



STILL ANOTHER CHRONICLE OF MISSION OUTREACH . . .

## THE ROBINSON REPORT

LESLIE R. TULLY, Communication Secretary, Casino Church, North New South Wales

AT THE BEGINNING of this year, Casino, Kyogle, Woodenbong and Bonalbo churches "inherited" a new minister; new, that is, to this district. Now this minister was determined to continue doing the kind of work he had been involved in in the previous districts that had enjoyed his pastoral efforts.

First of all, the prayer meeting on Wednesday evenings became a more important programme, and we hope it keeps its importance after the Report is concluded. Also, meetings of the church boards in Casino and Kyogle were called in order to evaluate the situation. The outcome of these meetings was an assurance of the backing of the church members in each place, both personally and prayerfully.

The intended programme was designed, through the medium of words and transparencies, the blackboard and ultra-violet light, to stir the local populace to the point of investigating for itself what the "Holy Land" had to offer.

In these days of "Reports" from the Middle East, Palestine or wherever, the usual thing is to show and tell "what one has seen." Have any of us ever seen Moses—Abraham—Daniel—Jesus or Paul? Yet we talk of them, sometimes as if we'd been

there. Then why not tell what another has seen in Palestine, Egypt, or elsewhere?

Next, a suitable venue was selected in each town. The Memorial Institute in Kyogle and the R.S.L. Hall in Casino were chosen, as both these institutions are presentable and of suitable capacity.

While this was going on, carriers, operators for the P.A. system and projector, receptionists and usherettes were selected. The equipment, which consisted of a portable platform with trestles, screen, blackboard, projector, pulpit, speakers with their respective stands and all sorts of other gear, had to be arranged for each programme in each town, needing a sturdy crew.

Advertising had to be arranged too. In conjunction with a similar programme in Lismore, TV spot advertisements and half-page advertisements in the local newspaper aroused the interest of viewers and readers for a week before the series began. The advertising invited interested persons to phone in for a booking. Every so often that week the conversation was, "Hello, this is 'Dead Men Do Tell Tales!'—You'd like four seats [or one or two or whatever]! Your name and address please? Yes, for posting the seat ticket to you. Yes, that's right, 7.30 in the R.S.L. Hall in Casino. Oh, Kyogle: 7.30 in the Memorial Institute. Thank you."

Then before the opening meeting of "Dead Men Do Tell Tales" there was extensive letter-boxing of the descriptive leaflet. The occasional home was unsporing enough to have no letter-box, which meant an extra effort to get the leaflet under the door or jammed into the gate hinge. Country areas were also covered. A fortnight later this programme was repeated.

On the opening Friday at Kyogle 200 people were in attendance, and in Casino on Sunday evening there were also 200, despite professional advice for them to refrain from doing so.

Two weeks earlier, a team of literature evangelists invaded the district in a very successful venture. There are, as a result of their effort, over sixty homes in this district opened up to Bible study. As well as the Gift Bible with its accompanying guides, the big Stampley Bible and "Triumph of God's Love" were presented for sale.

Quite a number of home studies are continuing. It is interesting to note the great interest of some and the complete lack of interest of others concerning spiritual matters.

It is heavy going for most of the team members as well as the minister, but we hope and pray that the interest and understanding of all will be aroused soon, for we know there is not much time left. Then, all this heavy work will seem as nothing compared to the souls saved for the kingdom of God.

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Pastor Lloyd Robinson stresses a point in his Casino/Kyogle "Robinson Report."

Photo: L. Tully.



## VICTORY FOR THE GREEK WORK

MARGARETHA EALES, Carter Report Correspondent, Victoria

THE APOSTLE PAUL began a strong work in Athens, Corinth and Thessalonica. From this beginning, we would hope, indeed expect, that the warning message of today would be readily accepted by those who trace their history back to the great missionary and apostle.

Sad to say this is not the case, for the Greek people are still very superstitious, and in a population of nine and a quarter million, Advent believers number only about 275.

The first Seventh-day Adventist to visit Greece was an Italian by the name of Petrola, in the year 1878. He was a commercial traveller, and unable to establish permanent beginnings. During the next twenty years a number of missionaries attempted to start the work, but were unsuccessful.

In 1912 Pastor R. S. Greaves baptised the first converts—George Vrakas, his wife and older daughter. This was the beginning of the Advent message in that land.

To establish an official church, a Greek pastor must have seven members. This information must be presented to the government and to the conference, then a licence can be procured. It would be considered a good year to have five baptisms in the whole of Greece, so the chance of having seven people from the same area lowers the possibility of beginning many churches.

In 1979, Pastor Dino Mastromihalos accepted the challenge to leave his homeland, and begin a work for the Greek people in Australia, in particular among the large Greek population of Melbourne.

At the same time, Pastor John Carter began to reap the benefits of his city mission. To this programme came many Greek people. Immediately our Greek pastor went to work, visiting, encouraging, studying and praying.

When the Carter Report concluded in 1979, nine Greek people had been baptised. These new Adventists attended the North Fitzroy church, separating for a Sabbath school class in their own language.

Then the Melbourne 1980 mission began, and again a number of Greek people came along. More studies, visits and baptisms. Soon there would be a Greek church. . . .

## BISHOPDALE ON THE MOVE

MRS. SUSAN PRICE, Communication Secretary, Bishopdale Church, South New Zealand



From left: Brethren J. Rennie, M. House (church pastor), D. Dasler, J. Waring (senior elder) and R. Green discuss plans for the new church hall complex.

Photo: S. Price.

BISHOPDALE CHURCH is on the move. Situated in the city of Christchurch, in the South New Zealand Conference, Bishopdale has only been a separate identity for the past ten years, but its newness has brought a freshness and vitality to its plans and programmes.

Already a fine church hall complex has been erected. This is a spacious facility with rooms on the south side used by the various departments of the children's Sabbath school. On the north side, in addition to a Community Services unit, is another spacious room which is the headquarters of a very active Pathfinder club. The church has expanded so rapidly that already there is the need for an additional room to be added to the existing building in order to accommodate the growing number of Sabbath school classes.

With dedication and hard work on the part of many willing helpers, the Bishopdale church hall complex has now been completed.

The necessary money was raised through systematic, sacrificial giving plus special fund-raising projects. On Sabbath, March 15, 1980, a special offering was received which marked the financial finale to Stage One. The building committee and members have not taken this as the signal to relax, but are now pressing on to raise the money to accomplish Stage Two, the proposed new church building.

Fund-raising has already begun and as the accompanying photograph shows, the senior elder, Brother J. Waring, can almost see the foundations in his mind's eye. To bring this part of the project to the concrete stage, a special offering is planned for October 11, 1980. One of the problems facing our work here in this part of the Division is the continual migration of

New Zealanders to the large, barren island just to the west. At this stage ex-Bishopdale Kiwis please note that the place to send their contributions is P.O. Box 20-125 Bishopdale, Christchurch 5.

With all this building and fund-raising Bishopdale could have been tempted to let other areas slip, but that is not the case. You will be interested to learn that Bishopdale has a very strong and active Pathfinder club. In 1978, this church set the target of visiting the 3,500 homes in the church territory with Gift Bibles. This provided the inspiration for the 1979 Christchurch-wide Gift Bible drive. The aim was for the city churches to visit 5,000 homes on the same day, offering Gift Bibles. Of that goal the Bishopdale church members and Pathfinders called on 1,500 homes, and later doubled that number. Currently, under the leadership of church pastor Brother Murray House and Lay Activities leader Brother Bill Donaldson, the lay members themselves are maintaining over eighty Bible studies a week.

On Sabbath, August 16, Pastor C. V. Christian led out in a baptism at the Bishopdale church hall. As well as the nine people baptised, a further seventeen responded to Pastor Christian's appeal to prepare for baptism.

The Lord is indeed blessing this church as it moves forth in faith on many fronts simultaneously. ##

On May 10, Pastor Mastromihalos conducted the first Greek service in Australasia. In attendance at this historic service were sixteen adults and nine children, as well as the pastor and his family. (Three other Greek adults were unable to attend.) Of these nineteen people, eighteen were won through the work of public evangelism. Certainly

Melbourne is rejoicing, but you should listen to Pastor Mastromihalos. . . .

"In Greece I'd have enough people for two churches, so I feel as if I had a double church; more than double. It's wonderful!"

Yes, it is wonderful, and we can praise God for the work of His Spirit among the Greek people of Melbourne. ##





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

# HISTORIC PICTURE GALLERY

## Week 115

### Sunday

Our visiting youth leader planned to be away early, but as some of our young folk, moved by his meetings over Sabbath, wished especially to talk to him, he made himself available this morning and left for the next church on his itinerary after lunch. Even our own young Sarah wants to join the baptismal class.

### Monday

"We missed you at church on Sabbath," I said to Paddy. He was very much on edge.  
"It's no good, Pastor, I'm bad. God could never forgive a fellow like me."  
"Paddy," I said, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."  
"That's what Ron keeps telling me, but how do I know? How can I believe that?"  
We talked and read text after text, and finally he came and sat beside me.  
"Yes," he said, "I think I can see that."

### Tuesday

Mrs. Grey's hospital room was as many-coloured as Joseph's coat and sweeter-smelling than a country garden, with all the spring flowers and get-well cards.  
"Well," I said, "it's certainly a pleasure to be with you again." She tried to smile, but it was an effort.  
"The doctor spoke to me this morning, Pastor. Bad news. It's cancer." I thought of Bible texts, of words of comfort and assurance, but in the end I said nothing but "Sorry," and stood holding her hand. Mrs. Grey's faith is strong. "They're operating on Thursday. I've thought so much about it, and I'd like to be anointed."

### Wednesday

Jennifer spent much of the day telling church members of Mrs. Grey's anointing, and this evening, while I met at the hospital with the elders, the senior deacon led the prayer season in the church. And in that small hospital room I got a glimpse of how it feels to be "with one accord in one place." When it was all over, Mrs. Grey said, "Thank you. I have His peace. I can accept His will now."

### Friday

Mrs. Grey was still very sleepy when I visited her briefly today. Little Sheree is still in intensive care and Katrina has hardly left her side since the accident.

