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PEDALLING FOR PRINCIPLE

JOHN CRAVEN, *Melbourne Herald*, September 20, 1980

DON BRADSHAW admits that he had "a pretty fair taste for the grog" in his youth.

"Put it this way," he says. "I was bad news—gaol, hospital, the lot. An average day's drinking for me would be twenty pots and up to a bottle and a half of brandy. Sometimes I'd have a go at the metho. And you can throw in the fact that I was knocking over about eighty cigarettes a day."

Don Bradshaw is not a big man. He stands only 163 centimetres, and his weight fluctuates around the sixty kilogram mark. He is forty-one, and it is eighteen years since he last shot his mind into oblivion with a slug of alcohol.

"Lucky"

"I was lucky," he says. "I drank for only eight years. I started when I was fifteen, and was all washed up at twenty-two and a half. Some people drag on for years."

Don Bradshaw lined up in a cycling race last week. It was the inaugural six-day veterans' tour of Victoria.

The event started on Tuesday, September 9, and ended last Sunday. The race was split into four grades—A, B, C and D. Don Bradshaw was selected to contest the weakest division.

He couldn't have started better. He won seven of the first eight stages, and was about two minutes ahead of his nearest rival, when the tour swept into Bendigo last Friday night. That's when Bradshaw announced quietly to a couple of his friends that he was going home to his wife and three children at Warburton.

The reason? He wanted to be with them at church on Saturday.

Don was converted to Seventh-day Adventism about thirteen years ago, and not even the thrill of winning an inaugural bike race will sway him from his beliefs.

"I don't ride on Saturday because it is my belief that the seventh day is the Sabbath day," he says. "I believe in first things first—it's important to me. A couple of blokes asked me to continue the last two days of the tour . . . just this once. If I had agreed to do it once, pretty soon I would be riding my bike every Saturday and I would forget what is important to me. Since I have become a Seventh-day Adventist, God has poured out many blessings on me."

Don Bradshaw is not the type to sit down and thump out a don't drink sermon to every Tom, Dick and Mick he meets in the street. As he says: "I am only human, and I make a lot of mistakes."

He now runs the alcohol recovery programme at the Warburton Health Care Centre, but respects the fact that his fellow bike-riders like to enjoy a beer or two.

Apart from the honour and glory, Bradshaw surrendered about \$300 in prize-money by not completing the veterans' tour. But his competitors acknowledged that he scored a moral victory. They presented him with a sash and a leader's jacket at the end of the race at Calder raceway.

And former cycling great, Sir Hubert Opperman, paid him the highest tribute at the presentation ceremony. "You stuck by your principles, if not your pedals," Sir Hubert said.

##



Don Bradshaw's passion for cycling is exceeded only by his commitment to his Adventist faith and the alcohol-recovery programme he supervises.

Photo: courtesy Melbourne Herald.



A close-up view of the old, cracked tank which caused so much havoc to the hydro-electric power supply at Atoifi.



Extensive excavation was necessary to install a new 10,000-gallon fibreglass surge-tank.
Photos: D. P. Cobbin.

More Excavations at Atoifi

DEXTER P. COBBIN, Atoifi Adventist Hospital Administrator, Solomon Islands

SOME WEEKS AGO, due to the generosity of Brother Graham Allen of Gosford, New South Wales, we were able to install a new 10,000-gallon fibreglass surge-tank for our hydro-electric power supply.

This tank replaces the original concrete tank erected by Len Larwood. Possibly because of earthquake activity, it had cracked badly, only allowing a storage capacity of approximately 1,000 gallons.

The old tank had to be removed with our one-and-only sledge-hammer, and a large area had to be excavated and levelled with the aid of many spades and willing hands.

We at Atoifi are hoping that this improved

water supply will eliminate the unwelcome walk up the hill to the hydro station to turn the power back on—a chore we have become somewhat accustomed to doing over the past six months.

All at Atoifi would like to thank Kev Chugg for his unfailing assistance during his stay with us, and wish him God's blessing as he continues his work at Betikama.

##

Finnish Evangelist in Australia

JOHN WOLFF, Programme Co-ordinator, Kent Bible Lectures, South Queensland Conference

HUNDREDS of people have indicated a desire to assist the Kent Bible Lectures this year, by completing an Evangelism Resources Sheet. Pastor Kent appreciated each one of those sheets, yet in a particular way his attention focused on the sheet completed by Brother Antti Silvasti.

Pastor Ray Kent and Brother Paul Gredig called on Antti at his home and proposed that he should conduct a mini public evangelistic series for the Finnish people, to be supported by the Kent Bible Lectures team. Antti was overcome by the proposition, offering many valid reasons why he could not conduct such a series, including the fact that he suffered a severe attack of migraine at least weekly. Antti told Pastor Kent that he had the wrong man.

When I asked Pastor Kent why he had asked Antti to do this series, he replied, very simply, that he was "impressed" to ask. We were to witness the leading of God so often in this endeavour. The brethren then knelt in prayer and Pastor Kent petitioned that Antti's migraine condition be relieved. To this day, Antti has not suffered a severe migraine attack.

Antti has had tremendous support and help from his wife, Aune. One day Aune's sister, Lyyli, visited the home and was told of the activity and plans. Lyyli expressed opposition and summed up the situation in a very factual way: Antti was not an evangelist, he had not had a long association with the church; he had no training in church work; he had never spoken

in public; he could not administer the programme, and of the 2,500 Finnish people in Brisbane, those who were not Lutheran were Pentecostal. All these things were true.

About three and a half years ago, Antti had a dream. A splendid being was attracting a large crowd. Antti came closer and said to some of the people, "I must see this being." The people replied, "We wanted to see him, but we cannot stand close to him." Antti was compelled to make his way through the large crowd and stood in front of the being, who said, "I have been waiting for you. I have a message for you. Tell the people to repent—for soon the world is to be burned up."

When a man is dabbling with UFOs, how does he relate to something like this? Antti could not and did not understand. Neither did he say anything to anyone, not even his wife.

Then two years ago, Aune, on rising one morning, told Antti of a strange dream she had during the night. Like Nebuchadnezzar and Daniel, they had been given the same dream—even to the words God's messenger spoke.

Lyyli continued to oppose the series. So Antti suggested that they pray about the matter. When it was Lyyli's turn, she prayed that God would intervene and stop the series. While she was praying, the Holy Spirit came upon her, and she made this involuntary statement, "I have set before Antti an open door, which no man can shut."

Two and a half weeks before the series was to commence on May 24 at the Griffith University, God did intervene, and Lyyli became a powerful ally.

Subsequently, Lyyli prayed to her Lord, asking for help with our programme. She was given a small vision of several people, and she remembered only one man she had never seen before. Can you imagine her surprise, when that man and his family entered the lecture theatre the following Saturday evening?

We would like to thank Antti, Aune, Lyyli and her husband, Laura and Mary for their practical and financial support, so lovingly given. This little ethnic effort, ordained and led by God, has resulted in blessings which are available through little effort, perhaps, in your street, your suburb, your town.

Previewed in a Dream

A man who was a firm non-believer attended each meeting. His wife would not attend, as her Pentecostal church had forbidden its members to attend our series; however, one evening she did attend, and as she entered the lecture theatre, she was absolutely astonished. She had previously seen all the physical aspects of the lecture theatre in a dream. In the dream she saw that the people in the lecture theatre were attired in white raiment, and then she was shown that the members of her Pentecostal church were attired in grey raiment.

Remember, it was a Pentecostal lady who saw this little group of excellent, committed Seventh-day Adventists in white raiment.

Antti (a carpenter like his Lord), Pastor Kent and Sister Lyyli are instruments of God. It would be a small thing to elevate their names. We do a far greater act by giving all the glory to our Lord and Saviour, in another chapter of the Acts of the Apostles.

##

(Note: Brother A. Silvasti wishes to make contact with any Finns in the Australasian Division. Would you write to him at 34 Cassandra Street, Chapel Hill, Brisbane, Qld. 4069.)



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

Week 124

Sunday

Theology, housework and gardening were all forgotten at our house this morning as we packed to go on the church picnic, which proved to be accurately advertised as "fun for all." There were races for every age, as well as swimming and hiking. Those feeling too old for all that exercise just read or chatted while they knitted.

After a happy day of activity and togetherness, we each went home, pleasantly tired and with our cheeks a shade pinker from the warm sunshine.

Wednesday

How much right does a pastor's position give him to interfere in people's lives? The situation between Katrina and Paddy is concerning me. Both so alone, and in need of love and companionship, they seek more and more of each other's company, and I am not sure that this is the wisest thing. Katrina, seeking solace for the loss of her child, could be involving herself in a relationship that she may later want to break. And Paddy, with his present emotional insecurity, would be unable to handle a broken romance.

What should I do? I talked it over with Jennifer, and decided to leave the matter for a week, praying earnestly in the meantime.

Thursday

Mrs. O'Rourke arrived this morning, her face a picture of concern.

"I must talk to you both," she told Jennifer. Like Jennifer and me, she was concerned about Katrina's friendship with Paddy. "Katrina has had so much heartbreak in her life, I don't want her to make another false step," she said.

I confessed that I, too, was concerned and told her what I had decided to do, in allowing God to lead me in the matter. Mrs. O'Rourke understood, and begged to join us in prayer over the next few days.

Sabbath

We were delighted to have a first visit from our new president today. Everyone enjoyed his message of hope and assurance.

What a see-saw life we live! Just a short time ago, we farewelled our last president, feeling sure that no other could ever adequately replace him, and yet today, as we welcomed his successor, we knew that this man, too, with his different approach and capabilities, would be just as effective as any before. But that is how God works. He can take the varying talents of each and all His servants and use them effectively in His service. ##

Common Sense

HOW WE THINK

L. H. TURNER

BILL HAD RECEIVED precise instructions over the phone: "Turn right at Perry Parade. There is a block of flats on the corner. Our house is the fourth on the left. It has a very long, concrete driveway."

And now here we were, at dusk. Just ahead, the road petered out into a bush track. On our right was the last side-street. A signpost said, "Alvira Street."

"That looks like a block of flats," said someone, pointing to a large house that did not look like a block of flats. We turned into Alvira Street. The fourth house had a very short driveway. We kept going, looking through the dusk at every driveway. At last we turned and came back to the fourth house. Bill went to inquire. He emerged and we went back one street on the main road. An unmistakable block of flats was on the corner. The signpost said, "Perry Parade." The fourth house had an exceptionally long driveway.

