness the ordination of their son as God's man! Dr. Magnusson, who was born in Townsville, obtained his tertiary education at Avondale College, where he obtained his B.Sc. (London) degree. Post-graduate work was done at the University of New South Wales, where he secured his Ph.D. A scholarship allowed him to do further study at London University, where he obtained his second Ph.D. Further study has also been done at the University of Rome and in Indiana, U.S.A.

As head of the Department of Science at Avondale College, and more recently as president, he has endeared himself to the youth at his alma mater, and to the youth of the Division.

### An Evangelist and a Missionary

**Brother Garrie Williams** sat with his wife, three children and his parents-in-law, Brother and Sister Minns of Rotorua, New Zealand. Garrie, who was born in Rotorua, left his carpentry trade to study for the ministry, and graduated with a B.A. in Theology from Avondale College in 1968. His work has been in the Greater Sydney Conference, where he has assisted and led out in successful evangelistic campaigns. Last year he had the joy, along with his assistant, of forming a new church in Tahmoor. This year he will conduct public missions in the northern beach suburbs area.

Recently returned from Port Moresby in Papua New Guinea was **Brother Eoin Giller**.



Pastor and Mrs. G. F. Williams (nee Barbara Minns).

He sat with his wife and one child. Also happy to be present were his parents-in-law, Brother and Sister Tilley of Wahroonga. Eoin was born in Invercargill, New Zealand. Upon his acceptance of the three angels' messages in Christchurch,



Eoin decided to study for the ministry, and graduated from the B.A. Theology course in 1967. He worked in Victoria prior to his call to missionary service, where he now trains national evangelistic workers in Papua New Guinea.

Division secretary, Pastor K. S. Parmenter, presented the interesting biographical background of the three men to be ordained.

Pastor J. R. Spangler, assistant secretary of the Ministerial Association of the General Conference, preached the ordination sermon to a packed Wahroonga church. The guest speaker traced something of the dynamic experience of the great Apostle Paul and his complete determination to preach none other than Jesus Christ.

**"To Your Last Heart-beat"**

"Brethren, in all your work you are to uphold the cross. Your ordination does not set you to be a philosopher, psychologist, counsellor or orator, but a preacher," said Pastor Spangler.

Division president, Pastor R. R. Frame, led out in the dedication prayer and the laying on of hands, after which Pastor F. T. Maberly, president of the Greater Sydney Conference, read the ministerial charge. The official welcome to the ranks of the ordained ministry of the Seventh-day Adventist Church was extended by Ministerial Association secretary, Pastor C. R. Stanley.



Pastor and Mrs. E. Giller (nee Ella Tilley).

We believe that many a person will remember the parting sentence from the ordination sermon, where Pastor Spangler challenged the three ministers to: "Always preach Christ till your last heart-beat."

# Adventists on Lonely "Savage Island"

PALU FUATAPU, Missionary, Niue Island

CAPTAIN JAMES COOK, the famous English sailor, on his second round-the-world adventure, sighted a certain island in the south seas. He decided to land, but the natives gave him a hostile reception. Cook, although a fearless man, had to rush back to his ship, together with his crew. So they sailed away on their journey. In his log-book, Cook called this place "Savage Island."

Niue is an island lying 300 miles due east of Tonga, having an area of 100 square miles and a circumference of more than forty miles. The present population is about 4,500. This figure is declining each month as a constant flow of people migrate to New Zealand—something which is uncontrollable, as the Niueans are in fact New Zealand citizens, by virtue of being under New Zealand government. There are more Niueans living in New Zealand today than on the island.

**First Missionary.** In March, 1909, Pastor J. E. Steed, while in Samoa, made contact with a Niuean young lady, Vaiola Kerisome. The following year the Steeds went back to Australia, taking Vaiola with them, and she attended Avondale College. Vaiola returned to Niue in 1915, followed soon after by Pastor S. W. Carr. They then worked together, spreading the truth among the Niueans. After three years in Niue, Pastor Carr left and was replaced by Brother E. F. Giblett, who spent some four years here. From 1925 onwards, Vaiola, who was then Mrs. A. G. Head, was the only worker on

the island. She laboured untiringly among her people for many years until she died in 1963.

**Period of Loneliness.** According to the statistics, in 1948 the Sabbath school membership had grown to 178. In reality, when the first Tongan worker arrived, he found a membership of only four. This was in 1963. The rest had gone.

**Problem.** When the leaders of the predominant religion, the London Missionary Society, learned that a pastor from the Seventh-day Adventist Church had arrived on the island, they called a meeting to try and stop the work of the Seventh-day Adventists. In every village they announced a warning not to talk to, or go near, this new minister. They even approached the Immigration Department and asked them to shorten the period of stay of this new person on the island. Naturally, all the Immigration staff members were adherents of the London Missionary Society, but nothing could be done to comply with this request.

**Queen Honours Niueans.** The late Mrs. Head was honoured with the M.B.E. from the Queen for her services to the community. Later, Mr. L. R. Rex was also awarded the M.B.E. for his faithful service for his people. To date these are the only Niueans to receive such honour, and they both belong to the Seventh-day Adventist Church! Mr. Rex, though he has now retired, is still working for the Niue Administration as senior translator and interpreter and as Commissioner of the High Court. He is also helping in the church activities.

**Our Work Today.** We have church members in five out of thirteen villages on the island. We have one organized church and two companies. In the village of Mutalau we have more members than in Alofi, the main town where our organized church is situated. Today we are building a church at Mutalau. This little sanctuary is situated right in the middle of the village. We are faced with a monetary problem—we are working to raise an additional \$250, needed to complete the work.



Veteran missionary, the late Pastor S.W. Carr, who spent three years in Niue, arriving there in 1915.

There are a few very kind folk who send magazines, etc., to Niue, in response to my requests in the AUSTRALASIAN RECORD last year. On behalf of our members in Niue we say, "Fakaauue oue tulou," which means "Thank you very much indeed." These magazines and papers help to spread the "good news" amongst the Niueans.

The North New Zealand Dorcas Federation has been very good to us. As a result of the clothing that is sent to us, we gain new members for the church. A very special "Thank you" goes to those kindly people.

Please do remember us here on this lonely island of Niue. Your prayers and your means help to change the outlook of the people of this little island.

Thank you very much also to those who write and encourage us. If others would like our address, it is:

Seventh-day Adventist Mission,  
Box 7,  
Alofi, NIUE ISLAND.



## A Message from the General Conference President

**WHAT ABOUT JEWELLERY?**

LOMA LINDA, CALIFORNIA.—Recently I received a letter from one of our college deans. With her permission I am sharing one paragraph with you.

"During my early years in this work, jewellery was not much of a problem," she wrote. "However, in recent years its use has become more prevalent. In fact, a large percentage of today's Seventh-day Adventist girls are wearing engagement rings, class rings, rings matched to wearing apparel, ear-rings, and necklaces. These items have become a virtual god to some! Students are amazed to think we would dare to ask them to take off an article of jewellery that seemingly means so much to them."

The deans in our college dormitories are not alone in having problems with the inroads of jewellery today. As I travel and visit our churches, both in America and in lands abroad, it is evident that the evil one is busy setting up gods in the hearts of too many Adventists.

A few years ago, one saw few rings, necklaces, locketts, ear-rings, bracelets, highly ornamented watches, large brooches, and flashy items of men's jewellery. Today it is becoming all too common to find these pieces of jewellery being worn by men and women who are members of God's remnant church.

Such adornment is certainly not in keeping with the counsel given us by the Word of God. The Apostle Paul writes, "Women again must dress in becoming manner, modestly and soberly, not with elaborate hair-styles, not decked out with gold or pearls, or expensive clothes, but with good deeds, as befits women who claim to be religious." 2 Tim. 2:9, 10, N.E.B.

The Apostle Peter agrees with Paul: "Your beauty should reside, not in outward adornment—the braiding of the hair, or jewellery, or dress—but in the inmost centre of your being, with its imperishable ornament, a gentle, quiet spirit, which is of high value in the sight of God." 1 Peter 3:3, 4, N.E.B.

During the 1972 Annual Council, the leaders of your church, sensing the spirit of worldliness coming in among us, took an action reaffirming the church position on the wearing of jewellery.