### Sabbath

I took for my text today, Hebrews 13:5, "I will never leave thee, nor forsake thee." ##



The Avondale College chapel was extended in 1947 or 1948. The picture above shows how the chapel was cut and the end pulled back by manpower. A library was subsequently built underneath this pulled-back part. The picture at the right gives a view of things as they developed a little further.

Photos: courtesy Mrs. E. Mackney, North Queensland.

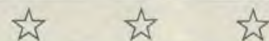


Drawing water at a wayside well on the Meekatharra Stock Route, en route to the building of the Karalundi Native Mission, 1954. Those pictured are (from left): Pastor H. Dodd\*, Pastor J. Wade, Pastor D. Speck\*, Bro. S. O. J. Louis\*.

\* indicates deceased.

Photo: courtesy Pastor V. J. Heise.





## LIVING IN A PRESSURE COOKER

THAT'S WHAT MARRIAGE IS to many people—living in a pressure cooker. The pressure builds up and up and up. Before you know it, the little woman who you once thought was as sweet as a sugar-plum fairy is yelling her lungs out at you. Or that handsome Romeo, who was all attention and charm, graduates to being secretive, surly and sullen. And suddenly, you find that you can't even discuss ordinary things! Suddenly (worst of all!) you find that you have nothing to communicate!

Marriage wasn't meant to be that way at all. And I'm here to tell you that marriage doesn't have to be that way, and it certainly isn't for some of us lucky ones. (My secret, if you must know, but don't tell *her*, is: find someone who is utterly selfless and good natured; and listen when she talks to you—women have a built-in fund of wisdom that is not vouchsafed to us inferior mortals.)

No indeed! Marriage wasn't meant to be unholy deadlock; it was supposed to be holy wedlock, and between the two there is a great gulf fixed. And Christian marriage ought to be something that is calm, serene and gentle. There should be plenty of give and take (and *not* the kind where one does all the giving and the other does all the taking).

These thoughts came to me only this afternoon when I noticed in a journal that comes regularly to my desk that a certain couple of unspecified religious colour, missionaries in a foreign land, dedicated, earnest, committed and whatever else missionaries are and must be, came apart. Their names I do not know, only that she left her husband, and here, for the record, is how it was described: "Time, a lurching car, sobs as she huddled horizontal across the rear seat trying desperately to shut out India, served only to heighten a million realities: Bob coping or not coping with Jenny and Robin in Delhi; running the office's administration; visiting; taking services; counselling. But of course he'd cope—*she* was the failure, not Bob. Was there, after all, any point in trying? She only got in the way. After all there was the cook, the ayah, the washerwoman. He might not even miss her in bed; she was a failure there too."

How is it that two people who love each other, who have shared hardships and trials, who have battled through untold difficulties and who have been as close as two mortals can possibly be, can allow themselves to drift into a situation like this where there seems to be solution only in flight and where there seems to be no way out but separation? The answer is relatively simple: they do not read the signs of disintegration in their marriage long before it actually falls apart. And that, taken one step further, is nothing but a fault in communication.

The happiest marriages are those where husband and wife can talk about things without rancour or recrimination. The whole of the fabric of marriage receives its supreme test in moments of tension. If, in such moments, the two principals can talk sensibly and quietly to one another; if they can communicate their feelings and put their points of view without shouting, without offering offensive remarks, and without suggesting that the other is a complete idiot because he/she differs from what is so patently common sense, then there is hope for that marriage. More than that, I'll be the first to wager that that marriage will hold together when all other marriages round about them are coming apart at the seams.

The important thing in any marriage is to notice when the pressure is building up to the point where the safety-valve is about to blow out. And what are the things to be looked for? I'm glad you asked. Here, for your consideration, are a few that just happen to occur to me. A quiet think from a bright mind like yours and you will come up with a whole list of better ones. Here, however, is mine. . . .

1. Can you talk over a controversial issue without shouting? If the answer is No, then you have trouble. It may be incipient trouble, but it will come as surely as the sun will rise tomorrow. This kind of thing just doesn't happen overnight. It is the result of

an insidious growth, a kind of cancer of the communication links, and you realise, one night, as you are ruminating over the latest explosion, that things weren't always like that, and you begin to ask yourself what happened. It may not be too late to do something about it, but you should have started sooner. When first you found yourselves raising your voices just a little, you should have had a frank discussion. You can nip things in the bud much easier than you can dig out a whole tree.

2. Do you go a whole month without some major confrontation? Again, a negative indicates certain deterioration. If there is a regular upheaval (even if it seems warranted at the time—or even when you look back on it) every month, every fortnight or every week, there is something in your marriage that ought not to be there. The only way to correct the list to starboard is to shift the ballast. By that I mean that there is something lopsided in your marriage; one or the other is regularly causing an upset because he/she is coming on too strong for some reason or another. And the only way to shift that ballast is to talk it through. Someone has got to say, "Joe [or Millie], tell me what I am doing wrong that makes us argue like this every so often. Just tell me, and I'll stop it. I don't want to argue with you, because I love you." You know, with that kind of an approach, it takes a hard heart to say anything but, "Well, I guess it's me as much as you." And having said that, you have a basis for a quiet piece of super-communication, the like of which you haven't had since you were courting.

3. Do you regularly tell each other that that old flame in your heart still burns? I mean, do you verbalise it, come right out and say, "I love you," just as you did when you were young lovers at the hand-squeezing stage? One of the saddest things I hear is women saying (and it is women nine times out of ten), "He never tells me that he loves me. I tell him, but he never tells me." Invariably I ask them, "Did he tell you when he was courting you?" The answer is always, "Oh yes. He had no difficulty then." Then you could be in trouble again; and again, this has got to be brought out into the open. You've got to tell Joe [or George or Harold or Bill] how much you want to hear him tell you that he loves you (but don't you stop just because he doesn't get around to doing his bit; keep up the good work).

We men (and I regret to say it out loud) are a stupid lot. We do not know, all too often, how wonderfully simple it is to keep a woman happy. A compliment here (about a well-presented meal, for example, a neatly kept home, an attractive flower arrangement), a little gift for no reason at all there, an affectionate pat somewhere else, a peck on the cheek as you pass just because you want to show that that old magic is still working, and, chaps, the girls would eat out of your hand (I speak of your wives, you understand). But do you do it? Oh no, not you! You are too absorbed in your vegetable garden or your car's mileage to the gallon or your team's football results to get down and stop the rot in your marriage before it gets to the place where she runs off with the milkman. Then, of course, you come over all romantic and find it's too late. Yessir! We are a stupid lot!

4. Do you learn something from every argument, tiff or (I hesitate to use the term) knock-down, drag-out fight? If you do, and resolve to see that what precipitated it will not happen again, the exercise was worth something. But if you let things drift, the chances are that you are headed for Disasterville. For, mark my words, if you do not learn from your last pressure build-up, the next one will be worse, and so on. But if someone has the good sense to say, "Look, we did this last time, and look how it ended," there's hope for you. You've learned something good and important.

Finally, when it's all over, can you hug each other and say, "I'm sorry!" You can't?! Then why have I wasted my time talking to you? It looks to me as if you've reached the point of no return. May God help your marriage; for it is certain that man can't.

Robert H. Parr.



## SMOKING IS A NO-NO!

MRS. URSULA M. HEDGES, Communication Secretary, Papatoetoe Church, Auckland, New Zealand

THESE WERE THE WORDS which stood out above the crowd, enticing those at the Papatoetoe City gala day to have a look at our Temperance stall. As the crowds drifted past, elbowing their way from one attraction to another, many took the opportunity to watch the film, leaf through brochures or copies of *Alert*, and to have a talk to Dr. Kelvin Baird and the other personnel.

Especially intriguing and horrifying was that tiny, hand-held plastic gadget Pastor Roger Nixon used to "smoke" a filter-tip cigarette. When he opened it up, the brown stain on the white lint filter bore mute and powerful testimony to the relative ineffectiveness of filter-tips as protection from the hazards of cigarette smoking. It was amazing how many concerned relatives felt panicky about loved ones who still smoked, and wanted material to prove that smoking is indeed a no-no! The promotion stickers were very appealing, and were all distributed before lunch-time.

The balmy, sunny day attracted hundreds to the gala day, and it was obvious that our well-organised stall bore an impressive witness. It also provided a wonderful opportunity to enrol interested people in the forthcoming 5-Day Plan to Stop Smoking. ##



"Pop" Baker and some of his great-grandchildren. From left, they are: Sonya, Larissa and Natalie Buckley.

Photo: D. Buckley.

### CONGRATULATIONS SETH BAKER . . .

## 92, and Still Going Strong!

JOYCE RICHARDSON, Communication Secretary, Murwillumbah Church, North N.S.W.

A SURPRISE birthday party was held in the Murwillumbah church in March for our well-loved and respected Seth ("Pop") Baker.

He had been invited to "a special prayer meeting at the church," so he willingly came—earphones and hymbook in hand. At the church he was greeted by more than one hundred well-wishers, laden tables and a cake bristling with ninety-two candles.

Seth Baker was born in Auckland, New Zealand, in 1888, and at the age of six weeks came to Australia.

He spent his earlier years as a sugar boiler in Queensland and, after service in World War I in the Second Machine-gun Regiment in France, he settled on a grazing and timber property in Grafton.

In 1951 his wife Nancy died, and since then he has been cared for by his daughter-in-law, Mrs. Maud Baker. The Bakers came to Farrants Hill, Murwillumbah, seven years ago, and during this time have been regular and faithful attenders at all prayer meetings and church services.

Apart from partial deafness, "Pop" enjoys remarkably good health and puts many hours of work into his garden. He loves reading and enjoys visiting his grandchildren and friends. His well-read Bible is his most precious possession, and although he expects to have a busy and interesting time in the years ahead, he is eagerly looking forward to that wonderful day when his Lord shall come again. ##



Interested gala day attenders crowd the Papatoetoe Temperance stall.

Photo: U. Hedges.