What kind of thinking had prompted our stupid behaviour on Alvira Street? What on earth were we doing there, at all?

I am afraid that we were doing more feeling than thinking. We didn't want to admit to ourselves that we hadn't watched vigilantly for Perry Parade. We wanted Alvira Street to be Perry Parade.

The same prejudice caused us to falsify evidence and turn a large house into a block of flats. The same kind of stubborn refusal to face facts kept us continuing our useless pilgrimage down Alvira Street. All we had needed to do was to exercise a little common sense.

Perhaps you are wondering why I want to parade our stupidity before you. The fact is that our behaviour illustrated all too well the behaviour of most people when they open their Bibles.

Let me go into some detail. In the first place, we had approached our search rather casually. It was a bad time. Visibility was poor, and we weren't concentrating. I am not going to labour the point. You know about the when and how of your Bible reading. In the second place, we didn't show much confidence in our director. We didn't even give him credit for knowing where he lived.

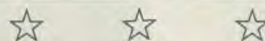
You may be shocked to have me say so, but most of us don't have much confidence in the inspired writers. Anyone who has written a thesis, as part of the cost of a post-graduate degree, knows that he must enunciate his theme and make his purpose clear from the outset. He knows that, when he has finished, he mustn't add a lot of irrelevant and miscellaneous detail as a kind of afterthought.

Yet I think that most people read the Bible as if it were a miscellany of emotively tinged ideas. They go from text to text and prefer the emotive words of the Authorised Version to any clearer translation. How many, for instance, read the Book of Hebrews with the concentration and purpose warranted by the thesis it presents?

Finally, we are liable to be affected by prejudice, as we ignore signposts and twist evidence. If, for instance, we want to believe that Hebrews has as its subject matter, the sanctuary, we ignore plain signposts at the beginning of the book. We look for, and find, evidence that tends to support our view, and we end up with a miscellany. Sure, Paul gives a detailed illustration of his main thesis through a description of the sanctuary and its two apartments. But we must read without preconceived ideas, and keep asking, "What does this passage have to do with the whole?" We must look diligently for the signpost, and make sure that we are going down the right street.

There is nothing profound about all this. It is only common sense, and it doesn't take brains to develop commonsense habits of reading. ##

EDITORIAL



LET A MAN EXAMINE HIMSELF—7

When Guilt Weighs Heavily—2

LAST WEEK we mentioned that real guilt comes as the result of wrong-doing; it was conscience in action, making us feel sorry for what we had done, accepting the blame and seeing ourselves as being spiritually weak and unworthy. It is the working of the Holy Spirit that brings us to a realisation of our sinfulness; it is God's Spirit which speaks to us in our hearts (minds), and we listen to that "still small voice" which ever guides and shows us the way in which our steps should go.

He is a poor Christian indeed who does not see himself basically as a sinner in desperate need of salvation. All our petty righteousnesses must be measured by the perfection of Christ, and when we see those little goodnesses of ours in their true perspective, we recognise that, of ourselves, we can do nothing to save ourselves. The true Christian is fundamentally a person who sees his own righteousness as of very little worth indeed, and depends on the righteousness of Christ for his salvation.

The important thing is that the Christian does not cling to his guilt when he accepts salvation. When you accept forgiveness for sin, you automatically consign your feelings of guilt to One whose forgiveness you accept.

Professor W. Curry Mavis says, "The Holy Spirit is both the creator of guilt feelings and the reliever of them." This statement he follows with the experience of Thomas Walsh, an eighteenth-century convert who experienced deep feelings of guilt for a long time before the Spirit of God convinced him to trust Christ. Here is Walsh's own testimony:

"He [the Holy Spirit] kindled in my soul earnest desires toward God. There was a tenderness in my heart. It began to warm and dissolve after it was broken by the law, and scorched by the wrath of God; and to be a little comforted and encouraged. . . . Light began to spring up within my mind; I saw at length not my guilt only, but likewise the all-sufficiency of Christ and His atonement. . . . I had strong hope that God would be merciful to my unrighteousness, and blot out my sins for His name's sake. I could, as it were, see the promise and pardon held forth before me, though as yet I was unable to lay hold of them. . . . There was kindled in my soul a still more vehement thirst for Christ. . . . And now . . . the clear day began to shine, and the Lord, who 'is rich in mercy,' visited me with His salvation."²

What Thomas Walsh is saying here is that the Holy Spirit will lead you through an experience which will discharge your guilt if only you will allow that "thirst for Christ" to develop. Then it becomes easy to be freed from the burden of guilt which weighs us down so miserably.

Perhaps the person most guilt-burdened in Scripture was David—and with good cause. His affair with Bath-sheba was a shocking dereliction of decency, a culpable neglect of the basic principles of Christianity. He knew, when it was all over and the child had died, and he had to face the reality of his sin, that, in essence, it was against God that he had sinned, even more than against Uriah and Bath-sheba. No one can read the fifty-first psalm without sensing, in the first verses, David's sense of guilt weighing heavily upon him.

"Against Thee, Thee only, have I sinned, and done this evil in Thy sight. . . ." Verse 4. Primarily, every sin is against God, no matter how much it affects the lives of others. It is God who feels the enormity of our sins, for sin is the very antithesis of His nature. God abhors sin; man—even those who suffer as a result of it—may find sin (perhaps in other forms) attractive. Verse 4, therefore, becomes the climax, the watershed of Psalm 51.

Although he had already asked for cleansing (verse 2), the acknowledgement of his sin against the purity that is God was the

moment of release. Soon (verse 8) he is able to ask to hear again the joy and gladness that he once knew. Then (verse 10) he is able to beseech God for a clean heart and a right spirit; next (verse 12) he is able to say, "Restore unto me the joy of Thy salvation."

The one thing that rings through this psalm is that the guilt which was upon him was not meant to be a permanent thing for David to carry. It was not ordained that, for the rest of his life, the murderer of Uriah should stifle his spirit and suffocate his personality. He had faced his sin; he had sought the forgiveness of God (and probably the forgiveness of Bath-sheba, though he couldn't make his peace with Uriah). Now he could recognise that he was free from the guilt which had blackened his soul and destroyed his peace of mind.

It is true that, in life, things may not be so easily cleared up as it appears that David's problems here did. Many a guilt-stained life has to bear the burden of remorse (as opposed to guilt) for many a long day. To such, David in his psalm of penitence gives a hint of what to do in those circumstances. "Restore unto me the joy of Thy salvation. . . . Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness." Verses 12-14.

The message is plain: Stop moping about your own woes; stop living in the Slough of Despond; stop creeping into your shell and staying there; stop becoming so introspective that your friends wonder what new depths you can find to plumb; stop looking inward and start looking upward and outward; start helping others; start telling them of the wonder of God's love and mercy.

Paul could have carried a similar burden of guilt with him for the rest of his days, too. He had the blood of Stephen on his hands, and he had the injustice that he wrought upon Christians burned into his conscience. It could have spoiled his entire ministry. Instead, he took his own advice, ". . . forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

It is the only way. Give God your guilt and press on. The past cannot be played over like a favourite record; it is water under the bridge, and is gone. Cling to what might have been, and you will imperil your own sanity. Mourn over bungled opportunity or lost causes and you will never rise to the heights of which you are capable.

Says Dr. Mavis, "'Realised forgiveness' is God's remedy for actual guilt. When applied to divine-human relationships, 'realised forgiveness' comes about through faith in Christ and is characterised by an awareness that God, for Christ's sake, has released us from our burden of sin."³

Later, the same author goes on to say, "'Realised forgiveness' is a personal awareness that we have been forgiven. It is often called Christian assurance. It is a conscious recognition, both rational and intuitive, that God has pardoned our transgression."⁴

May God help us all to have the faith to believe that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Robert H. Parr.

(This section to be concluded)

1. "The Holy Spirit in the Christian Life," by W. Curry Mavis, page 27.
2. "The Lives of Early Methodist Preachers," by Thomas Jackson, quoted in "The Holy Spirit in the Christian Life," page 27.
3. W. Curry Mavis, *op. cit.*, page 31.
4. *Ibid.*

The "Embarrassing" V.B.S.

BARBARA ZAHMEL, Communication Secretary, North Mackay Church, North Queensland

THE AUGUST SCHOOL HOLIDAYS were almost upon us, and plans were well underway for conducting a Happy Holiday Hour in our (comparatively) small church. On the Sabbath before commencement date, all the children and some adults went out on a "door knock" in the neighbourhood, and personally invited the children in the homes to attend. As the reports came in, our Sabbath school superintendent, Mrs. E. Valeriani, remarked, "Well, I hope we will be embarrassed for room"—and embarrassed we certainly were. Our final enrolment figure reached eighty-four.

The usual guest speakers were organised to take part in the programme, but a special visitor was our Brother Ron Plane, who is a nurse instructor at a local hospital. He brought along a "dummy" person to show the children the necessary steps to follow should they find someone unconscious and in need of resuscitation.

Sister Valeriani, with Sister J. Parkin as her assistant, led out in very lively worship and story-times, before turning to the arts and craft segment on the programme.

The highlight of any Happy Holiday Hour is, of course, the Saturday night concert, and the children all took home to their parents personal invitations to attend and observe what had taken place during the week. Almost all the parents responded.

Many friendships were formed between the children and their instructors during the week, and the children proudly introduced parents to teachers during the course of the evening. One positive step that came out of our Happy Holiday Hour was that one little girl is now attending our church school, and many of the other seeds which have been planted will perhaps grow to fruition later. ##



Some of the children at the Millmerran V.B.S., singing the songs they have grown to love.
Photo: C. W. Wallace.

Millmerran Strikes It Rich

D. S. L. CALVERT, Elder, Toowoomba Church, South Queensland

MILLMERRAN IS A PLACE in the news just now. Situated about fifty miles from Toowoomba, it is a small country town, but has a live church situated on the main street.

Brother and Sister Houston, known as Uncle Ron and Auntie Gwen, have been running a very successful Vacation Bible School for the past six years. As one is finished, Auntie Gwen is busy planning the next. One can normally only find a few people and dogs about the town, but what a different story on the opening morning of the V.B.S., when they come from the farms surrounding the district in beautiful red dust-covered cars! Yes, 125 noisy but lovable children, in all shapes and sizes.