"While we acknowledge that the quality of an individual's Christianity cannot be gauged solely by external criteria, we do know that his outward appearance will reveal either conformity to the world or to the Word. 'The external appearance is an index to the heart.' (E. G. White, "That I May Know Him," page 312.) The Seventh-day Adventist Christian will strive to reach the standard set by the Word. He will recognize that true conformity to that Word will be revealed by a progressive transformation of life based on a deepening and lasting relationship with Christ. In sharing the life of Christ, he comes to accept a different life-style which involves his whole person. He will give evidence of this by his conduct, personal appearance, and his attitudes. 'Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect.' Rom. 12:2, N.E.B.:

"Voted, 1. That the principles of self-denial, economy, and simplicity, should be applied to all areas of life—to our persons, our homes, our churches, and our institutions.

"2. That in the area of personal adornment, necklaces, ear-rings, bracelets, jewelled and other ornamental rings SHOULD NOT BE WORN. Articles such as ornamental watches, brooches, cuff links, etc., should be chosen in harmony with the Christian principles of simplicity, modesty, and economy.

"3. That our pastors, evangelists, and Bible instructors present fully to candidates for baptism the Bible principles regarding display and adornment; point out the dangers of clinging to customs and practices that may be inimical to spiritual development; press the claims of the gospel upon the conscience of the candidates, encouraging careful self-examination concerning the motives involved in decisions that must be made; and acquaint the candidate with the inspired counsel given by Ellen G. White.

"As Seventh-day Adventists we believe in the priesthood of all believers. Each soul has direct access to God through Christ, and is accountable to Him for his life and witness. The spiritual condition of the church is basically the sum of the spiritual experience of each individual. In view of this, we urge all our members to commit themselves wholeheartedly to the principles set forth above. . . .

"In this final hour of earth's history, the church must not lower its standards, blur its identity, or muffle its witness, but must with renewed emphasis give strong support to the standards and principles that have distinguished the remnant church throughout its history and have kept it separate from the world." (Emphasis mine.)

After quoting Paul's words in 1 Corinthians 7:14-18, calling for the Corinthian believers to come out from the world and be separate, Ellen White says, "Never was there a time in earth's history when this warning was more appropriate than at the present time."—"Fundamentals of Christian Education," page 500.

May God keep us the humble, called-out people He will gather to Himself when Jesus comes in the clouds of heaven—soon!

ROBERT H. PIERSON.

# CYCLONES -- NEW HEBRIDES STYLE

BRUCE ROBERTS, Missionary

I SUPPOSE it was the tremendous banging of the roofing iron that woke me. The roaring winds, the swaying house and the pouring rain told us that we were in the middle of our third cyclone in as many months. Ever since the radio warning at midday we had been busy battening down the various mission buildings, preparing for the inevitable battering that we had had the misfortune to become accustomed to. Only a month ago our mission boat "Kasi" had been slammed on to the beach by an unyielding cyclonic sea. What would be the damage this time?

There was another crashing sound outside as yet another coconut tree was blown to the ground. A flash of lightning revealed that there were already several coconut trees down, and it looked as though our power-lines were down underneath them. The house continued to groan and creak and we wondered if it would stay together. The children were peacefully asleep. Beside our bed my wife had a small bag packed with some food and children's clothes and odd possessions—just in case we had to run from the house. The tropical rain blew between the iouvers and mixed with the leaks from the roof. Even in bed we could not keep dry. In the morning we discovered that nearly eight hundred gallons of water had flooded our kitchen and dining-room.

The welcome sunlight of that next morning brought with it a heart-sickening revelation of damage. Our power-lines were twisted and broken around fallen trees. Our copra dryer was gone. Our girls' dormitory was flattened. The girls' toilet building had blown into the sea. Workers' houses were down. Much of our plantation had blown down; one whole hillside of banana trees, involving several hundred trees, had been completely blown out. The school gardens were virtually destroyed.

The first job was to repair the radio aerial and get it up again. At midday, with the radio back in service, we received news of great amounts of damage to many other islands. Not far from us, four thousand coconut trees had been blown down, tremendous seas had washed away houses, gardens and land. The government asked if we would prepare a report for our area.

That afternoon we set off on a walkabout to do just that. The bush road was blocked in many places by fallen trees. In every village, buildings were down, gardens up-





Mrs. Roberts sets out with New Hebridean Dorcas ladies to distribute clothing. Photo: B. Roberts.



"How's that for size?" One of our Dorcas ladies is outfitting a chief's wife.

rooted and houses destroyed. Many of our village churches had blown down, too. The story in our local area was typical of the widespread damage throughout our island group.

Government relief began immediately, but even their facilities were hard pressed. THREE hurricanes in a row had resulted in complete devastation in some areas. For example, some of the Banks Islands had been completely flooded by the sea. The native people had lost not only their food supplies, but also their clothing. Our mission offered help. The entire stock of Dorcas bags was despatched immediately, but

that left us with nothing else to give. As the days went by, heart-rending reports continued to come in. Many families were crammed into the only building left standing in their village. In other places, mothers held their little children to their bodies for warmth as they were drenched in the daily tropical rains—all shelter had gone.

Local mission funds were no longer adequate. We appealed to the Division for help. Disaster and Famine Relief funds were made available and we were soon sending out mission boats loaded with gift bags of rice to relieve what was becoming a critical food shortage. This help was

tremendously appreciated, and was followed later by more funds. Further Dorcas supplies supplemented the relief, and there was another small grant which capped off the very real and strong assistance programme that our church had been able to give. We thank God for His guiding in this sphere of His work.

As a missionary who has experienced quite a few cyclones and has seen their resulting hardships, I can personally say how thankful the native folk have been for the generosity of those who have made our church's Disaster and Famine Relief so successful.



"I was naked. . ." well, not quite; but this gentleman will now have a shirt to wear, thanks to the Dorcas ladies. Photo: B. Roberts.



The captain inspects mission vessel "Kasi" which had been beached the night before by a cyclone. Photo: B. Roberts.

## DISASTER AND FAMINE RELIEF OFFERING MAY 12, 1973



IF ONLY you could have seen the smiling faces and heard the comment "Number one true!" Almost 5,000 people in Papua New Guinea were enthusiastic in their appreciation of the King's Heralds and the message of Pastor H. M. S. Richards, Jr.

On Thursday, January 25, they arrived in Port Moresby. Pastor Lui Oli, president of the Central Papuan Mission, and his secretary-treasurer, Kila, took our visitors on a tour around the city. They assured them of a good audience for the evening programme.

When we arrived at the Adventist Youth Centre, Hohola, Port Moresby, at 7.00 p.m., we were delighted to see a capacity crowd. By the time the programme started at 7.45 p.m., several hundred were jamming the doorways, sitting on the floor around the platform or looking in through the windows!

Next morning two of our mission planes—"SDM," piloted by Pastor Colin Winch, and "SDF," piloted by Ray Newman, took off from Port Moresby. (The "weigh-in" before take-off showed that guests were going to make a good load—the scales reached 250 lbs. twice—hence the second plane to carry equipment!) En route to Mount Hagen we made an unscheduled stop at Karamui, location of the well-known film, "Cry of New Guinea." The villagers quickly gathered at the sound of singing, and many followed the group down to



In the Mount Hagen church. Translator Pastor Johnathan Paiva is seated on the left.

## The King's Heralds--"Number One True"

C. A. TOWNEND

Public Relations/Radio-Television Secretary,  
Papua New Guinea Union Mission

the local market, where the King's Heralds presented two more songs.

### Mount Hagen Programme

After leaving Karamui we headed for Mount Hagen. But just before we passed Togoba, we were instructed to land on the Togoba strip so we could enjoy lunch in the home of Doctor and Mrs. Stephen Smith. Dr. Smith

is superintendent of the Togoba Hansenide (leper) colony operated by the church. Dr. Don Kelly, superintendent of the Sopas Adventist Hospital, was also there.

The evening programme was in the Mount Hagen church. At first we thought there wouldn't be a full church, but it wasn't long before the



Jim McClintock, King's Heralds bass, talks with a friendly leprosy victim at Karamui.



The King's Heralds present an impromptu song to villagers gathered at the Karamui airport.

Photos supplied by Pastor C. A. Townend.



porch was also filled and many passers-by were listening through the windows. Pastor Richards' message was ably translated into pidgin by Pastor Johnathan Paiva.