# HOW TO BE A HAPPY LAODICEAN!

## PART 1

AUSTEN G. FLETCHER, Lecturer in Evangelism, Avondale College

ARE YOU a happy Laodicean, or have you thought that to talk about being a happy Laodicean is rather like talking about being a happy leper?

We have educated ourselves to think negatively about Laodicea, and it's high time, I feel, for us to take note of the fact that there is much more that is positive about the message to the Laodiceans than there is negative about it. Having thought along these lines for some time now, I must confess I am becoming more than a little weary when I hear suggestions that the way to solve the Laodicean problem is to change your church membership and join Philadelphia or some other church. There are things about Laodicea that outshine anything offered any other church, and the seeking of those things will, I am sure, produce happy Laodiceans.

It is a fact that the message addressed to the Laodiceans is one of the most positive and constructive messages in the whole Bible. What our Saviour offers in this message is of such wealth and value, of such blessedness, that there is no need to seek alternatives to the solutions Christ offers these needy people, the Laodiceans. I cannot escape the conviction that the Laodicean message is addressed to the remnant church, to the believers of the last days who bear Christ's last gracious gospel invitation to the world before Jesus returns. I see no need to side-step the thrust of such a conviction. That is what makes me a Seventh-day Adventist and drives me to seek, to recognise and accept the solutions Christ offers in the message to the Laodiceans. If there were no solutions in the message to the Laodiceans, I would be forced to conclude Christ was only setting out to condemn, but I read in the gospel that "God did not send His Son into the world to condemn the world, but to save the world through Him." John 3:17.\* It seems to me the message to the Laodiceans breathes that same gospel spirit.

Jesus said it was those people who were happy, who were humble, merciful, pure in heart, who sensed their spiritual need, who were peacemakers. I suggest that we would, in that same sense, be happy Laodiceans.

### Each Church Dealt with Uniquely

The Laodiceans are not dealt with any differently from any other church, for each church is first introduced to the Lord Jesus Christ in a unique and instructive way. To the Laodiceans, Jesus describes Himself as "the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3:14, K.J.V.

In saying He is "the Amen," Jesus is telling me at least two things about Himself: firstly, He is the One who has enjoyed, and will always enjoy a perfect harmony with the Father. When we say, "Amen," at the close of a prayer, we endorse what has been said and make that prayer, our prayer. We agree with the sentiment and expression of that prayer. And it is so when Christ says He is the Amen. He is telling us of His harmony with the Father. "The One who sent Me is with Me; He has not left Me alone, for I always do what pleases Him." John 8:29.

This harmony with the Father He enjoyed as a man (for He was human), and as God (for Christ is divine). With the Father He enjoyed a

oneness inherent in that fellowship known from the days of eternity. It is beautifully expressed in Proverbs 8:22-31: "Then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." Prov. 8:30, K.J.V. This divine oneness with the Father no creature can ever fully fathom.

Also, as a man, Jesus enjoyed a oneness with the Father that is truly remarkable. As a human, His words, His actions, His very thoughts and nature were united with the Father, always. Sin, Satan, sinner or saint never disrupted the beautiful harmony with the Father that Christ enjoyed as a man. Even though it was a oneness with the Father Jesus had at times to struggle to maintain, it was not a oneness He had to struggle to attain. He was born holy (Luke 1:35), and that holiness is expounded upon in Hebrews 7:26 (K.J.V.): "holy, harmless, undefiled, separate from sinners." We see it glowing in His boyish face when He addressed His parents, "Wist ye not that I must be about My Father's business?" Luke 2:49, K.J.V. The psalmist glimpsed it in the Messianic utterance, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8, K.J.V.

A sinless Saviour in a sinful world is the sublime moral miracle of the ages! "All human greatness loses on closer inspection; but Christ's character grows more pure, sacred, and lovely, the better we know Him."

Secondly, "the Amen" is like saying, "the Ending." Other passages in the Book of Revelation describe Christ as the Alpha and Omega, the beginning and the ending, the first and the last (Rev. 1:8, 11, 17). When we look at the message to the Laodiceans, we wonder if this concept of "the beginning and the ending" is inverted, for we read that Christ is "the Amen," and after the next phrase He is called "the beginning of the creation of God." In other words, He is the ending and the beginning, and He is the beginning in the same sense as He is the ending, or He is the Alpha in the same way He is the Omega. He is, in other words, the One encompassing all things and all time.

Some translations recognise an alternative thought when they say Jesus is "the ruler of God's creation." This, it should be noted, is exactly how Bible writers present Him in other Scripture. "All things were made by Him; and

without Him was not anything made that was made." John 1:3, K.J.V.

### The Faithful and True Witness

Jesus also presents Himself to the Laodiceans as "the faithful and true witness." In only one place in the Bible, other than in the Revelation, is anyone called a true and faithful witness, and that is in Jeremiah 42:5, where the situation is most enlightening. There, integrity is the concept. Jeremiah is uncertain of the integrity of his contemporaries, and they call upon God (as people often do, when they have no intention of keeping a promise they are about to make) to witness as a true and faithful witness. In doing so, they acknowledge the unfailing integrity of God by describing Him as the true and faithful witness. Christ is claiming to be the One of unfailing integrity when He says He is "the faithful and true witness." He wants us to know Him as the One who keeps His word and honours His promises.

How comforting that is!

When He was among us He demonstrated such an integrity. This is emphasised in the miracle of healing the man sick with palsy. "Friend, your sins are forgiven." He says to the man. When people disputed His right to forgive the poor man, Jesus performed the miracle to confirm to the man the integrity of that wonderful assurance. "But that you may know that the Son of man has authority on earth to forgive sins," He said to the paralysed man. "I tell you, get up, take your mat and go home." Luke 5:20, 24.

Integrity is one of the happiest things in life: to have people keep faith with you, honouring their promises, fulfilling their pledge!

The closing scenes of the life of Christ reveal the Saviour's integrity in a most reassuring way. In the mêlée of Jesus' arrest by the mob, Peter swung his sword and struck off a man's ear. "Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword. Do you think I cannot call on My Father, and He will at once put at My disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen this way?" Matt. 26:52-54.

### A Long-Standing Promise

For thousands of years, God has been promising the Messiah would come, and that when He did come, He would be "wounded for our transgressions," and "bruised for our iniquities." Well, now the moment had arrived! The point of no return had come. What would the Messiah do now? Would He keep faith with the promises made over the centuries? Or would He betray those promises?

Never!

Were He to do that, the Scriptures would not be fulfilled! Nor would the divine pledge and purpose!

(concluded on page 14)





Members crowd the front of the Perth church during the special Sabbath celebrations.

Photos: J. Henderson



A new notice-board was proudly unveiled to serve notice to the city that the Perth church is very much alive.

## Perth Church Comes of Age

JOYCE HENDERSON, Communication Secretary, Perth Church, Western Australia

IN MARCH 1959, it was reported in the *West Australian* that the Soviet Union was pouring arms into Iraq, that Red China had taken over command in Tibet, that the seventy-seven-year-old Pope John's plea was for world-wide peace. These *could* be today's headlines.

Potatoes had gone up in price by threepence, to sell at six and tenpence a stone, and bakers were asking for a wage-rise. One could buy a new Holden for £885, or a lounge-suite for £29.

There was a protest march against nuclear power; and in Havelock Street, West Perth, a new Seventh-day Adventist church was officially opened, on March 29, in the presence of Pastors T. C. Lawson, F. T. Maberly, E. J. Johanson, R. A. Vince, and G. I. Wilson.

On March 29, 1980, this same Perth church reached its majority and turned twenty-one, and we earnestly believe that we "have the key of the door" leading to *eternity*.

Our celebrations were held on Sabbath, June 28, and we were blessed with a perfect "Golden West" day as we welcomed visitors from the eastern States, New Zealand and country and metropolitan churches, to meet with us and enjoy the programmes prepared by a very busy committee. The interior of the church was full of colour, beautifully decorated with flowers and ferns, with a long table bearing fruit and vegetables as part of thanksgiving and, as a centre-piece, a large anniversary cake made and decorated in the Sanitarium Health Food Company kitchen.

### The Church at Study

As we are a church of many ethnic groups, our Sabbath school began with a welcome in eight tongues, and on a display board, "God Is Love" was written in beautiful script, in many languages.

The children and youth delighted us with their contributions in song and tableau, and an instrumental item of three trumpets and organ, reminded us that "Jesus is coming soon."

Sister M. Davies gave us an enthusiastic and interesting account of her recent visit to Congress, and Pastor R. V. Moe, then our Conference president, led us in a combined lesson study, expressing the desire that our next "twenty-first anniversary" would be held on the sea of glass.

### The Church at Worship

With the church filled to capacity, our divine worship began with an organ prelude and fanfare by Glyn Reed. Ministers and elders on the rostrum were Pastor Moe, the present church pastor, Pastor O. D'Costa, and the 1959 church pastor, Pastor G. I. Wilson, as well as four elders of 1959 vintage: P. Peet, R. Latto, M. Baker and F. Cracknell. Telegrams, cards and letters of congratulation were read, coming from far and near, and forming a chain of friendship with absent members.

Vocal solos were presented by Ruth Jackson, singing Jude's "Consecration," and Ross Turner with "Open the Gates of the Temple," as repeat performances of their same items, at the 1959 opening service.

Pastor D'Costa's service on "Time" gave us something to ponder, when he said, "There's no use in adding years to our lives, if we don't add meaning to our years."

A book was presented to Brother H. Totenhofer, as the member who had been a Seventh-day Adventist for the longest time; and, having been born into the message eighty-four years ago, he has seen four twenty-first birthdays. The book was donated

Sabbath school was opened with a welcome in eight languages. Here are seven of the welcomers—the eighth, no doubt, was in English.



and presented to him by Mrs. Moe, who was one of his students at Avondale.

Many memories were revived as Brother Peet gave an account of the beginnings of the church, as far back as the decision to purchase the land.

At the close of the service, the new notice-board outside the church was unveiled by a proud and happy Pastor Gordon Wilson, beloved by so many of us over the years, still beaming with the smile that the years have neither faded, nor dimmed.

Luncheon had been prepared and attractively presented in our hall downstairs, and happy reunions between past and present members took place as they enjoyed the meal together.