The singing is unbelievable. One day the matron of the hospital two blocks away, in talking to Auntie Gwen, said, "Keep up that singing, the patients enjoy it." We have our Bible stories and lesson study and guest speakers, of whom the local chemist is one.

Helpers are not plentiful from our own church, as they have their farms to attend to; but this is no problem, as the ladies from other churches help us out, and enjoy doing so. One local resident, not of our faith, takes a week off work to teach wood-carving. We have such crafts as leather-work, tiling, and woodwork, at which the girls, as well as the boys, excel.

The children love to sing, and never forget the songs they learn at the V.B.S. At the concert, one father came to me and said, "I'm ashamed at what I teach my children about Jesus, and I am determined to go home and put into practice what you folk are teaching."

Next year is Millmerran's centennial year, and they have asked us to sit on that committee and to organise the children in crafts and singing, as well as the concert. ##



A fire-engine and its associated gadgetry never fail to liven up a V.B.S., and North Mackay was no exception.
Photo: B. Zahmel.

A SPECIAL TWO-PART WAYSIDE PULPIT . . .

THE DYNAMICS OF SALVATION

PART 1

THE STORY OF OUR SALVATION is inexhaustible. It exposes the mystery of evil and opens the mystery of the cross through which divine love conquers evil. It tells the desperate condition of the human family and God's plan and power to restore us into His image. It is the incredibly good news that God has done for us and does in us what we could never do for ourselves and which we do not deserve.

This story will be our study and song forever. Our minds will continue to be stretched by contemplation of the "The mystery hidden for ages and generations but now made manifest to His saints" (Col. 1:26),* and we will discern ever richer treasures of divine love and wisdom.

Yet the good news is for all. Although its depths tax the sharpest intellect, it is simple enough for even a child to understand. God has made it plain that every member of the human family might hear and wonder, and wondering be won by the story of divine love. He would have every one of us come to realise that in Jesus Christ we are accepted, redeemed, and adopted into God's family on earth and in heaven. This assurance turns despair into hope, and desolation to joy; for the transforming power of God's love makes us new men and women in Christ.

Seventh-day Adventists understand the gospel in a particular setting. We see it in the light of the final, end-time messages of the three angels of Revelation 14:6-12. Our task is to complete the proclamation of the "everlasting gospel" to all the world just prior to the return of our Lord. It is the same story, the eternal story, the one story from Genesis to Revelation—the message of the third angel, we are told, centres in justification by faith ("Evangelism," page 190)—but it is proclaimed in the context of the final events of earth's history and of Christ's ministry in heaven (Daniel 7, 8; Revelation 3, 4; Hebrews 8-10).

We also see a cosmic dimension in the story of our salvation. The divine plan reconciles all things in heaven and earth through the cross of Christ (Col. 1:20). The age-long conflict between good and evil originated in heaven in the rebellion of Lucifer against God. It spread to this earth, as our first parents yielded to the tempter; thus sin became part of us, and our world became the arena in which Christ battles with Satan for our allegiance.

The law of God, which is an expression of His character, plays a central role in this controversy. Lucifer denied the justice and the goodness of the law, rejected its authority, and claimed that it could not be obeyed; he and his subjects continue to oppose it. In saving men and women from rebellion and sin, therefore, God remains true to His own character and His law; His gracious activity which saves us, at the same time vindicates His character and law, and reconciles the world unto Himself (2 Cor. 5:19; "Patriarchs and Prophets," pages 68, 69).

This study focuses on the dynamics of salvation. It does not attempt to embrace all aspects of the plan of salvation, even as it does not claim to plumb all the depths of its

mysteries. Its concern is with men and women, here and now; it endeavours to tell plainly the good news that God has for us. This good news, the gospel, is so utterly different from human modes of thought that it is startling. It is easily distorted or lost or obscured—even by theological debate. Therefore it must be told and retold, probed ever more deeply, heard once and ever anew.

Section 1. Humanity's Desperate Need

Before we can accept the good news, we must recognise our desperate need. We must see that we can do nothing to restore ourselves to God, or to improve our evil nature; our condition is hopeless. To such poverty—mental, physical, spiritual—God's salvation comes.

1. *We stand condemned before God* (Rom. 3:19, 20). We are rebels at heart and rebels in deed, alienated from God and from one another. Even our "righteous deeds" are as "filthy rags" (K.J.V.) in His sight (Isa. 64:6), because even our motives at best are mixed: we glory in our reputation; we are proud of our good works; we compare ourselves with others. When we see ourselves as God sees us, we know that we are a mixture of good and evil, always a bundle of conflicting desires, emotions, and aspirations. In our innermost being we are corrupt: "The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and bleeding wounds." Isa. 1:5, 6.

Nor can we change our standing before God. No sacrifice, no gift, no act of devotion—no work of any sort—can restore the broken relationship. Our first parents were created in God's image, but that image became defaced (Gen. 1:27; "Testimonies," Vol. 4, page 294); after their fall they fled from the presence of God. "Sin has marred and well-nigh obliterated the image of God in man" ("Patriarchs and Prophets," page 595), and we are still running from Him.

2. *We are alienated from our true selves.* We are torn by doubts and conflicts; we are frightened by the depths of sin which we see in others, and we feel within ourselves the surge of the same evil. We are burdened by guilt, for we fall short of the glory of God (Rom. 3:23). We proclaim our freedom, but are subject to the yoke of bondage (Gal. 5:1) and are slaves of corruption (2 Peter 2:19).

3. *We are alienated also from one another.* We seek to gather to ourselves riches, and to grow in reputation at the expense of others; so we are jealous and suspicious, envious and crafty, insensitive and cruel (Jer. 17:9). The network of human relations established by the Creator lies in tatters (Rom. 1:28-32); we seek

to patch them here and there, but all our efforts are fragmentary and inadequate.

4. *We are alienated from the created world.* God appointed us to have "dominion" over the world (Gen. 1:26; Ps. 8:6), but we have turned stewardship into exploitation. We ravage the resources of the earth, turning all we find to our own selfish ends (Rev. 11:18).

So humanity is in a desperate condition. All our plans, hopes, and efforts are corrupted by our sinfulness. Individually and collectively we stand condemned for what we have done and for what we are, for the spirit of rebellion against God that is part of us, for our all-encompassing alienation and sin (Rom. 5:18; "Steps to Christ," pages 19-25).

Section 2. The Divine Initiative

The good news of the Bible is that God has taken the initiative to save us. He comes to us offering salvation in all its abundance.

The gospel reverses all human understanding and endeavours. By nature we operate on the principles of achievement: the reward should match the performance. But the good news is that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23, K.J.V. For "where sin abounded, grace did much more abound." Chap. 5:20, K.J.V. God is generous in His love, extravagant beyond our comprehension.

Throughout the Bible, God takes the initiative to save. With the first sin He came seeking; and His call, "'Where are you?'" (Gen. 3:9), echoes down the ages. He calls Abraham and makes him the father of the faithful (Gen. 12:1-3; 15:6-21; Heb. 11:8-10). In Egypt He initiates the rescue of the Hebrew tribes from slavery (Ex. 3:6-10), and in Babylon He intervenes again to bring them home from exile (2 Chron. 36:22, 23).

This saving activity of God is expressed by the word *righteousness*. The Bible shows God's righteousness by what He does: it is not merely a state; rather, it manifests itself uniquely in saving activity. And in that activity Israel finds hope. So the psalmist exclaims, "Lead me, O Lord, in Thy righteousness" (Ps. 5:8) and "In Thy righteousness deliver me" (Ps. 31:1; 71:2), while God announces, "'I bring near My righteousness, it is not far off; and My salvation will not delay.'" (Isa. 46:13; cf. 51:5; 56:1; etc., N.A.S.B.). So we can say that God's righteousness brings salvation; therefore God is called "the Lord our righteousness" (Jer. 23:6, K.J.V.).

The saving righteousness of God is not in conflict with His eternal law. At Sinai the law was given in written form as part of God's saving act, to define the terms of the covenant relationship between God and His earthly children, but not as a means of salvation. The law warns that God "will not justify the wicked" (Ex. 23:7, K.J.V.); yet before Him "no man living is righteous" (Ps. 143:2, N.A.S.B.). And since God as "the Judge of all the earth" (Gen. 18:25) cannot act unjustly, every person must expect a sentence

of condemnation on the basis of his performance. Realising this, the psalmist pleads, "Do not enter into judgment with Thy servant." Ps. 143:2, N.A.S.B. For the law, given by God's initiative, tells men and women what to do, but not how to gain salvation; only God can create a clean heart (Ps. 51:10), and the prophet announces that God's Chosen One "will justify the many, as He will bear their iniquities. . . . He Himself bore the sin of many, and interceded for the transgressors." Isa. 53:11, 12, N.A.S.B.

In Jesus Christ the divine initiative reaches a unique climax. God had continually intervened to bring salvation; now, in the supreme act of self-giving, God the Son becomes the incarnate Christ. "The Word was made flesh, and dwelt among us." John 1:14, K.J.V. He became one with us, sharing our lot, showing us what true humanity—humanity made in the image of God—is like. He suffered and was tested, struggling with the tempter (Heb. 2:14, 17; 5:7-9). He "was in all points tempted like as we are, yet without sin." Heb. 4:15, K.J.V. By word and life, by death and resurrection, the God-man, Jesus Christ, brings the good news of God's love for us and the salvation He provides (John 3:16).

Over and over the life and teachings of Jesus reveal God's character (John 1:18). Instead of shrinking in terror or running in rebellion from Him, we are to call Him "our Father" (Matt. 6:9). All that we see of goodness, care, and loving provision in human fatherhood is at best a faint reflection of the heavenly Father. He is the divine Provider, who cares even for the birds and lilies (Matt. 6:25-34); He is the divine Lover, who counts everyone on earth as His child, even though His fatherhood is not acknowledged (Matt. 5:43-48); He is the divine Giver, who delights to pour His blessings upon His children (John 7:12).

His generosity amazes us. He lavishes salvation; we do nothing to earn it. He is not an angry sovereign, nor a demanding judge. Rather, He pours out liberally, without regard

to what we deserve. Our only condition is our need; we have no claim on Him at all (cf. Matt. 18:23-25; 20:1-16; Luke 18:9-14).