The weather dictated events on Sabbath. Programmes at Kabiufa Adventist High School and in the town of Goroka had to be cancelled because of bad weather which had held us at Mount Hagen until 2.00 p.m. Then we couldn't land at Goroka, so we proceeded to Lae. The evening programme in the Niall Community Centre was attended by a capacity crowd of 400.

### Goroka and Beyond

To compensate for the disappointment of the Goroka people, the King's Heralds dropped in on Sunday morning for a 7.30 a.m. programme. It

was surprising how the crowd gathered at such short notice.

After a long flight to Emira, Pastor Richards and the King's Heralds boarded the "Kaseli" for the three-hour trip to Mussau. When they arrived, they were greeted by a crowd of 2,000—almost the entire population of the island. Local village choir and singing groups had prepared forty-three items, but the brethren were feeling a little "off colour" after the boat trip, and listened to twelve items before presenting their own programme.

After three hours' sleep, another three hours on the "Kaseli" and two hours on "SDM," a weary, unshaven group arrived at Rabaul airport. But there was neither rest nor shaving until they had sung for 200 Adven-

tists whom Pastor Lee had gathered at the terminal to welcome the King's Heralds.

Even a brief stop at Kieta on Bougainville for refuelling and Customs, was the occasion for more music. Alan Timothy, the Bougainville secretary-treasurer, had told his people they just might hear the King's Heralds. Four hundred of them were waiting, many of whom had walked for hours to be there.

As we farewelled Pastor Richards and the King's Heralds from the Papua New Guinea Union Mission, we did so with a real consciousness that God had blessed the ministry of these gospel ambassadors. So many had responded to the call to rededicate their lives to Jesus Christ and to use their voices to glorify Him.

# WE DIDN'T SUCCUMB

BETTY DOBBS

A NUMBER of years ago, when television first came on the scene, and only the wealthy or the extravagant dared buy a set, my husband and I happened to visit in the home of some folk who qualified for the latter category, and viewed our first showing of TV. We were fascinated, to be sure, and captivated by what we beheld—yet we felt a little ashamed at watching the very same kind of amusement we had vowed, when we became church members, to absent ourselves from.

There was a strong sense of guilt that troubled us that evening—and yet, a tinge of temptation from some source appealed to us, to stimulate our desires for more of the same kind of entertainment. We marvelled that we, a minister and his wife, could be so enticed, and that the hidden man, the buried desires, could so easily be awakened when in contact with worldly amusement.

When we reached our home that evening, the very serenity of our TV-free home seemed to whisper peace to our souls, and we again felt the companionship of the angels about us. Had we grieved them away while beholding enticing scenes of the arch-rebel's planning? Would this become his master stroke to allure us and naive Christians to partake of the forbidden fruit, as he had allured Mother Eve millenniums ago?

We had seen enough to satisfy our minds that, although some good may come from television, the evil influences resulting from beholding the great majority of the programmes would overshadow this minute good.

How would television affect Seventh-day Adventists? We smiled with inner satisfaction as we reflected on this.

Not many Adventists could afford sets. They were too busy, too interested in the good of their children. They didn't love worldly pleasure. They were great readers. They were a heaven-bound people, and had no time for frivolous pleasure at this late date in the world's history.



"There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theatre, the circus, and every other questionable place of amusement.

"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit."—"Testimonies," Vol. 4, pages 652, 653.

—"Youth's Instructor," March 31, 1964.

(This has already appeared in the RECORD—several years ago—and is reprinted by request. Ed.)



# NINETY MINISTERS RETURN TO "SCHOOL"

R. K. BROWN, Public Relations Secretary, T.C.U.C.

SOME NINETY Seventh-day Adventist ministers returned home at the end of January after spending eight weeks at the Andrews University Extension School at Avondale College. These workers came from all states of Australia, New Zealand, Papua New Guinea and the South Pacific Islands.

The team of lecturers who conducted the school included the following:

Dr. H. K. LaRondelle, Professor of Systematic Theology, Andrews University.

Dr. Wayne McFarland, Associate Health Secretary, General Conference.

Pastor J. R. Spangler, Associate Ministerial Secretary, General Conference.

Dr. A. P. Salom, Theology Lecturer, Avondale College.

Dr. LaRondelle conducted the studies in Righteousness by Faith. Dr. McFarland and Pastor Spangler spoke on Health Evangelism, Adventist Philosophy of Health, and the Pastoral Ministry. Dr. Salom led out in the exegetical study of the Book of Hebrews.

While most people were spending the Christmas holidays with relatives and friends, the ninety "students" were isolated in the bushland surroundings of Avondale, spending ten to twelve hours a day in study and research. The facilities of Avondale College, including the library, were available to these ministers.

## Fitness Programme

One of the highlights of the school was the practical health and fitness programme introduced to the ministers by Dr. McFarland. From the start all were placed on a programme which included diet, exercise, fitness and methods of relaxation. It was a common sight to see pastors running around the oval at 5.30 a.m. each day. Others went swimming, jogging, etc. All agreed that after several weeks they were in better "shape," and had more energy and endurance.

The group have all returned home with a new evaluation of the health message.



The lecturers at the Extension School (left to right) were: Pastor J. R. Spangler, Dr. Wayne McFarland, Dr. A. P. Salom and Dr. H. K. LaRondelle. Photos: R. K. Brown.



Pastor Spangler discusses the theology of lawn-mowing.

Many have ideas and plans for programmes in our churches and for public presentation.

Pastor Spangler gave the ministers a series of talks on the work of the pastor, which proved very practical and helpful. His information and knowledge, drawn from a lifetime of soul-winning in church and public situations, was challenging and interesting.

Great inspiration and understanding came from a study in depth of God's Word led by Doctors LaRondelle and Salom. The ministers have returned home with a new

appreciation for God's truth and a fresh determination to probe the mysteries of His kingdom. As the good things of the gospel are brought to the saints of God and their friends, we are confident that many blessings will flow from the Extension School.

All who attended the school will be eternally grateful to the denomination and its leadership for the opportunity that was accorded them. We greatly appreciate the knowledge and skill of the team of lecturers and also the witness of their personal lives.



A Sydney newspaper's report of the Extension School's "get fit" programme at Avondale, sponsored by Dr. McFarland . . .

# More "Muscles" in Religion

BRIAN HARROWER

RELIGION flexed its muscles at Cooranbong yesterday to show that ministers practise what they preach. There they were, ninety preachers learning how to be closer to God by being fit—really fit.

The man who was pushing them into shape, Percy Ceruttly style—Dr. J. Wayne McFarland, 60, of Philadelphia—was never short of wind in getting the message across that out-of-condition ministers ought to be ashamed of themselves.

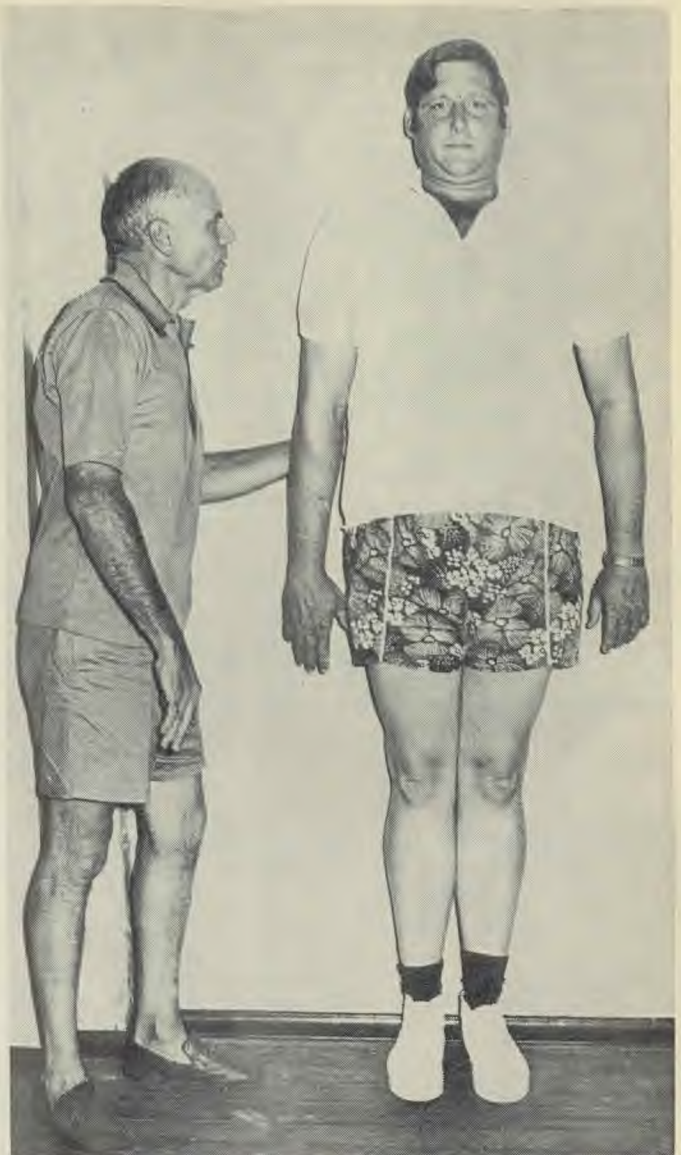
"They're the most hopelessly unfit bunch of men in Australia. Ministers are half-dead on their feet in the pulpit and most of them don't know it," he asserted.