### The Church in Overview

The afternoon programme was filled with interesting items—covering the past, present and future.

Brother Peet showed films of historical interest, and these with interesting views and experiences from old and new members conducted by current church elder Lynton O'Hara, were called "A Blast from the Past."

"Youth and Truth" was the theme of Sister Norma O'Hara's presentation. She was assisted by two Pathfinders, Linda and Jennifer Wong, and a very arresting visual hand display.

All good things must come to an end, yet this joyful occasion will be remembered by the young people in the future, and savoured by the "not so young," who have travelled those twenty-one years, in sunshine and shower, and together we will look forward with the sure hope that "the best is yet to come." #



## THE SEVENTH BIENNIAL FIJI SESSION . . .

# RISING TO THE CHALLENGE

O. O. TWIST, Secretary-treasurer, Fiji Mission



Some of those in the forefront of answering Fiji's challenge. Participants in the Fiji Mission ministers' seminar, held on June 11, 1980.

Photos: O. Twist.

THE WEEK ENDING June 14 saw great activity on the Fiji Mission compound at Suvavou. Tents and buildings were erected in preparation for the Seventh Biennial Session. Previously Navesau School had been the venue of such meetings, but because of the large growth in membership, this had become a physical impossibility. Earlier this year, it had been decided to run the sessions over a week-end and to go out and visit the districts running regional meetings.

All was in readiness by Friday evening, as 186 delegates and fellow members welcomed in the Sabbath hours.

Pastor Bera, the Mission president, commenced the session with an inspiring message. He showed that to be ready in earth's dying hours, is the challenge to every Adventist today.

Sabbath saw approximately 2,300 church members praising God. Pastor Mitchell, our C.P.U.M. president, took the divine service, and Pastor Saula Ratu, the afternoon Bible study.

Our hearts were thrilled as we listened to Pastor Aisake Kabu present an evangelistic symposium. We were introduced to numerous new converts, and our hearts were touched as we listened to their personal testimonies. Great interest was shown in meeting fifteen new representatives from Tavua church. These people, Adventists for only one week, represented some of the 185 people who are forming our new church at Tavua. Three months ago, only ten people made up the church at Tavua, and now we have a membership of approximately 200 people.

Sunday morning saw the presentation of the departmental reports. We were encouraged as the secretary reported that in the past two years, 1,696 new members were added to the church. Never in the history of Fiji have we seen such numbers giving their hearts to God. The year

1980 presents even a greater challenge with an aim of 1,000 souls.

In the period under review, sixteen new churches were built, with another five currently under construction. We want to pay tribute to the loyal support we have received from both home and abroad in making this possible.

The treasurer's report was presented. With tithe of only \$242,712, great pressure is on the Mission to administer wisely and carefully these precious funds. We also want to thank our membership in New Zealand and Australia for making possible special and base appropriations to supplement our income.

Pastor Kabu (left) and the group of new members from the Tavua mission presented a special item during an evangelistic symposium at the 1980 Bose (session).



Brother Basa, our Education director, reported on the operations of our eight primary and two boarding schools. Enrolment for 1979 was 784 pupils. There are currently fifty-four Fijian teachers, teaching in Fiji and overseas as missionaries. During this period, approximately 120 students were baptised.

Pastor Epeli Soro reported a Sabbath school membership of approximately 8,000. These people faithfully study their Fijian Sabbath school pamphlets each week and thus form the backbone of our Lay Activity work. Pastor Soro reported on the Gift Bible Programme which has just started here in Fiji: the first pilot programme resulted in forty people willing to join the remnant church.

Our Dorcas Societies number 117, with 3,006 members. These societies have been kept more than busy tending those in need through the numerous disasters that have hit Fiji in the past two years.

In 1979, 8,000 people were cared for, with clothing, cooking and eating utensils, numbering 42,000 items. This year, 1,927 people have been cared for in thirty-two villages. A total of 10,974 items of clothing and other necessities have been distributed. Once again we want to thank our people overseas who, with SAWS, make possible a great portion of this help.

Brother Tomasi Lasekula reported on the work of fifteen faithful colporteurs for the period under review. A total of 11,315 books, valued at \$54,125, were sold. Thirteen precious souls were baptised as a result of the direct work of our literature evangelists.

Pastor Ilimo Tulevu, our retiring MV, Health and Temperance leader, reported on the work of the MV Department. During the past two years, seven Voice of Youth programmes have been run, 118 camps and camporees conducted, seventeen leadership training certificates issued, and 515 investitures carried out. Pathfinder clubs numbered forty-seven, with a membership of 1,720 members.

Our Temperance and Health work is also very strong. Pastor Ilimo reported that there had been 119 health film screenings, with a total attendance of 5,137. At these screenings 8,950 pieces of literature were distributed. During this period, five 5-Day Plans were conducted, and exhibits and floats made.

The following two days were spent with our ministers introducing and laying plans for an even stronger outreach programme so as to hasten God's coming. ##





The group of Sabbath-keepers at Levuka. Jolame is in the centre of the back row, in a white shirt. Pastor Gonerogo is on the left.

Photo: I. Gonerogo.

## THE TRUTH BEARS FRUIT

I. LEWANAVANUA GONEROGO, Nasavusavu, Fiji

SOME OF OUR CHURCH MEMBERS at Nasavusavu were working with a contact one Sunday when a man approached us. Our evangelistic leader, who is a medical orderly at the local hospital, noticed him first, and told me that this man had been searching for the truth for some time and I should start Bible classes with him. That same Sunday, March 16, 1980, I started Bible studies with this man, whose name is Jolame Iliapi, from the village of Levuka, sixteen miles from Nasavusavu.

After praying at the end of our class, Jolame told me that he was going to come again next Sunday. Our church members can only operate such classes on a Sunday, as many of them are



Pastor Kabu about to baptise two of the new converts from the Tavua mission.

civil servants. However, the next Sunday Jolame came again. Again I took him for another session of Bible studies. Because he had been searching for the truth, he asked me many questions which I was able to answer him from the Bible.

On this second Sunday, Jolame told me of arguments at his village between himself and the members of the local [Protestant] church over what he had learned. When they heard that Jolame was again at Nasavusavu, his former friends at his village then realised that he was no longer interested in going to church with them each Sunday.

To travel to Nasavusavu, Jolame rides a bicycle from his village to the main road, where he hides his bike and catches a bus; then he does the reverse on his return trip home—thirty-two miles altogether!

Jolame first came to church with us the next Sabbath, and he must have been telling others what I had been teaching him, as when he came to church he brought along his cousin. On the Tuesday after Easter Monday, Jolame came again. When I asked him why he was not at work, he told me that working for the Lord was more important, as he had come to take me down to his village that same day to start a Bible class with five families from his village who had decided to follow the Lord. I told Jolame that even if I had other things to do, this was more important.

I borrowed a car from Dr. Joeli Taoi, who is a church member, and took with me my five-year-old son, ten-year-old daughter, my wife and another couple. When we got to Levuka, there were six families waiting,

including Jolame's. During that first class I could see that all those that were present were thirsty for the truth, and I could see in their eyes the joy of coming face to face with the truth.

When they decided to start keeping the Sabbath, all of them prepared for it on Friday. Food was cooked beforehand, and for breakfast on Sabbath morning, fruit drinks replaced hot tea. None of them wished to put on the kettle, as they all said that "Sabbath is a day of rest." That week-end I studied the Bible with them, and when we finished on Monday morning we had completed twelve different topics. It was truly a joy for me to see these simple people all ready for church service on their first Sabbath. In fact, one and a half hours before sunset on Friday they were ready for the commencement of Sabbath.

On the Sunday, all the men went to their farms, including Jolame's brother, who was to have led the morning prayer service at his former church. The people were waiting, but when he did not show up, the elder came to find out where he was, only to be told by Jolame's niece that her father had gone to his farm to bring some food. The girl said, "We will no longer be going to church on Sunday. We went to church yesterday, because we are now Seventh-day Adventists." At this point the girl's mother came and told the elder to find someone else to lead them in their prayer service, as they would never be going to church on Sunday again.

### Ordered to Leave

The Monday after their first Sabbath, there was a village meeting in which all the families who had chosen to keep the Sabbath were ordered to move away from the village. The order came from Jolame's father, who was the village chief. They were told to pull down their houses and get out. At this point a woman stood up and told the elder to cross her name off the church list of office-bearers, as she no longer belonged to that church, as she was now a Seventh-day Adventist. Every one of those who had been studying with me did likewise, and were all ready to leave the village and start a new village somewhere else.

Other meetings were called to discuss what was to be done to those who had chosen to become Adventists, and in all the meetings they were condemned and told that there was no place for them in that village. In the meantime Jolame had been telling his father about how beautiful it is to know the truth and had been praying with him.

The Lord has since broken through the barrier, and Jolame's father has now stopped drinking and smoking, and has started Bible studies. He has also started keeping the Sabbath. Now that Jolame's father has accepted the message, it is the other church's people who feel a little left out. More than thirty men, women and children are now keeping the Sabbath in Levuka, and are all looking forward to the day when they will take the step into the river to be baptised.

I believe that the latter rain has fallen in this part of Fiji, as it has been the most difficult for us to penetrate with the truth. With your prayers we hope to spread the message to other villages in this area, and with your prayers also we can help people like Jolame spread the little truth they have. ##



# A Weekend at Charleville

"J. L."

ON A GLORIOUSLY SUNNY July day, with a cold south wind, we drove for what seemed interminable kilometres along a narrow bitumen road bordered by unrelieved mulga scrub. In the afternoon we arrived at the small town of Charleville, 766 kilometres west of Brisbane, in the heart of Queensland's south-west.

After refilling our camper-van with petrol, we decided to make contact with Brother Geoff Yelaska, a colporteur based here, before pushing on to Quilpie, 300 kilometres further on. We located the Yelaska's caravan parked under a large peppercorn tree in a spacious house yard. Sister Karen Yelaska was home with her four children. Geoff was away on a four-day trip in the Nissan four-wheel-drive, canvassing the station properties up to 300 kilometres away to the north-west, toward Blackall.