God's grace always surprises the self-righteous. It is the so-called "righteous" who challenge the teachings of Jesus; they cannot comprehend the idea that salvation is really totally free. They cling to some vestige of meritorious human activity, some remnant of their own achievement in which they may find secret satisfaction (Matt. 21:31; Luke 14:11).

The mission of Jesus corresponds with this revelation of God. He comes as the One sent of the Father (John 5:36, 37), the living embodiment of divine love to a lost world. He has come not to condemn us but to save us (John 3:16-21; Matt. 1:21).

And this mission exemplifies liberation (Luke 4:16-21). He sets us free from the captivity of the evil one. He sets us free from eternal death (Heb. 2:14, 15). He sets us free from guilt. He proclaims "the acceptable year of the Lord" (Luke 4:19), offering forgiveness to all who believe. We come to Him downcast, burdened, enslaved; we go away rejoicing, made new, to live as sons and daughters of the God who forgives.

Jesus' mission of liberation led inevitably to the cross. He foresaw it, shrank from it, but accepted it in conformity with divine will. His whole life had pointed to it; as important as it was for Him to live among us and for us, it was only by His death that God could save us (Rom. 3:21-26; "Fundamentals of Christian Education," page 382).

He was "the Lamb slain from the foundation of the world" (Rev. 13:8, K.J.V.). Before the world was created, God had covenanted to meet the crisis of sin and death ("The Desire of Ages," page 22; The S.D.A. Bible Commentary, Ellen G. White Comments, Vol. 5, page 1149). Sin is not a light thing, and God does not lightly pass over it; the divine initiative meets the demands of the broken law. God is just, and the justifier of him who believes in Jesus (Rom. 3:26)—through the cross. God would not only

become flesh and struggle with temptation without succumbing to it (Heb. 4:15); in the climactic act of the incredible series of divine initiatives, He would die on a despised cross, vicariously for us all. "Being found in human form He humbled Himself and became obedient unto death, even death on a cross." Phil. 2:8.

Jesus died for every person at every place and in every time. This was the event toward which the sacrifices of the Old Testament pointed. It reconciled the world to God (2 Cor. 5:19); it delivered humanity from the power of Satan; it opened the door to life in union with God. As Christians, we are therefore not ashamed of the cross; it is the guarantee of our forgiveness, the ground of our assurance, and the pledge of our eternal life in God. "But far be it from me to glory except in the cross of our Lord Jesus Christ." Gal. 6:14; "Testimonies to Ministers," pages 161, 162.

While the cross and resurrection of Christ are the focal point of the ages (cf. Heb. 9:26), the divine initiative does not end with them. The risen Christ, ascended to the right hand of the Father, asks for the Holy Spirit to be sent to the world (John 14:16, 26). The Spirit had always prompted men and women to follow God; now He comes in a new way. Without Him our will is weak, so bent toward evil that we cannot of ourselves choose the good. But He energises the will so that we can respond to the good news and accept the gift of salvation (John 3:5-8; 7:17; Phil. 2:13). In this way the ministry of Jesus is perpetuated: the Spirit convicts the world of sin, righteousness, and judgment (John 16:8).

The story of salvation is thus the story of grace and love. The God who delights to forgive has redeemed the world by Jesus Christ. At every point in the story, God takes the initiative.

(concluded next issue)

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* The Revised Standard Version is used throughout this document unless otherwise noted.

Background on "The Dynamics of Salvation"

In "An Open Letter to the Church" (*Adventist Review*, May 24, 1979), the president of the General Conference, Neal C. Wilson, announced the intention of the denomination to convene a representative group "to survey and study difficult theological issues" and share the results with the church. This group, the Righteousness by Faith Consultation, consisting of 145 members, was appointed and met in Washington, D.C., from October 3 to 4, 1979.

The consultation appointed an editorial committee of twenty-four members to prepare for publication the materials growing out of the meeting. The editorial committee met from February 4 to 7, 1980, and the paper "The Dynamics of Salvation" was prepared for eventual publication in the *Adventist Review*. However, it was first distributed to the full membership of the consultation for critique and then revised in harmony with the responses. The result is the statement "The Dynamics of Salvation" printed in this issue. While this article is the product of the Righteousness by Faith Consultation, it also reflects discussions at previous meetings devoted to a study of righteousness by faith.

"The Dynamics of Salvation" is a study document, not a creedal statement. It attempts to set forth what Seventh-day Adventists believe about salvation through Jesus Christ. It seeks to combine theological accuracy with clarity and practicality, so that the reader may experience the benefits of salvation and not merely grasp its theory.

Certain aspects of this inexhaustible theme, such as the nature of Christ, perfection, and original sin, are not dealt with in detail in this paper. They may be taken up later as subjects of the church's ongoing discussions. "The Dynamics of Salvation" should be considered as a whole, in order that the balance of the various parts may be discerned.

Responses from readers will be welcome, but cannot be acknowledged or replied to personally. Such responses will be useful in evaluation of the document and in possible further refinement of it. Send responses to: Biblical Research Institute, 6840 Eastern Avenue NW., Washington, D.C. 20012.

W. R. Leshner,
Director,
Biblical Research Institute.

A MEMORIAL HOSPITAL IN THE SOLOMONS

J. T. BANKS, Communication Director, Western Pacific Union Mission



Part of the front view of the new upper and lower sections of the outpatients wing at Atoifi.
Photos: J. T. Banks.

THE NEW OUTPATIENTS WING of the Atoifi Adventist Hospital was officially opened on August 5, 1980.

Atoifi Adventist Hospital, originally opened in 1966 by the Seventh-day Adventist Church, now has ninety-two patient beds, a School of Nursing, a dental service, operating-theatres, obstetrics facilities, and wards for medical, surgical and tuberculosis patients.

The new outpatient facility was originally requested by the Solomon Islands Government, as the existing area was congested, overcrowded and inefficient. The Government request was linked to the church's request for registration of Atoifi's School of Nursing.

But where does a mission hospital suddenly find \$150,000 for a new building? Charge more fees? But fees are only ten cents per visit, or the equivalent in sweet potatoes. So how does a hospital which cannot generate income find such an amount? This figure is well above its resources to pay.

The Australian Government gives money to developing countries, including the Solomon Islands, to be used for the building of various facilities. Such grants are usually given to provide facilities for Government health services.

One Man's Vision and Drive

But there was one person whose vision and drive pushed Atoifi Hospital to what it is today. We pay respect to the man who created the idea, made application and then received the approval for Government funding. He didn't live to see the completed project, but was killed as the result of a tractor accident at the hospital. We pay respect to the business manager and director of nursing, the late Len Larwood.

Providentially, we think, \$A150,000 was provided, by the Australian Government to the Solomon Islands Government, to build and equip the new outpatient facility and complete the extensions to the operating theatre at Atoifi.

And so the work began. The building is mostly of concrete block, on the lower storey, while the upstairs area is built in asbestos sheeting. The institution has functioned since 1963 without administration offices, but the upstairs section now provides facilities for these.

Concrete blocks have to be manufactured from sand and cement, but you can't just buy these blocks here, so they have to be made. The cement was shipped from Japan to Honiara, then in the hospital boat, the *Raratalau*, to Atoifi. It was twenty hours of sailing, and only fifteen tons could be carried at a time! The sand is made by God's ocean, and is found on the seashore—but it's not free, as it has to be purchased from villages, then bagged and carried in the hold of the hospital ship, from where it eventually finds its way into the hospital building. Metal or gravel is sifted from a nearby river-bed. All hard work!

The opening of the new wing was attended by many Government and church representatives. The Minister of Health of the Solomon Islands, Dr. Gideon Zoleveke, officially opened the building. Others who officiated were Dr. Haynes Posala, and Dr. Steve Smith of the Atoifi Hospital administration; Dr. Ray



Some of the visitors participating in the feast for the opening. Obviously a gala day.



Nurse Hilda Tapalaboe and Sister Flora Gogoni, with a patient in the new treatment room.

The Adventist Review has recently printed a feature under the title "For Your Information." A slightly edited presentation of this material is reprinted here for the interest of RECORD readers.

*R. W. Taylor,
Associate Editor.*

Further Information

EVER SINCE the Sanctuary Review Committee met at Glacier View in August, rumours about what happened at that meeting have been rife (in spite of full and accurate reports published in the *Adventist Review and Ministry*). Articles, letters, and documents written by people who were not at Glacier View (and hence received their information second-hand or third-hand) have been circulated, apparently attempting to surround the meeting with a climate of mystery. These reports have contained speculation, distortions of fact, falsehoods, and statements that tend to undermine confidence in church leadership.

We do not question the motives of those who have disseminated inaccurate information, nor do we question the right of people to think whatever they want to think or say whatever they want to say; but insasmuch as the *Adventist Review* is committed to keeping church members informed concerning happenings that interest or affect them, we believe we have a responsibility to respond to recent rumours and questions. This editorial, then, is for your information.

A report in one magazine said that "over the last three decades, the Seventh-day Adventist Church has been shaken to the core by a few of its theologians, who believe the church has erred in the basic beliefs that separate it from historic Protestantism." Is this true?

No. A few theologians, uncomfortable with the fact that the Advent message includes beliefs that are out of harmony with standard Protestant thought, have been shaken; but the church body has not been shaken—certainly not "to the core." Most ministers and lay persons, recognising that "Babylon is fallen," consider it a privilege to proclaim the distinctive truths embodied in the three angels' messages. They believe whole-heartedly in these truths that were discovered through careful Bible study by the pioneers of the Advent movement. Because the church has always encouraged earnest study of the Bible in its efforts to complete the Reformation, and has refused to formulate and adopt a creed, inevitably doctrinal agitation has existed from time to time throughout its history, but considering the present size of the church the current agitation is minor compared with the controversies of earlier decades, such as those involving Jones and Waggoner, J. H. Kellogg, and A. F. Ballenger. Perhaps today's agitation is perceived as larger and more significant than it is because methods of communication have improved—primarily tape recordings.

Is it true that Desmond Ford was allowed to speak at Glacier View against the chairman's wishes and only after members of the committee insisted that he be granted this privilege, even bringing the matter to the floor for a vote?