They're fighting words, but these men are going to be fighting fit . . . if the Seminary Extension School held at Avondale College has its way.

Staff photographer Allan Jolly and I dodged invitations left, right and centre to join in the more strenuous exercises. The simple ones were enough to leave me feeling slightly frayed. Anyway, what's bad about twenty-two push-ups? After all, Cooranbong is a hot place in the summer and there wasn't a beer in sight. . . .



Dr. Wayne McFarland gives a practical demonstration of "push-ups." Aged over sixty, he could do forty non-stop, far exceeding the younger members of the group. Physical fitness was a part of the Health programme at the Andrews University Extension School. The picture shows the "Sunday Telegraph" reporter interviewing the doctor. The soulful expression behind them belongs to Pastor David Weslake.



Dr. Wayne McFarland checking the back wall test on Pastor R. Swendson of Victoria. The back wall test was a part of posture exercises started early in the fitness programme.

Photos, this article, courtesy "Newcastle Herald."

The Australasian Division of the Seventh-day Adventist Church believes it's time its ministers shaped up in the pulpit so they can think more clearly, deliver their sermons better, and be more effective in speaking the gospel.

The ninety clergy exercising twice a day at Avondale College include pastors from the Solomon Islands, New Guinea, New Zealand and all Australian states. The programme at Cooranbong, which lasts seven weeks, includes daily theological lectures. In the first fortnight, Dr. McFarland has straightened the backs of the ninety clergy, taken much of the blubber off many, added weight to the skinny ones, and taught them how to eat.

"We had some slobs at the start, but we've made them look presentable already," said the veteran, who dashes through forty push-ups like a motorized yo-yo.

We found Dr. McFarland most affable, but he kept turning a deaf ear to our inquiries whether there was a drink in the house. . . .

—"The Sunday Telegraph," Sydney.

● Another picture over the page.





A group of ministers running for their lives at the Andrews University Extension School. Exercise was a part of the physical fitness programme introduced to the ministers by Dr. Wayne McFarland.

# THE ELLEN G. WHITE STORY (Final Instalment)

## 9. GOD'S MESSENGER

ARTHUR L. WHITE, Secretary of the Ellen G. White Publications

"I HAVE no claims to make," wrote Ellen G. White in 1906, "only that I am instructed that I am the Lord's messenger; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus."—"Review and Herald," July 26, 1906.

The situation that called forth this utterance and a further explanation of her call and work, was a discussion over Mrs. White's status—whether or not she was a prophet. She herself, before a large gathering at Battle Creek, had explained that her work embodied much more than that of a prophet, and at that time had stated, "I do not claim to be a prophetess." In her discussion of her work she continues in the "Review" article:

"Early in my youth I was asked several times, 'Are you a prophet?' I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be His messenger.

"Your work,' He instructed me, 'is to bear My word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the Word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. . . .

"Be not afraid of man, for My shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written

in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil."

"Why have I not claimed to be a prophet?—Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word 'prophet' signifies."—Ibid.

Then follows in the article a delineation of the broad work to which she was commissioned. We will quote a few sentences regarding this:

"The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker."

"I was also to speak on the subject of Christian temperance."

"I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth."

"I was charged not to neglect or pass by those who were being wronged."

"I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time and then finding homes for them."

"In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted."

She concludes: "To claim to be a prophetess is something I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I cannot call

myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out."

As we contemplate the broad work given to her, we are forced to agree with Mrs. White when she says, "My commission embraces the work of a prophet, but it does not end there."—Letter 244, 1906.

This meant to Mrs. White that her life and all her energies must be fully and constantly consecrated to God. It meant that she must speak for God messages of reproof, of instruction, and of encouragement. It meant that she must write articles and books setting before the church and the world the information and light that God imparted to her. It meant that she must lead out personally in every type of Christian missionary work. It meant at times that she would be honoured and lauded by those about her. It also meant that she must stand many times alone, battling evil, selfishness, avarice, waywardness, and coldness. It meant that she would be opposed and maligned. It meant sleepless nights, separation from her family, endless travelling, incessant interviews, and constant writing. Would anyone choose such a work? Oh, no! Did Mrs. White choose this work? We will let her answer:

"When this work was first given me, I begged the Lord to lay the burden on someone else. The work was so large and broad and deep that I feared I could not do it. But by His Holy Spirit the Lord has enabled me to perform the work which He gave me to do."—"Review and Herald," July 26, 1906.



**No Claim to Be the Leader**

Mrs. White's position and work were unique. It would be but natural that one called to the responsibilities placed upon her might be inclined to assume the position of leader, and might even become somewhat of a dictator. This was not true of Mrs. White. In 1903, when the public press issued statements that there was controversy between Dr. J. H. Kellogg and Mrs. E. G. White over the question of leadership of the Seventh-day Adventist people, the messenger of the Lord declared:

"No one has ever heard me claim the position of leader of the denomination. I have a work of great responsibility to do—to impart by pen and voice the instruction given me, not alone to Seventh-day Adventists, but to the world. I have published many books, large and small, and some of these have been translated into several languages. This is my work—to open the Scriptures to others, as God has opened them to me."—"Testimonies," Vol. 8, page 236.

We have already noted Mrs. White's clear perception of the place of organization in the work of the denomination, and the authority of the General Conference in planning for the advancement of the work. Speaking of her trip to Australia, she testified:

"I had not one ray of light that He [the Lord] would have me come to this country [Australia]. I came in submission to the voice of the General Conference, which I have ever maintained to be authority."—Letter 124, 1896.

This is in full harmony with the utterance recorded during her illness in Australia when she asked herself: "Have you not come to Australia because you felt that it was your duty to go where the Conference judged it best for you to go? Has

not this been your practice?"—Letter 18a, 1892.

Although she stood as the Lord's messenger, with instruction for the leaders of the work, she ever gave full recognition to the rightful place of organization.

**Spoke with Decision and Authority**

As God's messenger, Ellen White spoke with decision and authority. "I speak that which I have seen, and which I know to be true." (Letter 4, 1896.) "I implore you [the church members] not to treat this matter with your criticisms and speculations but as the voice of God to you." (Letter 36, 1890.) The messages were not to be parried, for she adds:

"What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the judgment what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work?"—"Testimonies to Ministers," page 466.

Whether men would hear or not, whether they followed or rejected the counsel she imparted, the attitude of others had little effect on her. She knew her message was of God. Usually the messages were gratefully received by those to whom they were directed, and through the years Mrs. White was honoured, loved, and highly respected by her brethren in the ministry and by Seventh-day Adventists around the world. The messages which she bore orally and in writing have exerted an immeasurable influence upon the remnant church and the world.

The work of Ellen G. White was not unknown to the world. Of course, there were varying concepts of her call and her mission. Her public ministry and her writings

and the influence of her long life of service drew the respect of her contemporaries. George Wharton James, writer and lecturer of note, in his work "California—Romantic and Beautiful," in 1914, paid tribute to Mrs. White in these words:

"Near the town of St. Helena is the St. Helena Sanitarium and the home of Mrs. Ellen G. White, who, with her husband, practically founded the church of the Seventh-day Adventists as it is governed today. Mrs. White was also the inspiration and guide of the early day movement toward more hygienic living, and the treatment of disease by what are now known as the Battle Creek Sanitarium methods. . . .

"These sanitariums are to be found in every country of the civilized world, and most of them are specific and direct tributes to her power and influence as an organizer.