## Glad for Company

Sister Yelaska was obviously pleased to have Adventist company, and kindly invited us to stay overnight. There was plenty of room for our van, and a power lead was arranged, for which we were thankful, as the coming night promised to be frosty.

It is not an easy life: the Yelaska children are schooled by correspondence, and Geoff is usually away several days a week. Health foods are unobtainable in the town, and normal day temperatures of 40 to 45°C during the long summer turn the caravan into a heat-box.

While we were there Geoff arrived home unexpectedly. After introductions, worship and the evening meal, he left to visit an interested family, and asked us to pray for him at a certain time. On his return he was very happy with his contacts. They were pleased to see him, and they had studied their last lessons well during his absence. We settled down to talk of spiritual matters, church affairs and Geoff's work in a land and in conditions unknown to all but a few fellow believers.

## A Big Job

To visit one homestead Geoff drove thirty-two kilometres from the turn-off and opened and closed ten gates, only to find the people absent. The Nissan had used \$75 in petrol and travelled 1500 kilometres for the week. He told of how the station people are friendly and receptive, hospitable and ready to spend time talking. Some are hungry for spiritual food, and some ask him to stay and give them a church service. This week seven families expressed willingness to have Bible studies, but how can these opportunities be followed up? The people are waiting, but there is no-one to break to them the bread of life. It is physically impossible for Geoff to do so with his family responsibilities, canvassing work, Happy Hour and service on Sabbath; and he studies with people in the town. An Adventist Aviation Association team flies in once a month, but there is only time for in-town work. The South Queensland Conference plane also makes regular visits at about the same intervals.

Geoff's territory extends about 300 kilometres northward, the same distance southward to the New South Wales border and 500 kilometres westward to the South Australian border—an area nearly the size of the state of Victoria. He feels deeply for the people on the far-flung sheep and cattle stations, in the few tiny towns and at isolated opal mines hidden away among the red-capped, flat-topped hills. The most practical way to work the area would be by air, as almost every station and inhabited locality has an airstrip. The obvious need is for a dedicated pilot with a light plane based at Charleville to work in the area full-time. Geoff told us how much he and Karen, who once formed their own successful rock band, love the colporteur work out here, trials and hardships notwithstanding.

We spent Friday in shopping and other business, and in preparation for the Sabbath. The children took us exploring in the dry channels of the nearby river where we found a variety of coloured stones and fragments of petrified wood.

Sabbath was warm and sunny, with a pleasant breeze. After breakfast Geoff went to the airport to check on the progress of an expected A.A.A. team. The expected time of arrival of Cessna Kilo Golf Juliet from Archerfield was 11.45 a.m. The rest of us enjoyed a walk to an old Anglican chapel for Happy Hour with a small group of children of assorted ages and skin colours. They enjoyed the stories and singing to Geoff's guitar. He set up the Dukane projector for Karen to operate and departed for the airport again to collect the arrivals from Brisbane. In the meantime, Clayton Schmidt, the only other Adventist in the area, arrived. The children's activity assignment showed that some have artistic ability and are capable of good, thorough work.

Geoff returned with the A.A.A. team: pilot Murray Hallam, Bill McCausland, John Adric and Lou Martin. Geoff conducted divine service for an appreciative congregation.

## Need and Opportunity

Over lunch the conversation turned to those homesteads open for Bible study and the need for someone with a pilot's licence and a light plane to follow up and gather in those on the edge of the kingdom living in isolated stations. They know of a dedicated layman who is ready to step into the breach when a plane and necessary support is available. Some finance is in hand and some promised, but much more is needed; several ideas were discussed about how to make up the difference.

John played the guitar and sang until he and three other adults and the Yelaska children left



Geoff and Karen Yelaska, with their children (from left), Cathy, Deanne, Jason and John.

Photo: "J.L."

on Signs visitation. Pilot Murray "crashed" on a bunk in the annex, as three and a half cramped hours at the controls of the little Cessna, plus the day's activities, had taken a toll.

After worship, as we began the evening meal, a family with whom Geoff has studied arrived and asked, "Is there anything on tonight?" They were pleased when the answer was in the affirmative. The evening settled down to good fellowship and a singalong accompanied by Geoff, John and Karen on the guitars. John and Geoff sang duets in Yugoslavian, and John rendered solos in English and German. No-one really wanted to break up the gathering, and it was late when we retired. Murray had gone to bed much earlier; there was that long flight back to Brisbane the next day.

After breakfast on Sunday the Cessna was checked and refuelled after some time-consuming trouble in obtaining supplies. There was discussion about the need for a faster aircraft for the long flights from Brisbane. The little Cessna cruises at 120 knots, making for a long, tiring flight and using up too much valuable time. Again mention was made of the need for a plane and pilot based at Charleville to take advantage of the openings Geoff is finding in his work.

## Open Country with Open Doors

Lunch came all too soon. We all wished we did not have to say good-bye. Early in the afternoon the A.A.A. team was taken to the airport in the Nissan, and we resumed our journey in the opposite direction. As we travelled westward across the broad flood-plain and channels of the near-dry Warrego, we could not help but think of the doors open to the truth at those homesteads in the vast tracts of blue-grey mulga and gidya, and we prayed that the third angel's message will soon find wings in the south-west. ##



# INVERCARGILL BUYS A HOSPITAL

ALLEN FOOTE, Chairman, Bainfield Park Health Centre Board, South New Zealand

MEMBERS OF THE INVERCARGILL CHURCH have formed a charitable trust and bought a hospital!

Now that might sound an almost ordinary thing to do until you hear a few of the facts. The story then takes on a very extraordinary character. In fact, if the words of Ellen White in "*Counsels on Stewardship*," page 275, are appreciated, then what we have in New Zealand's deep south is nothing less than fulfilled prophecy. Furthermore, each day the new centre operates is another miracle. Here are the facts:

Last year the New Zealand Government withdrew its subsidy for Karitane hospitals. These hospitals were set up to care for babies with health and crisis problems. Help for mothers of these children was also offered. This removal of subsidy resulted in the closure of these institutions, a rather unpopular move. Southland's Karitane hospital was the last to close, and then under great protest.

At this time a few health-minded members of the church were far-sighted enough to see in this complex the ideal place for an Adventist health programme. Invercargill is a very health-programme-oriented church, and the logical conclusion was reached. A committee was formed and the hard work began.

Now, lest you imagine an old, poorly maintained, run-down place, let me give you the right picture. This hospital is built to last, well cared for, well-equipped and furnished and just begging to be used. Nor is it sandwiched in between houses in the middle of the city. Situated outside the city limits, in four hectares of land, officially zoned "rural," the complex is in a parkland setting. It is sheltered from the wind and open to the sun. Flower and vegetable gardens are already established. The whole estate has a restful atmosphere, and should well suit the typical programme of an Adventist Health Centre.

## The Way Was Open

The value of the hospital is \$385,000. Without any visible means of support, we were hardly able to purchase for a small sum—let alone the full price. Yet it was obvious that the Lord was saying, "Go ahead!" So a nominal purchase price was set (very nominal) and, remembering the counsel we had read, we sent in our proposal. Not only was it accepted before four or five other applications and offers much higher than ours, but the terms were modified for our benefit. One of our members, present at that meeting, reported how he witnessed the convicting power of the Holy Spirit among the members of the Karitane Board. Some of them are Christians, and must have favoured our proposal. We had also pledged to continue a part of their old programme, and this may have clinched the deal, though we know they were interested in our overall concept.

So we had our hospital. Within days the changeover began. Where for weeks we had been slipping into the complex to dream and plan, carefully walk the corridors, examining well-filled cupboards, viewing the carpeted, fully furnished rooms, we now entered with awe! The Lord had given this to us. It was His place. We could sense His presence. Our adventure in faith had begun!

As if by some secret signal the support began to come—a four-figure donation spontaneously

given, equal to the deposit needed; other cash gifts in the hundreds; and offers of goods and services free or at reduced prices. Many have offered to help with the work on a voluntary basis. Many non-Adventists have swung right into the programme to assist our Adventist staff. Local authorities have also shown their overwhelming support, one even offering to supply us with a letter of authority to be used in fund-raising or for approaching businesses. The national health authorities are interested in studying our programme, as its concept is quite unique.

## For What Use?

Now that poses a question. What are we going to use the centre for? Our programme has four sections. Firstly, the Health Education Programme. We already operate many of these programmes in Southland, so to involve the centre is very simple. Our 5-Day Plans at present are run at the local public hospital (organised and advertised by the local Health Department), and Health and Nutrition classes operate at the Community College and the W.E.A. These classes will still function, while the centre will offer courses as well with a slightly different accent. Live-in courses will be catered for, as plenty of accommodation is available. Opportunities will be given to those who wish to sample vegetarian food to have a meal, followed by a round-table discussion on health and diet. Audio-visual programmes are being prepared on many subjects for use in the centre. One of the wards is to be converted into a gymnasium, with nearby rooms used for treatments and a physical-fitness programme. Part of the estate is in bush, and plans are to develop paths for recreational purposes.

The Stress and Crisis Centre is the second section of our programme. Participants are being referred by agencies such as social workers, Salvation Army, doctors, police, clergy, and will be assisted through their crises provided there is a positive attitude to want to do something about the problem. After each person is assessed, a physical, mental, social and spiritual programme is worked out. An organised course then follows, including instruction of diet and health, home management, budgeting, child training, stress management and marriage enrichment. A stop-smoking course will be included where necessary.

## Family-Home Situation

A family-home situation is provided for the third section of the programme, the Karitane-type crisis care. Children in crisis situations will be catered for in this family home—a special self-contained section of the complex, complete with resident mum and dad—where twenty-four-hour loving, Christian care will be given until the crisis passes. Facilities for day

care are already available on site, and volunteers to help in their care are available. Mothers who accompany their children will be catered for in the Stress and Crisis programme. However, the Centre will not become a home for destitute mothers and unwanted babies. That would be against inspired counsel. Our work is short-term and designed to rehabilitate.