No. As the editor of *Ministry* wrote in the October issue: "This report is pure fabrication; no such vote was taken; the issue never reached the floor, because provision was made promptly for Dr. Ford to speak following the suggestion by several committee members." Originally it was felt that inasmuch as Dr. Ford had set

forth his positions at length in his 1,000-page document, little if anything could be added by a personal presentation; however, when some members of the committee indicated that they were unacquainted with Dr. Ford and had never heard him speak, the chairman arranged a late-afternoon session each day for three days to let him make a presentation and answer questions. It was felt that this would be appreciated by all parties concerned.

Is it true that denominational spokesmen and publications had “agreed to suspend public discussion of the issues” during the six months when Dr. Ford was researching and writing his document?

No. No such request was made or agreed upon. Those who have reported this may have confused the request, made one year earlier, that controversial discussions be suspended on the subject of righteousness by faith until a large committee, which met at church headquarters in Washington, D.C., late in 1979, could complete its work. The document produced by that committee was published in the July 31, 1980, *Adventist Review* (RECORD, 8/12/80 and 15/12/80).

Was there a sharp division between administrators and theologians at Glacier View?

No. The unity was remarkable, produced, we believe, by the Holy Spirit. Doubtless no two people—whether theologians, administrators, or others—will see things exactly alike; there always will be some differences of opinion; but at Glacier View administrators and scholars agreed with each other as consistently as administrators agreed with administrators and scholars agreed with scholars. The majority of both groups were thoroughly satisfied that the historic positions of the church have better support than the alternative positions offered. And, contrary to what has been suggested by a few people, scholars were included in the Sanctuary Review Committee not to legitimate later administrative actions, but because of their specialised gifts and training. The decision by administrators to set up the larger-than-necessary Sanctuary Review Committee and to include representatives from numerous categories of people within the church was rooted in a desire to obtain maximum input from all groups and thus conduct church business in a thoroughly democratic manner.

Did the consensus statement of the Sanctuary Review Committee contain “major theological changes” in historic Adventist beliefs?

No. The statement supported fully the historic views of the church on the doctrine of the investigative judgment, the significance of 1844, the identity of the “little horn” of Daniel 7, the year-day principle of prophetic interpretation, the unconditionality of many Old Testament prophecies, and the role of the Spirit of Prophecy in the remnant church. Where the committee felt that variant views could be harmonised with well-established doctrines, these were included, but few, if any, of these were new; most had been articulated and preached for decades. (For example, many ministers and scholars have preached that at His ascension Christ went directly into the presence of the Father, but few have felt that this concept made it necessary for Christ to begin His second-apartment ministry at that time, or that this meant that the day of atonement began at that time.) People who think that “major theological changes” were made at Glacier View attribute more significance than is warranted to statements in the document that take a “both-and” approach to certain interpretations, rather than an “either-or” approach.

Is it true that Dr. Ford's ministerial credentials were revoked at Glacier View?

No. The Glacier View Committee was not an administrative body, hence had no authority to revoke credentials. Dr. Ford's credentials were revoked on September 18 by the Australasian Division committee (augmented by the Avondale College board, local conference presidents, and other denominational leaders, numbering more than seventy persons), after about six hours of earnest discussion. Following this action, the Avondale College board voted to relieve Dr. Ford of his teaching and preaching ministry at that institution. Dr. Ford was given the opportunity of choosing whether to accept retirement when eligible, in which case his salary and allowances would continue through till December 31, 1980, or to terminate his service with the church, in which case severance pay would be granted in harmony with denominational policy and Government regulations. He chose the latter arrangement.

Does the church accept the Holy Scriptures as the final authority of faith and practice?

Yes. At Glacier View historic beliefs and those offered as alternatives were tested by the Bible. The sanctuary doctrine was reaffirmed because of its solid grounding in Scripture. Although the subject of righteousness by faith was not dealt with specifically at Glacier View, the church's position on this, involving both justification and sanctification, likewise rests firmly on the total teachings of Scripture.

Some Protestant critics object to the fact that Seventh-day Adventists accept Ellen G. White as an inspired interpreter of the Bible, but, curiously, they themselves accept Calvin, Luther, Barnes, and other men as dependable interpreters. Both Adventists and mainline Protestants claim to accept the Bible as final authority, but Adventists seem to take their claim more seriously, for they accept the Bible teaching on the seventh-day Sabbath, the presence of spiritual gifts in the church, the nature of man, healthful living, and many other things, while most Protestants overlook or reject these teachings. Not what one *says*, but what one *does* is of major significance (see Matt. 5:17-19; 7:2-23).

Adventists stand squarely with Martin Luther, who said: "Unless . . . I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the Word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen."

Does the Adventist doctrine of salvation, which calls for one to receive by faith both Christ's imputed and imparted righteousness, make one less sure of salvation than the teaching that righteousness by faith is justification by faith only?

No. Assurance does not depend on theological rhetoric, but on establishing and maintaining one's relationship with Christ. Jesus said, "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" John 15:5. John the Beloved wrote: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Assurance of salvation comes by receiving Christ and maintaining the Vine-branch relationship with Him. If one severs his connection with the Vine, he has no life and is without salvation. Growing in grace does not add anything to the free gift of salvation,

but it provides evidence that a saving relationship with Christ is being maintained, and results naturally from that relationship. The true gospel offers both forgiveness *for* sin and cleansing *from* sin. It frees one from the *penalty* of sin and breaks the *power* of sin. It focuses on the crucified Christ as the sinner's substitute, but also teaches one to look constantly to the living Christ who is able to keep one from falling (Jude 24).

It is not likely that this brief editorial will lay to rest all the rumours that have been circulated since Glacier View. We hope, however, that it will answer some of the sincere, legitimate questions that have been asked by *Adventist Review* readers. We hope, also, that it will encourage trust in, and support for, the leaders who have been chosen by the church (and by God, we believe) to carry responsibilities in the remnant church. Human beings are not infallible; at times they make mistakes. But we think that church leaders deserve our confidence. Most people, given the same facts possessed by leaders, would act in much the same way and make approximately the same decisions as those leaders. Certainly this is true in regard to Glacier View and subsequent events.

We think it is time to give leaders, rather than critics, the benefit of the doubt. Why should people accept as "law and gospel" the misrepresentations, slurs, and innuendoes directed against leaders while accepting with reservations the forthright statements, explanations, and actions of their "brethren"? The golden-rule principle of "doing unto others" certainly applies here. Leaders who are not worthy of trust can be replaced by not being re-elected or employed, but while they are in office, their constituencies should stand behind them.

One final word. Agitation concerning doctrinal beliefs can be useful, for it encourages increased, careful study of the Bible ("Testimonies," Vol. 5, pages 706-711). And, although the current agitation is not producing much of a shaking in the church, in the future there will be a severe shaking. Of that time Ellen White has written: "The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. . . . These days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. . . . The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."—*Id.*, pages 80, 81.

We shall not speculate as to how near we may be to the final crisis. But events both within the church and in the world suggest that it is not far away. Surely Christ's urgent counsel, given after telling the story of the five foolish virgins (Matt. 25:1-12), has great relevance today: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (verse 13). This counsel is not merely for your information, it is for your salvation.

Kenneth H. Wood,
Editor, *Adventist Review*.



Onity Sarue and an assistant offer expert dental service in the new wing.

Swannell, Health director, Australasian Division; Pastor David E. Hay and Pastor Rex V. Moe, from the Western Pacific Union Mission. Other visitors included the Australian High Commissioner, Mr. Rod Irwin and his wife, and Peter Vardos, also from the Australian High Commission; John Sisiolo, Chief Nursing Officer (Solomon Islands Government); Dr. Martin Baker, Principal Medical Officer (Malaita); David Nanato, President, Malaita Province; Jim Herd, Central Planning officer (Solomon Islands Government). Church representatives from the Malaita Mission were Pastor Nathan Rore (president), Mr. Paul Galo (secretary-treasurer) and Pastor John Tutuo (health director). From the Western Pacific Union Mission came Alan Butler (secretary-treasurer) and John Banks (Health director). The member of Parliament for East Kwoio, Johnathan Fifi, was also present. A number of village chiefs, both Christian and pagan, also attended the gala opening.

Following the official opening ceremony, the new building was inspected. The Australian High Commissioner commented on "the quality of workmanship" and that "the money has gone a long way." For this we thank Kevin Chugg, Western Pacific Union Mission builder, and his team—block-makers included.

A feast was held on the lawns in the front of the new building, and spirits were high, despite the Atofi weather. Although the short ceremony commenced in brilliant, tropical sunshine, it concluded in showers. (The hospital area receives 300 inches of rain per year.)

Two aircraft carried in most of the visitors. One aeroplane was chartered from Solair, the local airline, and piloted by Peter Kerwin, an ex-mission pilot. The other aircraft was the Union Aztec, the J. L. Tucker, piloted by volunteer Graeme Thomson.

Thus the building was opened, and is now functioning well—a milestone in the history of a mission hospital. We ask you to continue to pray for God's leading in this institution, of which one director of nursing was spared to death in 1964, and the other killed by a tractor accident in 1979. We also ask that you continue to give financial support to mission hospitals as they seek to do God's will in trying circumstances. ##

Evangelism in Port Moresby

L. N. HAWKES, Formerly Communication Director, P.N.G.U.M.

I WONDER if any town in Australia has had twenty-seven separate evangelistic programmes, all operating at the same time. There are few cities anywhere in the world which have had more concentrated evangelism.

Port Moresby, in Papua New Guinea, has had some very good evangelists in the past. Pastor Chester Stanley, who is the present district director/evangelist, is no exception. When Dr. Ray Swannell, of the Division Health Department, offered the suggestion that a major health-evangelistic approach should go well in Port Moresby, Pastor Stanley gathered his six Port Moresby ministers together to lay plans. The enthusiasm of the ministers encouraged laymen to volunteer to conduct their own evangelistic series, and a final total of twenty-seven promised to conduct meetings in twenty-seven different parts of the city.

Early in June this year, Dr. Swannell and I arrived in Port Moresby. The next day we began health screening, assisted by laymen and several nurses. The national ministers—mostly young men, only a year or two out of college—revelled in the new approach. The health screening approach took them into the Government offices, where they tested some of the nation's leaders; into schools and colleges; into shopping-centres; on the footpath, in the main street; and into a special booth at the Port Moresby Show. Almost 4,000 people were weighed, measured, had their heart and lungs tested and were personally advised on health needs by the young ministers, who then invited them to attend a suitable lecture.