"Every Seventh-day Adventist in the world feels the influence of this elderly lady who quietly sits in her room overlooking the cultivated fields of Napa Valley, and writes out what she feels are the intimations of God's Spirit, to be given through her to mankind.

"This remarkable woman, also, though almost entirely self-educated, has written and published more books and in more languages, which circulate to a greater extent than the written works of any woman in history."—Pages 319, 320.

On Mrs. White's death there was wide editorial comment across the United States. "The Independent," a weekly journal of the time, published in New York City, devoted a little more than a full column in noticing her life and death. Overlooking some inaccuracies in historical data, and omitting some mis-statements, we quote from the article:

(Turn to next page.)



The three headstones (right) broken by vandals on the White family graves. The new markers (left) which have replaced the broken headstones. The graves of Ellen and James White are the two in the foreground.

**NEW HEADSTONES MARK WHITE FAMILY GRAVES**

Battle Creek, Michigan. Visitors to the Battle Creek graves of the White family will now find new stones on four of the graves.

Some time ago, vandals broke three of the headstones in the family grave site. These, and another headstone, have now been replaced with a type that will be difficult to harm and which blend in better with the headstones at the graves of James and Ellen White.





### "An American Prophetess"

"Mrs. Ellen G. White, leader and teacher of the Seventh-day Adventists, lived and died in comfort and honour. . . . Mrs. White hoped to be one of those who would be taken alive to meet the Lord in the air. But the Lord delayed His coming, and she entered into rest, just as others do, at the age of eighty-eight, and her burial took place a few days ago at the Advent headquarters at Battle Creek, Michigan. Her husband, Pastor White, shares with her the honour of founding the Seventh-day Advent Church, but she was its one prophetess.

"Ellen G. (Harmon) White, born in Gorham, Maine, was a very religious child, and when thirteen years old, in 1840, in the midst of the Millerite excitement, heard the Rev. William Miller preach on the speedy coming of Christ, and she was greatly affected. At the age of seventeen she had her first vision, and was bidden, she believed, by the Holy Spirit, to proclaim the speedy advent of Christ to glorify His saints and destroy His enemies. She dreaded the duty, but was given strength to accept it, and was rewarded with a long succession of revelations through her life. Before she was twenty years old she married Pastor White, and their following began to grow.

"Her revelations were in the nature of instructions to their disciples, mostly aimed at their spiritual life, not forgetting to forbid the sins of custom and fashion. . . . Saturday was the Sabbath; and the Lord's coming was close at hand. . . . At first the children were taken out of school to devote themselves to preparation for the advent, but after a while they learned patience, and established schools of their own, and entered on a great missionary propaganda, which took Mrs. White for years to Europe and Australia.

"Of course, these teachings were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected as promised to the 'remnant church' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853 in Battle Creek, and it has grown until now they have thirty-seven publishing houses throughout the world, with literature in eighty different languages, and an annual output of \$2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honour.

"Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endowed with the charism of prophecy? Or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no

spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession."—"The Independent," August 23, 1915.

We might naturally ask, What effect did this important position have upon Mrs. White? Did it lead her to draw attention to herself? Did she use her gift to build herself up in popularity or financially? No. Ever did she feel that she was a frail agent, doing the Lord's bidding. There was no self-exaltation, no self-aggrandizement. She amassed no fortune. Her own appraisal of her status is illustrated in a conversation which took place in her home about the year 1902, as it has come to us from the individual concerned.

A new housekeeper and nurse had come to the White home. She was a woman in her twenties, and as she crossed the continent to enter Mrs. White's employ, she contemplated, "I am going to the home of the prophet. How will it be?" The evening of the first day Mrs. White and the new housekeeper were thrown together for a time, and after quite a silence Mrs. White spoke, pausing between each sentence:

"Sister Nelson, you have come into my home. You are to be a member of my family. You may see some things in me that you do not approve of. You may see things in my son Willie you do not approve of. I may make mistakes, and my son Willie may make mistakes. I may be lost at last, and my son Willie may be lost.

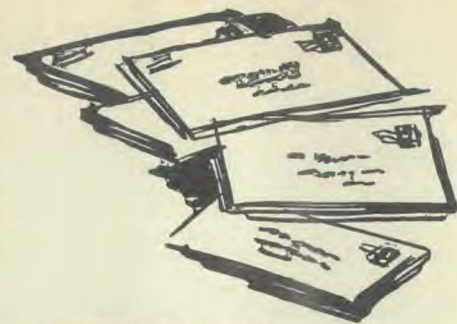
"But the dear Lord has a remnant people that will be saved and go through to the kingdom, and it remains with each of us as individuals whether or not we will be one of that number."—As related to the author in 1939 by Mrs. M. J. Nelson.

Although Ellen White, because of her unique work, was often the centre of attention, she never asked others to look to her. She did not establish herself as an example or criterion. She was a fellow Seventh-day Adventist seeking to please her Lord, hopeful of a crown of reward when the conflict was over, but with no assurance of salvation except as she was faithful and trusted in the merits of her risen Saviour.

As she neared the end of the way, it was a triumphant experience. She knew her Saviour and Friend. She looked forward to a home in the new earth. Often, as she hurried down the hall from her bedroom to her writing room, she would be heard humming the words penned in 1845 by William Hyde, after he had heard her account of the first vision of the new earth. The full wording will be found in "Testimonies for the Church," Volume 1, page 70, and in the "Church Hymnal," Number 305. It was one of the hymns in our first hymn-book issued in 1849, bearing the heading, "The Better Land." It was especially the last part of the poem and hymn that she dwelt upon.

"We'll be there, we'll be there in a little while;

We'll join the pure and the blest;  
We'll have the palm, the robe, the crown,  
And for ever be at rest."



## 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 submitted 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.

### An Ex-Spiritualist Writes on "Tongues"

Dear Editor,

My "favourite" medium was an English woman named Brightman. I have often seen her in a trance. In this condition she often sang and recited in Italian. Completely oblivious to all about her when she was in this psychic state, with closed eyes, she was "under control."

When she "came to" again, she remembered nothing of what took place while she was in this trance condition. She knew no Italian.

Now, one is particularly impressed with the similarity of these experiences to those which some folk have who speak in tongues. What difference, if any, is there between the condition of spirit mediums and the trance-like condition manifested by present-day tongues-speakers? I maintain that the author of this confusion is not God.

In all relationships, a Christian retains his individuality. He does not allow his mind to be "taken over" by any other power. Never does a believer lose control over himself or his mind. Now, many Christians would wish that God would so work—that He would work through us to will and to do of His good pleasure, without our volition, that He would dwell in us above and beyond our considered actions. But never will God allow the believer to lose his individuality. He will say to those saved, "Well done, thou good and faithful servant." We are not automatons. Always we shall retain our free-will.

I have talked to people who were afraid to speak in tongues, knowing that they were going into a trance-like condition. And I would most assuredly warn anyone, that to allow oneself to be under the control of spirits is not according to the Word. The greatest error now finding acceptance among professedly Christian people is that of mind controlling mind. And if the controlling mind is that of Satan himself, how great is that darkness!



A famous writer once said, "In all His dealings with human beings God recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence . . . personal guidance. He desires to bring the human into association with the divine, that men may be transformed into the divine likeness. Satan seeks to thwart this purpose. He seeks to encourage dependence upon men. When minds are turned away from God, the tempter can bring them under his control."

Of all counterfeits introduced by Satan, surely that which seems to be the working and manifestation of the Holy Spirit would be the most subtle, the delusion acceptable to "the wayside hearers," or "stony-ground hearers."

Is the gift of tongues from God, or of Satan? All teaching is to be brought to the Word of God, and comparing it to the eternal standard, accepted or rejected.

There are thousands of conversions recorded in the Book of Acts: Acts 2: 41, 3,000; Acts 4: 4, 5,000; Acts 9: 42, "many"; Acts 11: 21, "a great number"; Acts 14: 1, "a multitude"; Acts 17: 12, "many"; Acts 19: 18, "many." In chapter 21 we read of "thousands of Jews" and "Gentiles" (verses 20 and 25). Amidst all these experiences we read of only "about twelve Gentiles" (at Ephesus) and some "Gentiles" (at Caesarea) who spoke in tongues. (Acts 19: 6, 7 and 10: 44, 45.)