These three areas are complementary. The fourth area of our work may seem to be out of place. We plan to open a home for active elderly in the former nurses' home. You ask, "How does an old people's home fit into a health centre?" We asked the same question, and sought counsel about it. Then we decided to complete our family circle with a small group of active, elderly residents who fully agree with our principles and would be happy to make the home an activity centre in their retirement, without the responsibilities of home ownership and upkeep and having to prepare meals. Ample opportunity will be given for them to enjoy the garden, plant out seedlings, tie up the tomatoes, rake the leaves, be granny and grandad to the children under our care, give advice and understanding to those under crisis, take an active part in our church welfare activities and generally live an active, sharing, happy retirement.

## Enthusiasm and Support Evident

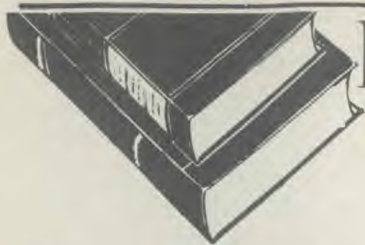
We see the overall concept of the centre to be conducive to good health—a happy family. We have designed as balanced a programme as possible. Much of the programme is operating already, even though we haven't officially opened yet! We have the confidence of the people of Southland. Service organisations and individuals are wanting to help us. The media coverage has been regular and generous. The church is behind the work and the members are enthusiastic. How could we ever cease to praise the Lord!

Full operation depends upon our staffing. So far the manager, Alister Yeo, has taken up residence. His wife Elizabeth is an able cook. Our gardener, David Boyd, is also living in. He is soon to be baptised, and has dedicated himself to the project. A local member, Mrs. D. Hill, with her husband and son, is moving in to superintend the Home for the Elderly. Other staff have been called and will join us later. As yet we have not found our mum and dad for the family home. Later a couple who are trained nurses will be sought for the Health Education programme.

Well, there it is. A door is wide open for the right arm to work for the body. The Lord is certainly behind this project.

So we have our 'Bainfield Park Health Centre.' Truly an institution dedicated to a total health outreach, in co-operation with the church for the finishing of the work. ##





# BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

The Bible Tells Me Series, Book 1: **"ABOUT THE BEGINNING OF THINGS,"** and Book 2: **"ABOUT WHEN SATAN TRIED TO RULE,"** by Gladys Sims Stump. Pacific Press Publishing Association, Mountain View, California. Published 1979. 112 pages and 126 pages. Price \$7.95 each. Available from Adventist Book Centres.

Some of the most enduring images of my childhood centre around *"The Bible Story"* books so expertly prepared by Arthur S. Maxwell. So many of my present ideas on Biblical themes find a root in these simple and masterfully presented outlines of Biblical history. Even today the Signs Publishing Company prints thousands of sets for the literature evangelists to sell to receptive parents and appreciative children. The concept is of great and continuing value.

Now the two books under review are not from that landmark series, yet I wish to mention *"The Bible Story"* because in my opinion they belong in the same category.

Externally the books do not convey quite the same aura of class as the older set, unfortunately. They are almost the same dimensions, yet the fact that they are soft cover and on thinner (although better quality) paper stock, with only two-thirds the paging, seems to suggest they are more trifling. This is not so. However the concept does have some major differences.

First, the series will eventually comprise five volumes covering the entire Old Testament narrative. Then, too, the text is aimed at the beginning reader—and to this end the stories themselves are short, and the vocabulary kept to a primary level. For ease of reading the type size is large, and each sentence begins on a new line.

However it is in the illustrations that a major difference is apparent. *"The Bible Story"* pictures, while still superb, are somewhat dated and a little fussy. The Bible Tells Me series features illustrations that, while not at all childish, are striking in their simplicity and very eye-catching, due to their pastel shading. Certainly, Joe Maniscalco has displayed a real talent at portraying mood and characterisation without losing himself in useless detailing.

Gladys Sims Stump originally intended to include the complete Bible story in this series. Unfortunately she died before completing more than the five books on the Old Testament. This is a great shame apart from the personal tragedy, for her concept has a fine touch to it.

In the first book, which covers Creation to the Fall, we read the account through the words of Adam. This personal approach allows Adam to enlarge on such themes as the preview of the plan of salvation revealed by God. For it is the author's intention to convey not just the historical facts, but a simple explanation of the reasons and implications involved in more theological concepts.

In the second volume the child reads of the terrible effects of the Fall, as the world which

Satan tries to rule goes from bad to worse until God destroys it with a flood. Again Satan stirs men to rebellion at Babel, and again God intervenes to scatter men over the face of the earth.

Certainly the next three books in the series can be expected to continue the clear summary of God's triumph over rebellion.

I have presented the new series in comparison to *"The Bible Story,"* a useful comparison, but certainly not one which should discredit either series. The Bible Tells Me series is, of course, more contemporary and obviously intended for a younger audience. *"The Bible Story,"* while long-lived, is still without competition and, for the older child, the ideal.

In closing I would say that I expect this new series to also establish itself as somewhat of a classic. Each parent has the solemn responsibility of communicating the great truths of the Bible to their children—and these books are admirable aids in that direction.

Highly recommended! Hurry along to your local A.B.C. before stocks run out. This is a hot tip.

Lincoln E. Steed.

**"MEREDITH'S BOOK OF BIBLE LISTS,"** by J. L. Meredith. Published by Bethany Fellowship, Inc., Minneapolis, Minnesota, U.S.A. Australian agents, S. John Bacon, Mount Waverley, Victoria, Australian recommended price: \$6.75. Paperback: 286 pages.

The publisher's blurb on the back cover of this useful little book says that "if you have even a passing interest in the Book of books, you will find *Meredith's Book of Bible Lists* intriguing." Publishers, of course, cannot always be trusted when describing their own products; their aim is to sell the book, regardless. Nevertheless, Christian publishing firms may resent being lumped in with the general description, protesting rather that they have some principles of integrity and honesty—even in advertising.

Quite frankly, I have not found Bethany Fellowship anything but honest in their descriptions thus far, so I opened this book with a distinct feeling of high expectation. I was not disappointed. Here is, indeed, a book which will grace many a shelf in homes and libraries where the Word of God is held supreme in the estimation of those who own the library—whether public or private, ecclesiastical or theological.

Mr. Meredith is a layman who has a hearty interest in the Bible. (In my mind, his being a layman does not lessen the appreciation I have for this book.) He has been published before, though in the field of technical manuals for the electronics industry. However, it would appear that the Bible transcends his workaday interests, and he has read the Old Testament through sixteen times and the New Testament thirty-four times. Even the most sluggish mind must pick up some valuable insights in all of that reading, but Mr. Meredith is no mental (or Biblical) sluggard, let me assure you.

The purpose of the book, we are informed in the preface, is to "entertain, interest, fascinate, stimulate and, most of all, to educate." Well, all I can say is that this reviewer was so caught up in the fascination and interest, not to say the entertainment, that he quite forgot that he was being educated at the same time. You see, this book has so much to offer that I found myself quite enchanted with all the information so clearly presented.

How many people were raised from the dead, from Genesis to Revelation? Page 115 tells me that there were ten instances. (Could you name them?) Well, actually, there were more than ten people, according to the Scriptures, because the fifth point made is that "Many saints rose from the dead at the resurrection of Jesus." Incidentally, wherever a statement is made (and that is at every point he makes), a Bible reference is given.

"How many names do you know for Satan?" I asked my wife. (Very smugly I asked her, because I was holding the book open at pages 194, 195.) She started to rhyme them off, but soon she was battling. She didn't reach Mr. Meredith's twenty-eight names!

Did you know that there are fifteen men in the Bible listed as having more than one wife? That there are six women who had more than one husband? (You can think of the woman Jesus met at the well, and then you are struggling, right? I thought so. Then you need this book.)

A useful part of the book is the listing of Bible names (of people) with their meanings. Aren't you glad, ladies, that you aren't called Huldah or Zeruah or Abishag? The meanings are, respectively, "weasel," "leprous" and "my father wanders."

But don't get the idea that this book is only for quiz kids and others who want to carry useless bits of information about in their heads. Page 112 speaks on the "Eleven Visions of God" and lists them with references; page 176 gives thirty results of being a homosexual (again with references, of course); page 26ff give fifty ways to please God (how many do you know, apart from obedience?); and for public servants there is a comforting list of twenty-two government employees mentioned in the Bible. (That list comes just before the one headed "Sixteen Traitors Mentioned in the Bible," but I don't think Mr. Meredith saw any connection between the two.)

I could go on and on, but I must stop. I just want you to know that this is a most useful adjunct to your library, either for quiz fun, serious study, or even sermon preparation. You'll thank me for recommending this book to you, and you won't regret putting out the purchase price.

Robert H. Parr.





## 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 views or the teachings of the denomination; such are found in our editorial, devotional and news columns.

### A FRIENDSHIP TO BE RENEWED

Dear Editor,  
Could you please help me locate an acquaintance of mine, a Mrs. Jannette Sills, who I originally knew in Palmerston North, New Zealand? When last I heard of her, she and her family were somewhere in Australia.

I attend a play-group here in Maylands, Perth, and when talking to an ex-New Zealander here, I find out that she originally came from my home-town, and was a very good friend of Jannette's.

This play-group mum is not an Adventist, but she obviously holds Adventists in high regard. It would be delightful if she could renew her friendship with Jannette once again. I hope you can help me find her.

Fay Jones,  
Western Australia.

### KUDOS FOR CREDO

Dear Editor,  
I can't stop reading the new Fundamental Beliefs you published (RECORD 11/8/80)—they're polished, warm and helpful! Surely congratulations and thanks are due to the people who produced this document.

The previous Fundamental Beliefs, as set forth in Church Manuals, with little change over the years, were sadly incomplete, wooden in style, poorly arranged and difficult to teach. They served to safeguard the truth, perhaps, but they lacked appeal; and needed to be rewritten. As one who was steeped in them, I appreciated immediately the wholly new and fragrant atmosphere of the 1980 edition.

Section 19 speaks of a "joyful" celebration of God's creative and redemptive acts.

Section 2 sets God forth as "forever worthy of worship, adoration, and service by the whole creation."

Sections 6, 7 and 8 bring in the important "image of God" concept.

Sections 6, 7, 20, 27 affirm a responsibility to the tortured environment.