Doctors, student doctors, hospital nurses and Government officers took time off to help in the screening.

The first Sabbath was a high day. The Hubert Murray Stadium, the largest gathering-place in the country, had been booked. More than 3,000 Adventists gathered for a Sabbath school presented by the young ministerial team, and to hear a health sermon by Dr. Swannell.

Diabetes Survey

Early the next day, medical workers and ministers gathered in two selected halls to take blood samples from 300 people, in a survey to determine the incidence of diabetes.

These 300 people had volunteered the day before to fast in preparation for the test. Miss B. Underwood, of the Sydney Adventist Hospital laboratory, paying her own way, came to supervise the distribution of gallons of special glucose drinks, followed two hours later by the blood-sampling. Before noon, she boarded the plane for Sydney, taking the 300 blood samples with her. Then she and her staff spent the whole night "running them through," in order to return the results the next day. As anticipated, the results show an alarming increase in diabetes and pre-diabetes conditions.

Nutrition Talks

Almost 700 people came to the one-week nutrition lectures presented each evening in the Hohola Adventist Youth Hall. Dr. Swannell was the lecturer, while Mrs. F. Fadri and selected church ladies gave cooking demonstrations.

Ministers from many churches also gathered for a special course, taught by Dr. Swannell, at the School of Health Education.

Fitness Demonstration

In a public demonstration of the fitness of Adventist youth, ten church members volunteered to take part in a running relay around the Health Department oval, located beside the General Hospital. The ten runners began on Saturday evening, and continued, non-stop, till Sunday evening. Despite the unevenness of the track, and the slope on which the oval is located, the men covered 337.47 kilometres, or about 209 miles, in the twenty-four hours of running.

The Petition

About 500 young people, carrying home-made placards, assembled on Ela Beach on Thursday morning, June 19. Escorted by police, they marched up Hunter Street and around to the main entrance of the Parliament building. As the house adjourned for lunch, many of the ministers stopped to hear a Mount Diamond High School student read a petition deploring the effects of alcohol on the family and the nation, and calling for more controls on liquor, plus the introduction of random breath-testing.

The first to reply was Mr. Jaminam, the Minister for Health. He was followed by the Minister for Education, who stressed that he was neither a drinker nor a smoker, and would do his best to support such moves as outlined. The last speaker, Mr. Akepa Miakwe, Minister for Liquor Licensing, who had received part of his education in an Adventist school, also expressed similar thoughts.

The young people then marched through the business areas of town, led by a police car and several police motor-cycles, and followed by more police. As the senior police officer said, when the march was finished, "I wish all protest marches were as orderly as was this one."

Among several interesting diversions was a short plane trip to Manari, in the Kokoda Ranges. The Kokoda Trail runs through an area where all the villages are Adventist. Recently Mr. Tom Hall, of Australia, was walking the trail, along which he had fought during the second world war, when he twisted his ankle. This forced him to stop for a few days at Manari. He fell in love with the people, and has been working to raise money to establish a small medical post near the village, where others who travel the trail can be cared for.

We went up by plane to select the ideal site for such an institution. The airstrip is down in a valley, and appeared to be almost impossible to land on, but, thanks to the clever and skilful flying of our pilot, we managed the tricky landing.

(concluded on page 14)

Continuing Pastor J. D. and Mrs. Guinevere Anderson's story . . .

To Melanesia With Love

Chapter 10

DIAMOND HARBOUR: CALLED TO ACCOUNT

NEXT MORNING there was an air of expectancy. How many people would be waiting? What kind of buildings would be ready? Would there be any murderers in ambush?

Morning devotions and breakfast over, we started our engine, weighed anchor and made for the planned spot. Drawing near, we could see a line of men to the left of the landing, another to the right, and a line each side of the track up the hillside toward the village of Gwagwaekwala. All the men carried axes, knives, bows and arrows, clubs and rifles of old vintage. The anchor had scarcely touched bottom when Chief Aliniu came alongside in a small canoe.

"What are all the people lined up for, Aliniu?"

A Guard for the Teacher

"Master, they have come to be your guard. Nobody will hurt you or my teacher, now!"

Soon the dinghy was loaded with school equipment, the teacher's box and the rowers. Zarazope, with another teacher and myself, stepped into the dinghy, and shortly we were among the guards. Chief Aliniu did not leave us, and on arrival at the buildings prepared for the teacher and his school, a call was made for all to assemble within hearing distance of my voice.

From the houses came women, of all ages and sizes, and children, tiny tots to teenagers, and old men. There seemed to be no end to them. Using Chief Aliniu as an interpreter, I addressed the crowd in pidgin English, pointing out clearly to all present that I would take the names of all those who desired to live as mission people. But, on no account must they

give me their names if they had been in any way connected with the massacre.

How many names I wrote, I cannot tell. One old chief, who had paid his tax and received his ticket (receipt), tried to give me his name, but I would not write it in my book. Annoyed, the old man quickly went down the mountain-side and over to the boat, which was anchored offshore, where he asked my wife to read the ticket.

"Missus, I paid my tax," he told her, "but massa, he not write my name along book. What way he all same?"

He looked very angry as he handed her his receipt, rolled in leaves. My wife unrolled the leaves and saw two things: firstly, the date was the day of the massacre, and, secondly, the receipt was covered with blood.

"True here, he good fella receipt," she answered. "You keepim. You no loseim! You go first along Government—showim Government. Then you go straight for mission. But, first time you must straight along Government. Then you straight for mission."

He paddled slowly away.

I detailed the work of the mission and found Zarazope a boy to live with who would accompany him on his visiting trips, and help him with the school and garden-work. All were directed to the greatest Missionary, with assurance of His help, as they sought to know and live the "better way." The "bodyguard" then dispersed and we returned to our boat,

making our way to Tulagi to meet the steamer.

We sailed a day early, in order to build our little landing on a block of land owned by the Seventh-day Adventist Mission Board. Everybody worked eagerly, and by evening we had a fine wharf built, where we could tie up the boat securely.

Expecting the *Melusia*

My wife dressed herself and the two children, ready to go aboard the steamer *Melusia*. What a day of excitement! It was a day looked forward to for six long months; a chance to see other white folk, hear the news, try the piano, get some fresh butter—and maybe an apple or two for the children.

While the boat was being washed down, Guinevere and the children waited on the wharf. Myrtle, now five years old, suggested that they get into the dinghy and sit down. Then she asked her mother to try to row with one oar at the back of the dinghy—"like the boys do." Knowing she could not row this way, her mother entertained the little ones by attempting to operate the oar.

There were wood-chips still left in the dinghy, and Cyril, just one year old, had fun dropping them overboard for Myrtle to catch. Meanwhile, my wife struggled with her first lesson with one oar. Then Myrtle missed a dropped chip and, making a second grab, fell headlong into the shark-infested harbour.

Dumbfounded, Guinevere stood horrified. There was no rope on the front of the dinghy she might grab. If she dived in after Myrtle, Cyril would surely follow her. Myrtle was fully dressed in a pleated serge skirt, cream blouse, double-brimmed Panama hat, and shoes—all ready for the steamer. Now she was overboard, far from shore, right in the path of the steamer. And she had never been taught to swim.

My wife's mind was in a whirl as she stood there, with the oar in the water. The oar kept the boat as still as possible and sheltered the struggling, dog-paddling child in the water. Myrtle could not see, for her hat was over her face, but she paddled strongly and followed the shadow of the boat in the water. How Myrtle clambered back into the boat, her mother could not tell. She seemed to just walk in. Looking up into her mother's face, Myrtle said:

"Ooh, Mummy. . . . It was big, deep, blue water, too, wasn't it?"

Likened to Eve

Mummy had no words to say. She took the two oars, and if ever she pulled, she pulled then. Somehow she made it back to our wharf. Long before she reached the shore, she saw four figures tightening their loin-cloths, ready for the long swim. The family had nearly reached the shore when these men—our crew—went to the dinghy and took both children. One of them grabbed Guinevere's wrists, stared fiercely in to her eyes, and said, "You, now—you all the same Eve. You leaveim master belong you."



Two Malaita men of the time covered in our story. Behind them is a house and a pigsty.

Photos: G. Anderson.



This rocky area was part of the village of Gwagwaekwala. Aliniu, the chief, asked for a mission teacher just after the massacre of Government officials.

Now you causeim trouble. You look, eh, something you do!"

In a moment the two men each had an arm under her and she was carried aboard our own little boat. How beautiful, how restful, the little boat seemed! She never complained about the *Advent* again, though, to be honest, the boat was the nearest thing to perpetual motion we knew.

That day everyone went to the steamer, except Guinevere and the children. They stayed in bed on our own boat, while everyone else spent a joyful day. Their six-month dream was ended—but how wonderful the Lord had been to our children and ourselves! We praised Him for His mercy and lovingkindness to us all.

After they recovered, Guinevere and the children were content to rest quietly on the deck of the *Advent*, watching the deep blue water, which could have been their grave.

We had been away for a fortnight, and returned home to find things settling down somewhat. A greater feeling of security was noticeable among the shore people. Living in our "Fowl-house" boat had become monotonous and cramped, so we decided to go back to our home on shore.

The Hazards of Making Dumplings

Before doing this, we went ashore, up the Makwano River. We planned, while the tide was out, to boil a kerosene-tin of rice for the crew, and one of dumplings for ourselves. We made a fire on a mud-bank in the middle of the river and boiled up two buckets. In went the dumplings. Dumplings! After no bread for weeks, our mouths watered at the thought. Scarcely had the food begun to cook, however, when a shout of "Bushman i come!" rent the air.

The boys grabbed the tins, kicked out the fire, and rowed in record time down the river

toward the *Advent*, standing in the harbour. A bag was thrown over the rice so it could steam through, and Guinevere did her best to finish off the dumplings. A boy held the primus under the kerosene-tin as the boat rolled and rocked on that memorable day. But—what gorgeous dumplings!