It is maintained by some that conversion is proved by the gift of tongues. If this is so, then the thousands who came into the church when Peter and Paul preached must have been unconverted, for the Bible gives no record of the multitudes speaking in tongues. Positively, belief in Christ is not proved by "tongues," as some aver, but by wholeheartedly doing His will.

At Pentecost, the Holy Spirit was given in fulsome power, never to be withdrawn, but to bring repentance to the world. Faith itself is a gift of the Holy Spirit, and ours to exercise and use. When we accept Jesus as our Saviour, we are born of the Spirit. Then the peace of God fills our heart, and we have the joy of knowing Jesus as Saviour and Friend.

Here, at conversion, however, the devil brings all his crafty art to bear upon us. We no longer belong to him. So, as we walk the Christian path we are beset by every weapon of hell. Difficulty, sorrow and trials await us all along the way. But we are not to base our Christian life on the shifting sands of feelings and impressions. We have, in the Comforter, a sure Guide, a true Counsellor, a sympathizing Friend, so we must not trust our feelings or look within our own poor heart for consolation.

Feelings, impressions and intuitions are the basis of what is called a "subjective experience." As soon as we rely on our own senses, works, affections, emotions or reactions, instead of relying solely on Jesus, we transfer His salvation to our own unstable foundation. Satan would give some an ecstatic condition of mind to lead them to trust in that and glory in themselves. He would place anything before

us rather than have us trust wholly in Christ. Satan comes and whispers that now we are justified, that means we have the righteousness—the character of Jesus; but this is damnable heresy. Justification means that we are declared righteous. We are accounted "just" by faith in Jesus. For Jesus' sake we are pronounced innocent. His glorious life is imputed to us, but by faith we stand, by faith alone. In what do we have this faith? The eternal Word of our God. All our righteousness is outside of ourselves—it is in our Substitute and Surety—the Lord Jesus. Such a life is an objective one.

The so-called "gift of tongues" leads men to glory in the subjective experience. Every true believer knows that this alone would condemn it. "No flesh should glory in His presence. . . . Jesus . . . is made unto us wisdom, and righteousness, and sanctification, and redemption"; so, "he that glorieth, let him glory in the Lord." 1 Cor. 1: 29-31.

We may have the baptism of the Holy Spirit NOW. We come to Jesus weak, sinful, helpless, dependent, falling repentant at His feet. It is His glory to encircle us in the everlasting love of God, cleansing us from all impurity, healing every wound. He pardons us personally, individually. Every promise is for us.

Leo Oxman,  
North New South Wales.

#### Christ before Television

Dear Editor,

I've read with interest the ideas expressed re television in recent RECORDS, but now I'd like to write a few words on the same topic.

First, I do feel that James D. Beyers (RECORD, 1/1/73) dealt with the basic dangers of TV when he spoke of it as being a time-waster and so often a blockage to a deep and full prayer life. When this latter happens, as it did also with David Wilkerson, then TV is certainly being put before Christ. Let us take heed of such danger signals.

Certainly radio, printing and television can all be wonderful advantages to mankind (John N. Day, RECORD, 12/2/73), but when one's listening, reading or watching interferes with one's communion with God, then the routine needs to be very quickly changed and Christ put first, not a poor second.

Do I condemn TV? No; even though I feel it gives very little in the way of good, uplifting programmes. If one chooses to own a TV set, then let the words of Paul, found in Philippians 4: 8, be ever before his mind as he faithfully chooses programmes that are true, honest, just, pure, lovely and of good report. We don't have to give an account to man as to how we use the talents of time, hearing and eyesight. Only God seeks this account.

We say we want to finish the work, get home to see our dear Saviour and dear loved ones, but how much time do we use to watch TV when we could be taking more time on a full Sabbath school lesson study,

on giving a Bible study, going out to help another, or improving the time using the "two-way channel"?

Only you, dear readers, can answer these questions. Let us all put Christ first in every way, every day.

(Miss) Anne Newley,  
North New South Wales.

#### "By Beholding . . ."

Dear Editor,

In your issue of the RECORD, 1/1/73, is a letter by James D. Beyers entitled "To View or Not to View" in which he questions the use of TV and the wisdom of a minister owning a set because of example. To quote from his letter: "but could it be that some pastors must share the blame for such addiction to the home cinema? When a minister owns a set, he may be scrupulously careful in the programme he selects, yet by his example, he is virtually encouraging his flock to have TV and some of them may not be so careful." Let me give just one example of this very thing.

In this district the majority of folk are Adventists, and to the best of my knowledge there were no TV sets among them. However, the first one to get a set was an Adventist minister, and his example was followed by many purchasing TV sets, reasoning, I presume, that if it was good for the pastor to have one it would be good for them. Eternity alone will reveal the results.

E. E. Cleveland, the associate editor of "The Ministry," in the issue of September, 1965, says, "Many a Christian home is strife-ridden today because the little box controls the home. The man of God can lose his power, sitting transfixed before the box. In fact, the box can rob him of his interest in the Book."

An article by the editor of this same paper some time ago said, "When we take a TV set into the home, we take in a monster that will be difficult to control." Let me give you one example that proves this statement to be true. A mother of a family approached me and said, "Pastor, our neighbours have TV and invite our children in to watch it but they seem to watch everything, and we find it is not having a good influence on our children. Do you think that it would be best if we secured a set of our own, then we could control it?"

I replied, "I do not think having your own set will solve your problem." However, about a month later I was driving along the street and saw the familiar sign that told me they had a set. A few weeks went by and one day I met this sister and asked her how they were getting along with the set. She said, "Oh, Pastor, we thought we could control it but we find we can't, so we have decided to sell it," and this they did.

In that very fine Morning Watch Book for 1972, "Prepare the Way," on page 202, the author writes under the heading "That Third Parent" and comments on the text, "I will set no wicked thing be-



## HILDA BARTLETT'S

Menu  
Masterpieces

## Beat the No-Breakfast Syndrome

"DO as I say, not as I do," won't work when it comes to good food habits for teenagers. They cannot do it alone. They need help. When teenagers are concerned about being fat or skinny, weak or weary, it is up to the adults to be available for advice, and it is also up to the elders to set a good example, and to practise what they preach.

Too often mother sets the pattern, and daughter follows suit, especially in the no-breakfast routine. They cut out this and that, and finally end up anaemic.

## NUTTIES

1 serving of Sanitarium Nutties.

Mix in 1 tablespoon of each: coconut, malted milk powder, wheat-germ.

Place over Nutties and top with chopped almonds. Serve with milk and cream. For variation: Add sliced banana or other fruit in season.

fore mine eyes." Psalm 101:3: "We have three children in our family, ages eighteen, sixteen, and twelve at the time of this writing, and our solution to the TV problem has been to never get a TV set. It is my studied conclusion, after having taught on the elementary level, junior, high, and academy levels, that more Seventh-day Adventist children and youth will probably lose eternal life in consequence of unwise TV viewing, than from any other cause."

Personally I do not own a set, not because I cannot afford one but for two valid reasons. First, I have seen the effect that it has had on some of my staunch Adventist friends, how it seems to get them in and how much time they spend looking at it. Second, being a minister, I feel it would give the green light to every church member to get a set.

That television is making a tremendous impact on mankind, I feel, cannot be doubted. The question is, my brother, my sister, what impact is it making on your life? Does it help you to have a deeper Christian experience, or do you find it is gradually robbing you of that experience you once enjoyed? This statement in "Great Controversy," page 555, gives food for serious thought: "It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell." Surely this can apply to TV.

W. N. Lock,  
North New South Wales.

## A Fund for Offerings

Dear Editor,

Much has been said lately about the second tithe. But is it the second tithe? I think it is a means to an end, e.g., to have money in hand for offerings, thirteenth Sabbath, and whatever comes along. I believe that we receive a blessing for paying God's tithe according to Mal. 3:1-3. The second tithe was in evidence in the time of Israel—for national feasts and for the poor. As ancient Israel has perished as a nation (and as offerings for the poor are taken up periodically), the second tithe is not incumbent upon God's people now. Although my wife and I have for years put away what is now called the second tithe, our purpose is, and always has been, for what I have mentioned above—to have on hand cash for different offerings. It is no different from people putting away so much on pay-day for Sabbath school, thirteenth Sabbath, etc. What is so special about the so-called "second tithe"?

Arthur Holmes,  
Victoria.