Angels are in; so also the Origin of Sin; the Great Controversy; Creation; Nature of Man; World-wide Flood; New Covenant (needs fuller treatment); Church Universal; Lord's Supper; Marriage, Children and Divorce. All this new material should have been there before. The great salvation truths are better expressed; the area of human relationships—though not exhaustive—is nicely handled. Indeed, the new document has things to admire everywhere one looks. Its spirit breathes the gospel. In consecrated hands it should do much to infuse love, joy, and confidence into our people's hearts. Here is an up-to-date document on which to draw together and build for the future.

The preamble strangely speaks of the Bible as our only creed. Isn't a creed a confession of faith brief enough to be recited in church? Why don't we admit that if we have a creed at all, then it is these very Fundamental Beliefs?

Read the new edition carefully (Sections 1 and 17), and you'll find the writings of Mrs. E. G. White follow on from the Bible as a "continuing and authoritative source of truth. . . ." The proviso that the Spirit of Prophecy is still to be tested by Scripture, while true, of course, is contradicted by the rank of equality.

The document we now have shows considerable maturity; it is a great advance step. May it be well-read and used.

Ross Wainwright,  
North New Zealand.

### CHRIST AND THE ATONEMENT

Dear Editor,

Permit me to add somewhat to the reply made by Pastor Jorgensen in the RECORD 14/7/80 in the section Questions People Ask Me.

Because this is a matter on which we as a people are often under attack, it is to be regretted that this subject was not more fully dealt with, as I find even in our own ranks much misapprehension on this vital topic.

Although this Bible scholar points us to a considerable wealth of material within the writings of Ellen White, there are unfortunately in our own ranks those who do not accept this source as authoritative. So I will confine my remarks to the relevant portions of Holy Writ.

Most people who hold the once-saved-always-saved doctrine, together with some of our own members, sincerely believe that their salvation was completed at the cross. They fail to recognise that the Atonement, though complete, was *not completed*.

We must go back to the institution of the Passover for light upon this point. Quite correctly Pastor Jorgensen tells us that, "viewed as a whole, our salvation embraces three points,

- (1) Its provision by Christ.
- (2) Its appropriation by the sinner.
- (3) Its consummation at the second coming."

All this is true, and I quote only to refresh the memory of each reader. I would like to point

out that there are three aspects of the Atonement, as portrayed in the offering of the first Passover lamb.

- (1) The lamb had to be slain.
- (2) The blood had to be applied.
- (3) The body of the victim had to be eaten.

Now it is quite evident that without the shedding of the blood there would have been no salvation and no protection from the destroying angel.

The second point is of great importance, The blood had to be *applied*. A thousand lambs lying bleeding in the dust would have wrought no salvation in Israel.

Let us consider these three points and make some application ourselves of these truths in this day and age.

"Without the shedding of blood there is no remission." One would think perhaps that it is not needful to quote this, but I have met recently, in our own ranks, some who count the blood of the covenant an unclean thing.

Passing over the second requirement, for a moment, we come to the eating of the body—the last requirement of this triune bracket, eating of the body of the victim. Feeding on the Word of Christ—depth of Bible study. "Thy words were found, and I did eat them." In the words of our Saviour, Himself the great Passover Lamb, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." Unbelieving Jews asked, "Can this man give us His flesh to eat?"

In fact a wrong understanding of this important truth prepared the way for the false ideas of the eucharist, as to the nature of the emblems of the broken body of our Lord.

Now to the application of the blood. God has made provision for the time and place of the application of the blood of Christ, and it is in His Sanctuary. Paul tells us in Hebrews that every high priest must have something to offer, and this Man must have something. And He has indeed! His own blood. Now the application of the blood in those faraway days in old Egypt was very personal, as in the first Passover one such application sufficed for a whole household, but in this case it is only applied on an individual basis. There is no other way that we can be saved. God has made no other provision for the disposing of the sin question. It is this fact that makes the doctrine of the Sanctuary of such vital importance to every believer. I quote briefly from the writings of E. G. White on the subject of the Holy of Holies:

"It is those who by faith follow Jesus in the great work of the Atonement who receive the benefits of His mediation on their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby."—"The Great Controversy," page 430.

You might think this a digression from the matter, but I quote for the reason that there is growing up among us a body of believers who are of the opinion that "it does not matter what you believe—only believe."

The foregoing quotation should set this matter right. It is of vital importance what we believe, for our beliefs shape our actions, and our ends.

(concluded overleaf)



## HOW TO BE A HAPPY LAODICEAN (concluded from page 6)

So, integrity took Jesus Christ to the cross. Dear Laodicean, something very wonderful about Christ is assured us when we are told He is "the faithful and true witness." As with the paralysed man, our sins are forgiven on the basis of Christ's pledge and Christ's deed: "The blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7, 9, K.J.V.

In their desire to convey this assurance to us, Bible writers tax their talents of expression. "O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens: for the Lord hath done it." Isa. 44:21-23, K.J.V. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Ps. 103:8-14, K.J.V.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7, K.J.V.

Take heart, dear Laodicean!

Your Saviour loves you, accepts you, freely forgives you—He has atoned for your sin. The cross is there, and Jesus is there. In faith accept Him and His promises. The prodigal is received home into the Father's arms and is at peace, happy in his Father's love.

If Christ's integrity took Him to the cross, you can, with assurance, believe His promise to forgive you and accept you.

Jesus is "the faithful and true witness." ##

\* Unless otherwise indicated, all Scripture used is from the New International Version.

1. "The Person of Christ," by Philip Schaff, page 73, George H. Doran Company, publishers, New York, 1913.

## LETTERS

### CHRIST AND THE ATONEMENT (concluded from page 13)

Was our salvation settled at the cross? Was the work completed? Paul says "No." "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:16, 17.

Christ is our Passover Lamb. He had to be slain. His blood has to be applied. His body has to be eaten. The blood had to be applied, and by whom else, and how else, could this have been done had Christ not risen? And we might ask further—"and where else"—only in the Sanctuary.

Thank God for a living Saviour who ever liveth and maketh intercession for us.

A. R. Fish,  
Victoria.



# Weddings

**ATKINSON—WILBY.** On Sunday, July 27, 1980, John David Atkinson, formerly of Palmerston North, and Betty June Wilby of Waihi Beach, New Zealand, were united in marriage at the Seventh-day Adventist church, Waihi. Jack has worked for many years at the Sanitarium Health Food factory at Longburn. After the service the many relatives and friends enjoyed good fellowship at a pleasant reception provided by the members of the Waihi church. May the Lord's blessing rest upon Jack and Betty as they set up home in Waihi. L. W. Ritchie.

**FEHLBERG—HUTCHISON.** It was a beautiful day and a beautiful setting as Brenton Fehlberg and his bride, Cheryl May Hutchison, took their marriage vows in an open-air ceremony at the historic Oatlands House, Dundas, New South Wales, on May 11, 1980. State governors and other distinguished citizens of the early colonial days who lived at Oatlands would no doubt have been delighted to attend this informal but very attractive wedding of which the most radiant feature was the happy bride Cheryl and her husband Brenton. May God bless them both. T. T. Turner.

**GLOVER—STEVENSON.** Paul Hamilton Glover and Jillian Wendy-Lynn Stevenson were married in the Launceston church, Tasmania, on the morning of August 3, 1980. Paul is the son of Mr. and Mrs. James Glover of Catani, Victoria, and Jill is the daughter of Mr. and Mrs. Noel Stevenson of Launceston, Tasmania. Several friends and relatives from Warburton and Melbourne flew to the Apple Isle to celebrate the occasion with them. Warburton will continue to be their place of residence and employment. May God's love continue to make them as beautiful to one another as they are to Him. Bud Beaty.

**KENT—KING.** June 15, 1980, will always be a special day of remembrance for Gary Warren Kent and Robyn Leanne King. This was the day they chose to unite their lives in holy wedlock, in the beautifully decorated Mitchelton church, Brisbane, Queensland. Gary is the son of Ray and Jean Kent of Brisbane, and Robyn is the daughter of Reg and Dorothy King of Auckland, New Zealand. May God's richest blessing attend this dedicated couple as they enter into God's programme for them in the South Australian Conference. R. H. Kent.

**PYE—SPETER.** Gary Pye, son of John and Betty Pye of Lismore, and Janine Speter, daughter of Robert and Beverly Spiter from Berowra, Sydney, met at the Mount Colah church, New South Wales, on May 4, 1980, to exchange their wedding vows. The smiles on their faces on this happy day was evidence of the love that has drawn them together. We wish them God's blessing as they establish a Christian home in the Lismore area. D. J. Colheart.

**STONHAM—WALLIS.** A happy group of relatives and friends heard the marriage vows repeated on August 10, 1980, in the Midland church, Western Australia, between Peter Stonham and Kerry Wallis. Both Peter and Kerry are enthusiastic leaders in Pathfinders and AJYs at the Morley church, and this type of selfless ministry augurs well for a happy future together as they establish their new Adventist home in Perth. May the Lord continue to bless this Christian young couple in their love for one another and their God. J. L. Lansdown.

**WILLIS—ROGERS.** Launceston's grey skies on Sunday, July 27, 1980, brought no shadow across the happiness of Dayle Willis and Carolyn Rogers as they met at the altar to pledge their love to each other in the tastefully decorated Launceston church, Tasmania. As Dayle and Carolyn establish their home in Goulburn, New South Wales, our prayer is that true and lasting happiness will be theirs; that the fruit of the Spirit might be continually revealed in their marriage relationship; and that they shall be kept in God's love until the return of their Saviour. R. N. Lawson.



## TILL HE COMES

**BEHRENS.** Mrs. Agnes Victoria Behrens, aged eighty-three years, suddenly fell asleep in Jesus on Sabbath morning, July 26, 1980, as she was preparing for Sabbath school in the home of friends whom she was visiting. A widow for about fifty years, Sister Behrens was well known and well loved in the Warburton church, and we all feel the passing of this gracious Christian lady. Her friends and many relatives gathered in the Le Pine Funeral Parlours, Box Hill, to hear words of encouragement and hope, then paused beside the grave in the Box Hill Cemetery, Victoria, to bid a fond farewell to one whose hope was wholly in Christ. Our special condolences go to her only child, Heather (Mrs. C. V. Christian). The writer was assisted at the parlours by Pastor Arthur Parker (Sister Behrens' brother) and Pastor Ross Parker (her nephew). It won't be long till the morning. R. H. Parr.