There were still many native soldiers searching the jungle for murderers, and we felt it better not to impede their progress in any way by visiting the bush villages. One morning, very early, one of our salt-water friends came with a message. In the dark hours of the morning, native soldiers had surrounded the mission village. With the first rays of light, they had raided homes and arrested forty of the occupants.

Another messenger arrived a few days later. He brought news that twelve more men had been arrested. Several days passed, when yet another messenger came, telling of four more men having been taken, all from the mission. This was distressing news, and we waited anxiously for a message from Zarazope. Finally, there came the simple statement:

"The people want you to come up and see them."

With my native assistant, I took the track to the mission village. We had no guard this time. Scanning the houses, I noticed that not a man, woman or child was in sight. I entered Zarazope's house. What a picture of dejection! He sat at his table with his helper-boy seated nearby.

"What is wrong, Zarazope?" I inquired.

"I do not know," he answered slowly.

An uncanny feeling gripped me. I did not stay inside the house, but quickly made my exit and sat on a bench just outside the door. I looked up the track. Three men emerged from one of the houses. Each had a long slash-knife

fastened to his wrist. One man sat directly in front of me, the other sat on the other man's left, and a third sat himself beside me, on the bench. As the third man sat down, he looked into my face.

"You Are Helping the Government"

"All the people here think you are helping the Government catch the ones who committed the murders," he said. "I think the same!"

Hearing this, I offered up a silent prayer for wisdom to speak just the words needed for such an occasion. I addressed myself to the speaker.

"Do you remember when I brought you the teacher, and signed up the names of all who wanted to be members of the mission? I asked all who had had anything to do with the massacre *not* to give me their names—but to go first and make everything straight with the Government. Then come and give me their names!"

This was interpreted to the two men in front of me.

"If I had wanted to have those who did the murder here, so the Government could catch them, I would have asked *all* to come to the mission. I did not ask them to do this! I told them to go away and make everything straight *first*—then come." This also was translated.

I answered a number of questions—in particular, what I thought had happened to bring the soldiers to take their people. The knives were taken off their wrists and laid in the dust before me. A sense of joy and satisfaction came over me. I knew I could now begin to help these men know the One who is the true Friend of all who call upon Him in trouble. I continued to tell, in the simplest language, "the grand old story."

An inquiring look came into the faces of the two elder men sitting before me: "Why didn't you come and help us before?" The question was written on their troubled faces.

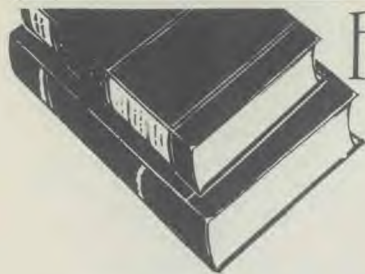
With their full confidence restored, I made a short petition heavenward for those poor souls. After friendly good-byes were said, we parted.

Zarazope Reports Progress

Zarazope was desirous of obtaining more school aids, as well as being anxious to report in more detail what he had learned of the plans and doings of his students and their relatives, and he accompanied us back to our home.

It was a real inspiration to sit and listen to Zarazope tell stories of his endeavours to break the solidly encased heathen customs which held his people. *Sakotos*—feasts for the dead—were often held, with ten-day breaks, up to a hundred days after a victim's death. This involved days of preparation, so important were the *sakotos* to the bereaved and their friends. It was difficult to carry on school with any degree of continuity. Most of the adherents, however, attended morning and evening worships regularly. Zarazope, in his sincere and earnest way, gleefully told of the bright rays of light he had witnessed.

With more school aids and words of encouragement, he and Gulealamu, his faithful helper, returned to build the school with more enthusiasm than ever, and to help as many as would be helped toward joining the army of the Lord—an army that is marching to vanquish the enemy of souls; bringing everlasting peace and happiness. #



BOOKS ACROSS MY DESK

Conducted by ROBERT H. PARR

"THE PROMISE OF THE SPIRIT," by Charles G. Finney. Compiled and edited by Timothy L. Smith. Bethany Fellowship, Inc., Minneapolis, Minnesota: 1980. Paperback, 265 pages. Price not supplied. Australian agents, S. John Bacon, Mount Waverley, Victoria.

Charles Finney flourished in the middle decades of the nineteenth century. Born in 1792, he blossomed to become what the notes on the back of the book describe as "America's greatest revivalist." He died in 1875.

Finney's interest in the Holy Spirit came somewhat late in his ministry. Like some of our present-day preachers, he was accused of neglecting the doctrine of sanctification, and he began to study and preach on the Holy Spirit. This phase of his life concluded with the famous lectures given at Oberlin College, and now known as the Oberlin lectures. We owe a debt of gratitude to Professor Timothy Smith of Johns Hopkins University, Baltimore, for collecting these lectures and presenting them for the first time in book form.

Dr. Smith begins the book with a finely chiselled account of Finney's association with his subject, under the title of "How Finney Helped Americans Discover the New Covenant: Righteousness Through Grace." However, this turns out to be a bonus, as it reveals much of Finney himself, and while it is not exactly a thumbnail sketch of the man's life, it does reveal some of the human aspects of the man concerned. While I stand by my description "finely chiselled" (because Professor Smith must have had to discard much that he would have preferred to include if space had not been a consideration), I must say that sometimes his sentences become rather breathtaking. Take this one: "For these reasons, then, the story of how Charles G. Finney, forged in the crucible of Oberlin's social activism a Christian theology of liberation, in which the Arminianised Calvinism of the New Divinity was the chief element and the doctrine of what Finney called 'perfect sanctification' through the baptism of the Holy Spirit was the catalyst, seems to me to illuminate best the history of radical religious thought in nineteenth-century America." Whew! But we are not weighing Professor Smith in the balance; it is Finney himself that attracts us.

The book is a conglomerate of Finney's Oberlin lectures and letters. All told there are twenty-five lectures and six letters. They stretch from page thirty-five to page 265, and thus the reader gets immersed in Finney's philosophy and theology of the Holy Spirit.

His style is surprisingly readable, seeing that the lectures were given and the writing done in the fourth decade of the nineteenth century. Indeed, I find the prose quite easy to read and

sweetly flowing. However, we should not overlook the fact that the spelling, capitalisation and punctuation have been modernised by Dr. Smith. "taking pains," he says (and, in view of what I have quoted above, this may awaken a slight smile from the reader) "not to alter knowingly by these changes the meanings of Finney's often very long sentences."

Finney's theology is straight down the line, and he evokes a few "Amen's!" as you read. Notice this one: "True religion does not abrogate the Law of God but fulfils it. Hence Paul declares in Romans 8:4, 'that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit.'"

"Here let me remark that it is a strange, infatuated dream that persons in a sanctified state are under no obligation to obey the moral law. If they are under no such obligation, then obedience is not virtue. And it is the aggregate of all that is absurd and contradictory to say that a man is entirely holy, and yet under no obligation to obey law."

That, apart from giving you an insight into his theology, will suffice to indicate his relatively simple prose. At the section headed "Remarks," at the end of each lecture, Finney has summarised what he has said in point form, and this helps in the assimilation of his lecture.

It should be mentioned that, in spite of what he has indicated to be the main thrust of the book, according to its title, *"The Promise of the Spirit,"* a much broader canvas is painted. Two very fine lectures (No. 5 and No. 6) are given on the law of God. And when I have a little more time, I have promised myself that I shall go more carefully through those chapters entitled "The Promises." There are five of them. Very good material.

This book is a classic of its kind. I predict a long and useful life for it. I stand bareheaded in the presence of Professor Smith for collecting, collating and editing the material. He has done us all a great service.

Robert H. Parr.

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"GEORGE WHITEFIELD: TRUMPET OF THE LORD," by Ruth Gordon Short. Review and Herald Publishing Association, Washington, D.C.: 1979. Paperback, 126 pages. Price in Australia, \$4.95; in New Zealand, \$5.60. Available from Adventist Book Centres.

One of the good things about this book is its title. It conjures up a vision of the "Prince of Preachers" and the stirring message he proclaimed in England and America. However, those who expect to read a thrilling narrative of the days when the early Methodist preachers, Whitefield and the Wesleys, held huge, open-air congregations spellbound with the force of their oratory, and thousands were converted through the agency of the Holy Spirit, will be mildly disappointed. True, there is a wealth of detail given of the great man's life and personality, but somehow it seems to have been drawn in only two dimensions, and is lacking in vitality.

In looking for a reason for this, I thought I discovered something in the acknowledgements in the front pages. The author lists her sources, but seems to regard them as nothing more than a compendium of quotes, and the book tends to read that way. I feel the story would have had added impact if the author had used fewer direct quotes and had perhaps ranged a little further afield to be more steeped in the atmosphere in which Whitefield lived and worked. In short, it seems to me that the author has not really captured the essence of the times.

In spite of this feeling that Ruth Gordon Short has adopted the easy way out in presenting this biography, there is still much to commend in *"Trumpet of the Lord."* There is a wealth of anecdote, there are spiritual insights into the personality, life and friendships of George Whitefield that are worth the discovery. In brief, it is a book that I would recommend, but with some reservations. It does not belong on the shelf reserved for great biographies.

James H. Rabe.

"A POCKET TREASURY OF DEVOTIONAL VERSE," compiled by Al Bryant. Bethany Fellowship, Inc., Minneapolis, Minnesota, U.S.A.: 1980. Australian agents, S. John Bacon Pty. Ltd., Mount Waverley, Victoria. Paperback, 160 pages. Price not given.

Al Bryant, according to a note in the frontispiece, has compiled over forty books. This pocket treasury is indeed a treasury of some of the richest expressions of devotional sentiment the Christian world has seen. The majority of the poems are hymns written by the greats in hymnology, along with the merest sprinkling of contemporary poets, of whom I would like to see more, to provide variety from the "wast" and "art" and "dost" and "wert" that loom so large in the poetry of the masters.

This book is very attractively presented, the poems being listed under topical headings. If we are ever guilty of singing hymns without giving due thought to their message, here is a good way to look at them afresh and meditate on the eternal themes. The book would make a nice gift, especially to a new Christian.

James H. Rabe.

Adventists Win Carnival of Flowers

KEITH R. PEERS, Communication Secretary, Toowoomba Church, South Queensland

IN TOOWOOMBA'S CARNIVAL OF FLOWERS competition, held in September, 1980, Seventh-day Adventists won five prizes. This competition has been operating for thirty-one years, and is the oldest of its kind in Queensland.