## Support for Club Is Growing

Dear Editor,

I must agree entirely on the need for a "Friendship" Club ("Not Unequally Yoked," RECORD, 19/3/73).

I was baptized and joined the Adventist Church last year. I am recently divorced, and would like very much to meet up with a new lady partner within the church. I am unable to move around as I have two boys of ten and twelve years for whom I

must maintain a home. A Club would certainly help people like myself to make friends and perhaps meet the right person.

I hope the RECORD and the church will follow this suggestion to a conclusion.

Unyoked,  
North New South Wales.



## WEDDINGS

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

BUCKMAN—JOHANSON. In a delightful garden setting, at the home of the bride's parents on Sunday, March 18, 1973, the marriage was celebrated between Terry Keith Buckman and Lorinda Gaye Johanson. Lorinda is the only daughter of Brother and Sister Bruce Johanson of Horsham, Victoria, and Terry is the son of Brother and Sister Ken Buckman of Cobhara, New South Wales. After the beautiful wedding and reception, the many relatives and friends were invited by the bride and groom to join them for their first family worship together. May the unifying power of God's Spirit continue to bind these two lives together so that their love for each other and for their Lord will increase and grow stronger. J. P. Holmes.

LOW—MARTIN. It was in a garden that God placed His blessing upon the first couple that were married, and it was in the beautiful garden setting of the home of Brother and Sister A. L. Knight, Wahroonga, New South Wales, on the afternoon of March 15, 1973, that Lynne Martin, youngest daughter of Brother and Sister E. G. Martin of Albury, was united in marriage to Charles Low, elder son of Pastor and Mrs. K. R. Low of Wahroonga. After the service, their friends and relatives joined them for their wedding breakfast at the Pennant Hills Community Hall. Charles is studying for dentistry, and Lynne is a dental nurse. We trust that under God's blessing the future will hold nothing but happiness for this young couple.

Ken R. Low.

SHNIPIER—JONES. In Philadelphia, U.S.A., on Friday, February 2, 1973, Pauline Jones, daughter of Mr. and Mrs. A. E. Jones (formerly of the Western Pacific Union Mission, but now of Esda Sales and Service) was married to John Shnipier, son of Mr. and Mrs. Shnipier of New York. John is an attorney-at-law and comes from a long family line of the legal profession. May their home be one where God will love to dwell.

A. E. Jones (in the absence of a formal notice from the celebrant in the United States).



DARBY. Over forty years ago, Mrs. Eva May Darby visited a mission held in the Caulfield (Melbourne) area. For her to hear truth was to obey, and her consistent Christian life testified to her faith. Increasing age brought her to Coronella Homes about six years ago. She became one of the "stamp team," and through the years, she counted nearly a million stamps. In 1972 alone she counted nearly 300,000. Suddenly, on March 23, 1973, a heart attack caused her to fall asleep at the age of eighty. She was buried in the Brighton Cemetery, services there and at the funeral parlours being conducted by the writer, assisted by her nephew, Pastor Graham Miller. W. J. Cole.



**GARLING.** The late Sister Ilma Myrtle Garling (nee Dowling) passed quietly to her rest in the Charles Harrison Hospital, Cooran-bong, New South Wales, on March 10, 1973, at the age of eighty-five years, and was buried in the Avondale Lawn Cemetery the following day. Aunt Ilma (as she was affectionately known to most relatives and friends), graduated in the early days from the nurses' course at the Sydney Sanitarium, where she served for a number of years as a staff sister. In 1920 she accepted a call to India. In his eulogy at the graveside, Pastor E. A. Streeter told of her devoted, selfless welfare work among the people of the densely populated Punjab. Travelling by train, buggy and oftentimes on foot, she generously applied her medical knowledge and skill to save many lives from untimely death. After a second term of service at the Sanitarium, Ilma Dowling sailed for the U.S.A., where she met and married John Garling. Upon the sad loss of her partner, Aunt Ilma returned again to Australia to spend her last years in quiet retirement at "Kressville." Her confidence and faith in her Saviour never wavered, and soon, with the saints, she will receive from Him her "crown of glory which fadeth not away."

A. P. Dyason.

**GREEN.** The Hurstville church, New South Wales, lost one of its oldest and most devoted members when Sister Pearl Green fell asleep in Jesus on March 6, 1973. She was laid to rest in the Woronora Cemetery, resting with her dear husband who predeceased her by nine months. Sister Green was born at Kingsgrove, New South Wales, in the year 1888 and became a member of the Hurstville church in 1926. For thirty years she carried the office of deaconess, and she was busy with her duties in the church the day she was taken to hospital. She was married to Robert Nathaniel Green in 1908 and to the marriage five children were born. Sid and Ivy predeceased their mother, leaving three daughters Myrtle, Olive and Daphne to mourn the loss of a wonderful mother. Pastor Barry Grice assisted the writer with the funeral services. Our tired sister has now finished her loving task. May God comfort us all until the night of sorrow and suffering is no more.

R. J. Burns.

**HARDIE.** Mrs. Mabel Kathleen Rebecah Hardie, of Goulburn, New South Wales, began the journey of life in April, 1892, at Belton, South Australia. She was married in 1913, and was baptized with her husband (one of the voluntary builders of the original Wollongong church) about forty-five years ago. Her faithful pilgrimage ended in Ashbury Convalescent Hospital, Sydney, New South Wales, during the early Sabbath hours of February 24, 1973. We laid her to rest at Woronora Crematorium in the presence of beloved relatives and friends to await her Lord's return and her reward. Pastor D. E. Lawson and the writer associated in offering the comfort and solace of the Scriptures to her daughter Myrle (Mrs. Ron Truman) with her husband and their children, Sharon and John. Her son, George Hardie, his wife, and their three children were also with us to share the promises of God to those who mourn. Surely Sister Hardie's time among us was a sweet and pleasant experience, full of Christian service, and we expect (if we are faithful) to be with her in the journey home when Jesus comes again.

W. D. Lauder.

**HAYWARD.** Crispus Alexander Hayward was suddenly cut off by a tragic accident on February 8, 1973, while carting timber, leaving to mourn, his wife, two sons and three daughters. Brother Chris Hayward's death was the first break in a large family of seven brothers and two sisters well known in the North New Zealand Conference. The Hamilton church was filled to capacity on Sabbath afternoon, February 10, with relatives, many friends and church members who came to pay their last respects. His open Bible in the caravan where he spent his lunch break told the secret of his hope—responsible for his cheery smile and characteristic optimism when facing problems. The funeral cortege moved over to Waihi for the interment. Pastor E. B. Andrews was associated with the writer in both these services.

A. G. Jacobson.

**HEISE.** On February 16, 1973, Sister Anne Elizabeth Heise died in the Royal Brisbane Hospital at the age of seventy-eight years. Her passing broke a link with the early work in this Conference as our sister was a colporteur before her marriage, and, riding her bicycle from place to place, put many books into the homes of the early settlers in this state. She leaves to mourn her passing, her husband and ten children, many of whom have trained in our institutions. Pastor Vernon Heise, pastor in the North New South

Wales Conference, travelled to Brisbane to be present at his mother's funeral. At the Mount Thompson Crematorium, the minds of the large group of relatives and friends were directed to the blessed hope and a loving Saviour who has taken the sting out of death and provided hope for saddened hearts.

B. C. Grosser.

**LAWSON.** On March 17, 1973, at the Whangarei Base Hospital, Whangarei, New Zealand, Sister Esther Phoebe Lawson quietly passed to her rest at the age of eighty years. For many years she laboured with her husband, James, in bringing the message to searching souls, especially by her piano and organ-playing, a skill in which she was truly proficient. Her life of patient understanding will ever be remembered by all who knew her over the years. A loving wife and kind mother now rests until the Life-giver calls her forth on the resurrection morning from her resting place in the Maunu Lawn Cemetery. We read the old yet ever new promises from God's Word—words which bring comfort at this time of separation. Her husband, Brother James Alexander Lawson, and daughters Carmen (Mrs. Ian Cook) and Velma (Mrs. Mel Wordsworth) and their families, we commit to the care of a wise and loving Father, who will one day make all things new again. Pastor Peter Colquhoun and the writer were associated in the service. "The petals of memory's golden flower never fade or fall."