**SCHEERMEIJER.** Willem Johannes Marinus Scheermeijer passed to his rest at the Dandenong Hospital, Victoria, on July 24, 1980, aged eighty years. Left to mourn his passing are his two sons, Bill and Leo, and his daughter Ellen. A service was conducted in the Dandenong church on July 28, 1980, and later at the graveside at the Berwick Cemetery, Victoria. The friends and relatives gathered together were pointed to the day of resurrection as the hope of every Christian. David Pearce.

**SPARK.** Mrs. Maria Luisa Spark was laid to rest in the Mangere Lawn Cemetery, Auckland, New Zealand, on August 9, 1980, at the age of seventy-six. Born in Western Samoa, our late sister accepted present truth with her brother Robert and mother Mrs. Collins, in about 1918. Sister Luisa, with her brother, attended one of the first church schools taught by my late mother in Samoa. Words of comfort and hope were spoken to her son, family and others assembled at the graveside. We laid her to rest beside her late son, Davey Reid, to await the call of the Life-giver. J. T. Howse.

**TOPP.** On Tuesday afternoon, August 5, 1980, under blue skies, we laid Sister Rita Alma Topp to rest in the Ruru Lawn Cemetery, Christchurch, New Zealand, to await the call of the Life-giver. Sister Topp was a faithful member of the South New Zealand Conference church, and while she did not enjoy robust health for the last ten years of her life, she was often heard to praise God for the measure of health she did have. She passed quietly to her rest on Saturday night, August 2, in the Princess Margaret Hospital, in her seventy-eighth year. May God hasten the day of resurrection and reunion! C. V. Christian.

**VALE.** On July 23, 1980, Ernest Gilbert Vale died at the Kempsey District Hospital, New South Wales, at the age of sixty years. We laid our brother to rest in the East Kempsey Cemetery, where friends and relatives assembled to pay their last respects. "Uncle Ernie" was born on the Aboriginal Reserve at Bellbrook, and prior to his conversion was strongly addicted to alcohol. However, when he was converted, a miracle by God's grace was apparent, for he overcame his addiction by the power of God's Spirit. Many years ago he was baptised, along with his wife Kate, by Pastor E. C. Rosendahl. Now we look forward with joy to the resurrection morning for the glad reunion. Brother Ron Archer and the writer were associated in the services at the church and at the graveside. G. L. Quinlan.

**YATES.** William Sydney Yates, a devoted warrior of the cross, on July 20, 1980, fell by the wayside of life after a battle of some eighty-four years. With courage and dedication he served the Captain of his salvation with grace and distinction. In the Maryborough church, Queensland, and at the graveside, the writer emphasised God's greatest honour to the faithful, His V.C., the victor's crown. J. W. Harvey.



RETURN THANKS

Pastor and Mrs. Clem Christian and family wish to express sincere thanks for the many expressions of love and sympathy in the loss of their wonderful mother and grandmother.

☆ ☆ ☆

Ern Parkin and family would like all those friends who expressed sympathy and condolence or sent cards and floral tributes at the recent loss of our wife and mother, to accept this note as a special, personal thank you.

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**NEW CHURCH OPENING**

Wantirna (formerly Vermont) Adventist church will open its new church complex on Mountain Highway, Wantirna, on October 25.

The Sabbath programme will include:

Sabbath school: 9.20 a.m.

Church service: 11.00 a.m.

Official opening: 3.30 p.m.

All members and former members and friends are invited. Inquiries to W. R. Chapman, Senior Elder: (03) 874 1412.

75TH ANNIVERSARY

The Longwarry church members invite all former ministers and members to worship with them on Sabbath, October 11, 1980, for their 75th anniversary service.

Sabbath school—9.30 a.m.

Anniversary service—11.00 a.m.

R.S.V.P. September 11

Church Clerk,

Mrs. A. Wattie,

Longwarry Road,

Bunyip, Vic. 3815.

Phone (056) 29 5243.

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21st ANNIVERSARY CELEBRATIONS

Sabbath, October 18, 1980

The members of the Ferntree Gully church, Victoria, invite friends and ex-members to their 21st Anniversary Celebrations. Plan to join us for the day. Ex-members, please accept this as an invitation to attend this day of thanksgiving, as many addresses are unknown.

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**AUSTRALASIAN RECORD**  
and advent world survey

Official Organ of the AUSTRALASIAN DIVISION OF THE SEVENTH-DAY ADVENTIST CHURCH

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# FLASH POINT



☆ I WAS WRONG, and I freely admit it. On this page recently I mentioned that Elliott Bolst was now on his way to New Zealand to take over the Adventist Book Centre in Auckland, and that is perfectly correct. But why did I tell you that he had been the accountant *and* the supervisor of the A.B.C. in Adelaide? Why did I say that when I knew as clearly as I know my two times table that the manager of the South Australian A.B.C. is my old and trusted friend Nathaniel Devenish? I can tell you that my news-note quite perplexed Nat; he went around mumbling to himself for a week, "Well, what have I been doing for the past two years?" Quite threw him, and I just want to say, Sorry Nat. Friends again? Ah, thank you.

☆ Some juniors are worth their weight in peanut shells, but others are pure gold. Take the Springwood (South Queensland) juniors. They know that the Conference is needing money to replace an aeroplane, because the present one is too small or too slow or something. Well, those youngsters have worked away under the gentle influence of Mr. Wal Dawson, and have raised \$100 already by sheer hard work. But the Springwood Junior Sabbath School is not alone. The Ipswich Adventist Primary School, about twelve months ago, worked hard and made a similar donation to the same fund. "Those Juniors!" we are prone to say with all sorts of exasperation. But juniors like these are beautiful people.

☆ Incidentally, Pastor Bruce Roberts, who is the president of A.A.A. in South Q'land, says that several times lately their fund to operate the aircraft has dwindled to nothing because the costs are heavy, and he thought that the Adventist Aviation Association would have to clip their own wings. However, the Spirit of the Lord touches hearts when the needs are great, and on each occasion donations have come in in the nick of time and the programme has gone on without a hitch. Great people these small-plane people! (I hope they like small planes more than I do!)

☆ NEW APPOINTMENT. Word comes to me from afar that, when Pastor Bill Townend comes home at the end of the year and relinquishes the post of president of the New Hebrides (oops, that should be Vanuatu) Mission, the new man at the helm will be Pastor Ferg Mackay, now of the West Australian Conference. Pastor Mackay was formerly president of the Kiribati and Tuvalu (then known as the Gilbert and Ellice) Mission, but had to return to the homeland for health reasons. We are delighted to learn that his health is back on an even keel again and that he has been cleared for mission service.

☆ Remember that I told you of the fire in the cockpit of the new plane they were using in the New Hebs, and how Pastor Bill Townend just got out in time? We even ran a picture of the burnt-out cockpit, and it looked bad. Well, the assessors have decided that the plane's damage was

such that it must be written off completely. The insurance people won't be as pleased as the mission people; a new plane beats a patched-up one any day in their estimation.

☆ Word comes to me that Pastor Bill Townend has flown into Santo on an R.A.A.F. Hercules which brought medical supplies and educational equipment. After being searched five times by the Papua New Guinea soldiers, Pastor Bill inspected the mission compound on Santo. As we have already reported, the homes of the national workers have been looted and almost everything stolen. However, because some of our church members camped in the houses of the Townends and Pastor Kila Rupa, these homes are OK, but Pastor Townend's car has suffered damage to the tune of approx. \$500. It is expected that work will recommence in the mission office in the near future.

☆ Elections in the Solomon Islands have seen the prime minister, Mr. Peter Kenilorea re-elected to his post. Four Adventists are in the new parliament: they are Mr. Pulepanda Ghemu, the member for Marovo (Minister for Trade, Industry and Labour); Mr. A. Maetia, member for East Malaita; Daniel Fa'saifoabae, member for Kwoio; and John Paul Moresly Tinohitu, member for Rennell. We congratulate these good men and true.

☆ Do you know who was the greatest businessman of all time? Give up? Noah. He was the only man to float a limited company when the rest of the world was in liquidation. (Well, that's proof positive that they really teach them things in denominational schools; the moppet who popped that across me wouldn't even know what "to float a limited company" and "liquidation" meant.)

☆ Let me introduce to you Sister Audrey Mitchell of the Sydney Adventist Hospital, who ought to be known from henceforth as Miss Four Thousand. You see, in mid-August some time, Sister Mitchell delivered her 4,000th baby! Sister M. graduated from the Sydney San in old 1947 and returned to her alma mater in 1954, and has been helping little mites take their first lusty breath ever since. We salute Sister Mitchell of the Labour Ward (where else?) of the Sydney Adventist Hospital.

☆ Three noble toilers will retire from front-line activity in Victoria at the year-end. They are Mr. W. J. Driscoll, the headmaster of the Hawthorn High School, and Pastors J. A. Mitchell and B. E. Bobin. Among them they have notched up 119 years of service!

☆ Pastor E. F. Giblett's Appeal bulletin (his last, a poignant moment) indicates that last year, in this Union, the best Conference, on a *per capita* collecting basis was Tasmania, which collected an average of \$35 per member, with Victoria next (\$29.15) and South Aust. third with \$29. The wooden spooners (as they say hereabouts in the football circles when they want to indicate the team at the bottom of the ladder) was. . . . Well, I don't want to finish my life in a wheel-chair, so I'll not mention that.

☆ "Finally, brethren . . .": Once school-children brought their teachers an apple; now they drive them bananas.

☆ STOP PRESS

Early bird special for A.B.C. open day, October 12 only. The 1981 devotional books have just arrived. Junior—"How to Get to Heaven From Your House," by Bobbie Jane Van Dolson. Senior—"Faith That Works," by Morris Venden. Buy two books and save \$2.