Mr. and Mrs. B. Munday receive the Champion Small Garden Award from Mr. C. Shannon (left).
Photo: courtesy the Toowoomba Chronicle.

Mr. and Mrs. B. Munday won the Champion Small Garden section. Two years ago they won the Grand Champion award for the carnival. Mr. and Mrs. K. R. Peers gained second in the south-west zone, second in the Best Flowering Annuals, out of forty entrants, and third in Good Neighbours. Mrs. G. Houston, of Millmerran, gained third in Country Gardens. A nurse-aide, Miss Lynette Maddox (also an Adventist), was the Carnival of Flowers Miss Friendship.

Thousands of visitors come in cars and buses from many towns and cities to view these majestic gardens, and they must think of the wonderful Creator as they reflect on the beauty and splendour of the gardens. To many, each scene is a Garden of Eden.

We were fortunate in having the South Queensland Conference president and his wife, Pastor E. C. Lemke and Mrs. Lemke, view some of these prize-winning gardens.

"With the kiss of the sun for pardon,
And the song of the birds for mirth,
One is nearer God's heart in a garden,
Than anywhere else on earth."

##



BY BOBBIE JANE VAN DOLSON

Practical Christianity for boys and girls and young people is the theme of this devotional book by an educator and editor. HOW TO GET TO HEAVEN FROM YOUR HOUSE is chock-full of little observations and stories that will catch and hold your interest all through the book. For instance, there is the incident of a group that the author accompanied on a visit to a Buddhist temple being told by a monk that he would literally guide them to the gate of heaven. Then there is the reading about a tunnel especially for toads built under a road. The author, Bobbie Jane Van Dolson, is an associate book editor at the Review and Herald Publishing Association. 386 pages.

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EVANGELISM IN PORT MORESBY (concluded from page 9)

People were there to meet us, and took us to see their village, where we received the official welcome. They showed us two areas of land, near the lower end of the airstrip. Either site would make a suitable location. The plan calls for several buildings; a small dispensary for the care of village people and/or trail-walkers; a home for the "doctor boy," and another building will be a rest-house, where trail-walkers may rest the night. The last building will be a small museum showing wartime relics found on the trail, plus a short history of the church in the area.

All these various activities were directed toward the evangelistic meetings to commence on June 29.

Dr. Swannell and Pastor Stanley visited nine of the opening meetings that Sunday night and counted over 3,000 persons. A tally the next morning showed that 8,650 persons had attended. But Pastor Stanley feared that some might have counted wrongly, so the official figure is "at least 7,500 persons present the first night." (Port Moresby has a population of about 118,000.) The Secretary for Minerals and Energy was a guest speaker at one series in an Adventist church. At another meeting, the Minister for Justice, Mr. Paul Torato, took a small part in the programme; as did the Speaker for the House of Assembly, Mr. Sevesa Morea, at another. Doctors, student doctors and nurses were there to take part in almost every programme, as health lecturers.

What with charts, black light, films, special lighting, doctors and nurses, and with Government ministers to lend support and, above all, the presence of God's Spirit, I know that after the series is completed there will be many new members who will be praising God.

#

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TASMANIAN CONFERENCE SESSION AND CAMP-MEETING

The annual Camp-Meeting and 42nd Session of the Tasmanian Conference of the Seventh-day Adventist Church will convene on January 30 to February 7, 1981, at the church convention grounds, Exeter Highway, East Devonport. The business session will be conducted on Sunday, February 1, in harmony with its constitution, and will include the presentation of the balance sheet and reports on the various phases of church activities. The officers, executive committee, and departmental directors of the Conference will be elected.

Delegates will attend from the Australasian Division, Trans-Australian Union Conference, Signs Publishing Company, the local Conference and its organised churches.

Members and friends are cordially invited to come and enjoy the blessings and fellowship of the Camp-Meeting and Session.

Application forms are available from the Secretary, G.P.O. Box 1039K, Hobart, Tas. 7001.

M. R. Smith,
Secretary-treasurer.

SOUTH NEW SOUTH WALES BIENNIAL SESSION

Notice is hereby given that the regular Biennial Session of the South New South Wales Conference of the Seventh-day Adventist Church will be held at the Goulburn Adventist Campground, Woollondilly Avenue, Kenmore, New South Wales, on December 27 and 28, 1980.

The business of the Session will be as provided in the Constitution, incorporating the presentation of reports and financial statements for the biennial period and including minor changes to the Constitution. The first meeting will commence at 8.30 p.m. (Summer time), Saturday, December 27.

L. J. Evans, Secretary-treasurer.

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The treasurer of the Tasmanian Conference wishes to acknowledge with sincere appreciation the receipt of an anonymous donation of \$1,000 for S.D.A. Famine Relief.

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Experienced builder/carpenter with clerk of works qualifications or similar for major new church project—the South Pacific Adventist College, Port Moresby, Papua New Guinea. Apply with church and trade references to the Assistant Secretary, Australasian Division, 148 Fox Valley Road, Wairoonga, N.S.W. 2076, Australia.

Secretary.

WEDDING PHOTOGRAPHY... don't waste this precious occasion on "backyarders" or well-meaning amateurs. We are thoroughly trained in the latest American technique of Bridal Photography at low rates. Phone Kevin Elson (02) 84 6086.

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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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ADVENTIST CHURCH

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

First 25 words	\$5.00
Each additional 5 words	25 cents

For your advertisement to appear, your payment must be enclosed with a recommendation from local pastor or Conference officer.

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FLASH POINT



☆ PLANS ARE PROGRESSING nicely for Hawthorn Adventist School's Jubilee programme on Sunday, December 14. Just to remind you, the action will be at the school in Oxley Road. Historical pictures or slides of interest may be forwarded to the school, if you are unable to be present in person, and the Hawthorn people will take all care and accept every responsibility for them. Out-of-town visitors, or indeed all who plan to be present, are advised to phone (03) 819 3646 by Wednesday, December 10, so that the administration will have some idea of the numbers they can expect.

☆ In most editions of Flashpoint there is good and bad news. The good news is that Pastor Desmond Hills, Associate Youth director of the General Conference, has been granted permanent return to the Australasian Division. Pastor Hills and his family will arrive shortly, and we offer them a cordial welcome home. The bad news is that Pastor Jim Harris, Youth director, Australasian Division, will soon be returning permanently to the U.S.A. The Harrises have brought tremendous inspiration and blessing to the young people and their leaders in this Division, and all will be genuinely sorry to see them depart from these shores.

☆ History is being made at Avondale College. The latest news is that the M.A. course for ministers is definitely on in 1981. Dr. Eoin Giller and Dr. Alwyn Salom have already joined the Theology faculty, and another newcomer will be a specialist in archaeology and Old Testament, called from the U.S.A. to replace Pastor Balharrie, who has returned home. The first class of M.A. candidates comprises a small group of ministers released from two conferences for this purpose. Designed to improve the pastoral and evangelistic talents of workers, the course will include specialised practical training in selected areas of church administration and leadership as well as lecture courses in Old and New Testament.

☆ Two Summer Schools will convene at Avondale College this year-end. The first, the Andrews University Summer School for ministers, will be from December 15 to February 10, and the second, for everyone, will be from January 6 to 15, 1981. The Andrews University school features Dr. Bernard Brinsmead on New Testament Studies and Dr. Gottfried Oosterwal on the Mission of the Church. Dr. Oosterwal, highly regarded for his ministry in the spoken and written word, is an anthropologist/theologian who worked for many years as a missionary in Indonesia before taking up his present post as Professor of Mission in the Theological Seminary. All in all, the A.U. Summer School promises to be a great event.

☆ From Andrews University we move on to Loma Linda. Pastor Gordon Botting of the Loma Linda School of Health has news of a new set of lessons entitled "Keys to Total Health," a series of thirty lessons on health, family, etc., and thirty lessons on religious subjects, particularly the three angels' messages. Among the uses Dr. Botting suggests for such a series are Prayer Meetings, Evangelistic Reports, or for laymen and ministers in home visitation. The sample lessons Pastor Botting included are interesting and well-presented. If these lessons sound like a useful addition to your witness, send \$US5.30 plus postage (\$1.25 surface, or \$2.50 airmail) to: Pastor Gordon Botting, Box 145, School of Health, Loma Linda University, California 92354, U.S.A.

☆ If you had been with us here in Warburton on October 25, the church choir's presentation of Peterson's *No Greater Love*, at the hour of divine service, would have thrilled your soul. Visitors who helped make up the congregation of 800 have requested a repeat presentation so that many more of their friends may enjoy it. The response of the choir, under the direction of Grahame Weston, will be heard at Warburton on Sabbath, December 13, at 5 p.m. Since the local rendition, Nunawading and Warragul churches have also enjoyed the blessing of *No Greater Love*.

☆ Sometimes it happens that in Flashpoint's acknowledgements of sterling service and noted accomplishments there are errors and omissions. To correct an item in the latter category we make mention of Miss Jillian Macfarlane, 1979 graduate of Avondale College and a volunteer missionary to the English-speaking primary school at Fulton College in 1980. Jill is under appointment to the Hurstville School, Greater Sydney, in 1981, and her former pupils, their parents, and Fulton College administrators are grateful for the way she upheld the best traditions of volunteer service in her teaching and in her musical contribution to the college programme. May our volunteers for the Lord's work in 1981 find the same joy in mission work for Him.

☆ Some years ago, perhaps, you succumbed to the blandishments of an encyclopaedia salesman and bought a set. Somewhat to your surprise the books proved to be invaluable in your children's schooling. Now your children have grown up and left home, and the encyclopaedia set gets dusted off occasionally, but the books are rarely opened. Would you like a suggestion as to how they can be put to further use? Kambubu Adventist High School has a crying need for such books, particularly those such as World Book, in which the level of English is especially suited to high school. David Potter is anxious to hear from anyone prepared to donate or sell an encyclopaedia set at reasonable cost. He will be home on furlough at the year-end and will take care of shipping arrangements. You can assist in updating and improving the resource material in the classrooms at Kambubu. Address all inquiries to David Potter, Kambubu Adventist High School, P.M.B. Rabaul, Papua New Guinea.

☆ "Finally, brethren . . .": We still can't understand how rumours without a leg to stand on can get around so fast.