E. J. Brownie.

**LAXTON.** Arthur William Laxton passed quietly to rest at the Sydney Sanitarium on March 23, 1973. He was in his ninety-second year. In 1911, our brother was married to Harriet Smeaton in a cherished life-partnership of forty-one years. His wife accepted the message in 1923 and predeceased her husband by twenty-one years. Arthur Laxton was a non-smoker and non-drinker all his life, a keen athlete in early years, and enjoyed robust health until just recently. In 1968 he was baptized by the writer, and, as a regular worshipper in the Wairoa church, was ever an inspiration with his cheery smile and happy witness. His last years were brightened in the home of his son's family, where his courteous and kindly nature blossomed into the beautiful maturity of a Christian gentleman. Amid the quiet of the Avondale Cemetery we laid him to rest, awaiting the coming of his Lord. Pastor R. R. Frame paid a fitting tribute to the life and saintliness of our departed brother, while Dr. H. E. Clifford sought God's gracious blessing on the bereaved family and the many sympathizing friends. "Pa" Laxton's "works do follow him."

C. S. Palmer.

**MATHIESON.** On March 15, 1973, just at the close of the day, Rosie Mathieson laid down life's burdens at the grand old age of ninety-four. Rosie arrived at Mona Mona during the first year of operations on the mission, and early accepted the salvation offered by Jesus. She consecrated herself to God and was rebaptized in Flagg Creek by Pastor Wallace on July 15, 1961. She was known as a good mother who kept her family together. She is survived by two sons and a daughter Edna who is a member of the Cairns church. The last years of her life were spent in the Aged Citizens Ward of the Mareeba Hospital. Many friends and relatives gathered in the Kuranda (Queensland) Aboriginal church and then at the Kuranda Cemetery as we laid our sister to rest in the sure and certain hope of the resurrection. Brother Frank Bobongie assisted the writer in the service.

Frank G. Pearce.

**WELBER.** "Blest Be the Tie that Binds" was the song sung in the Mount Isa church as we left for the Lawn Cemetery on Wednesday, March 21, 1973, to lay to rest the well-loved Sister Hazel Welber. Born of a family so well known in early Adventist days in North Queensland, she will be long remembered by members of the Harp family of Rockhampton, the Martins of Kinka Beach and Wowan, and the Canoys of Theodore, five of whom flew to the Isa to stay awhile and stand beside Leo as he mourned the loss of his wife. We pointed them and scores of mining-town friends to the blessed hope when the link, now broken for a time, will be restored. May the family chain be quite unbroken in that glad day. Sister Lapvetelainen sang in Finnish to a multi-racial congregation, about the hope of the resurrection morning, and church elder George Sticklin associated with the writer in the church.

J. J. Dever.

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## FLASH POINT . . .

- ✧ **GUESS WHO** is in the Australasian Division! Pastor V. W. Schoen! Remember him for 1967? What an impact he made on us then! Indeed, some of us have never been the same since. Well, he's riding the Institute Trail again in this fair part of the world. By the time you read this he will be well and truly in his stride, but at the moment of going to press he has concluded meetings in the Central Pacific, and in Suva late last month laymen pledged themselves to win 2,000 souls in the next twelve months.
- ✧ Tragedy struck at Togoba Leper Hospital in Papua New Guinea recently, as you probably noticed in the daily press. An attack by tribesmen on some patients in the Leper Colony, which is operated by the Adventist Church for the Government, resulted in one patient's death and the wounding of another. This unfortunate incident points up the unrest that exists in certain areas of that emerging nation.
- ✧ It is some consolation to know that all is quiet now on the northern frontier, for on April 5 the following telegram was received at Division headquarters: **ADVICE FROM MOUNT HAGEN RE TOGOBA ALL NOW QUIET NO FURTHER TROUBLE EXPECTED POLICE ON SITE STAFF SAFE AND IN NO DANGER.** The trouble stems, it is believed, from the sale to the Government of some land in the Togoba district to be used for the hospital buildings.
- ✧ Those quiet commandos, the literature evangelists, are a race apart. With nary a flourish of trumpets or fanfare of bugles, they move from home to home bringing the good news of a soon-coming Saviour. But (and we ought never forget this) literature evangelists live and raise families like the rest of us; and to do this, they must have money, like the rest of us. Well, February, 1973, was a Good Month for these men with books in the bag. Division-wide, they delivered a record \$60,841 worth. This is almost \$5,000 better than the previous best which was in February, 1961. Sales to the end of Feb. are also \$18,309 ahead of what they were in February, 1961. Student literature evangelists have played a large part in this, as their deliveries for the vacation are also an all-time high.
- ✧ Mr. Barry I. Peach, formerly accountant of the Sydney Sanitarium and Hospital, has been appointed assistant hospital secretary, and to fill the chair he has vacated, Mr. Peter Brewin was invited to move up to the position of accountant. Formerly Mr. Brewin was the senior clerk of the Sanitarium.
- ✧ **BIG NEWS ABOUT THE SYDNEY SANITARIUM!** On Sunday, June 10, 1973, at three in the afternoon, the new hospital will be opened by His Excellency, the Governor of New South Wales, Sir Roden Cutler, V.C., K.C.M.G., K.C.V.O., C.B.E., AND YOU ARE ALL INVITED! Also in attendance will be the Minister for Health in the New South Wales Government, other members of parliament and civic dignitaries. If you can't go, do not despair; we have arranged with the public relations personnel of the Sanitarium to give them ample coverage, and we will be reserving a sizable segment of the issue of July 2 to record for posterity the official opening of Australia's premier hospital (a position it shares, of course, with the Warburton Sanitarium).
- ✧ Some missions are BIG, some are medium, and some are in between. Not every mission runs with song leaders, lady Bible workers, and three eager young men as assistants. Consider Pastor Martin Brown who is currently running (a very appropriate word) in the not-very-large town of Nhill in western Victoria (pop. 2,000-plus). On his first night at Nhill he had forty non-Adventists along, and twenty-three on the second night. Concurrently he is holding a mission at Horsham, and at his second meeting there were sixty non-Adventists in attendance. God bless these men (and their wives) in small towns who must carry heavy loads; and God bless the stalwart laymen who stand by them and have an important hand in the smooth operation of the programmes.
- ✧ Presenting for your inspection and approval, a suggestion by Pastor Keith Hankinson, Lay Activities secretary of the South New South Wales Conference (a man who lives within gunshot of Parliament House, Canberra, which will tell you that his job is no sinecure). He suggests that "a corner of the RECORD carry stories of soul-winning by laymen" and that it ought to be called "The Acts of the Apostles, Continued." Now, the only thing we don't like about this suggestion is that we didn't think of it first. However, just to exercise our editorial prerogative and to let Pastor H. know who is Boss, we will widen the scope just a little. We even include the ministry in the term "Apostles" so they, too, may contribute. The mechanics of this series will be as follows . . .
- ✧ If you have a story of soul-winning, let us have it. Mark your story, at the top of the first page, "The Acts of the Apostles, Continued" so we'll know where you design it to go. Type it PLEASE! We just haven't time to decipher ANY MORE copperplate-in-disguise. If you can't type, get someone to do it for you. Double space it, of course. Keep it to about 750 words (that's about 2½ pages of quarto typescript, give or take a bit, leaving a reasonable margin). Photos? Surely, but make sure that they are clear. We can use transparencies. Make the stories interesting; cut them to size; and keep them coming.
- ✧ Down in Gippsland, Victoria, Pastor A. C. Needham is in his sixth week of a very vigorous mission, still running three sessions on the week-ends, two mid-week sessions. He is actually running two missions at the same time (Morwell and Traralgon) and has so many names that he has had to call for an extra worker to handle the interests. His team now consists of Pastor Kingsley Andrews, Brother Ray Dabson, and Mrs. D. Dabson (Brother Ray's mother and the wife of Pastor Dabson of Wangaratta who is helping out while the rush is on). Splendid attendances are being maintained, and soon there will be a light in Morwell; of that we are confident.
- ✧ Over in South Australia they had their Conference session on the first week-end of April. All the Conference officers and secretaries were returned to office, the only changes being in the personnel of the committee. The president, Pastor W. A. Townend, reported a "deeply spiritual time." He spoke of a preliminary thank offering for educational progress" which brought in \$405. Did this affect the mission offering? Not one whit. In 1972 the mission offering was \$2,190; in 1973 it was \$4,337.
- ✧ "Finally, brethren . . .": Men judge us by our hits; God, by our aims.