

AUSTRALASIAN RECORD

and advent world survey



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Coloured Ink—What's The Big Idea?

G. E. GARNE, Editor



NO, THE CHANGE in the colour of the ink from black to green (Record No. 5) and brown, does *not* reflect a change in editorial policy! If you don't mind, we'll continue with black ink! In the opinion of the editor, black ink has a louder voice. And we want RECORD to speak with a loud voice!

The change of colour in these two issues was what one might call in business man's language "an advertising gimmick." It wasn't to test your reaction! It was to advertise a very special fact of life—the fact that if RECORD is to continue to speak with a voice *at all*, it needs that miserably necessary commodity called money! Sorry we have to mention the ugly word, but we can't escape the facts of life!

RECORD doesn't just "happen." It's one of those precious privileges for which there is a price to pay!

Somebody has correctly stated that *nothing* in life is free; whatever comes to us "free," *somebody* has paid for! How true of our salvation! How true of everything worth while in this life!

RECORD is coming to you "free." Somebody is picking up the bill. That "somebody" is, of course, your church and mine—the church of which we are so happy to be members. But just once a year you and I are being invited to contribute individually toward the continuation of its witness. On February 14 we will be given the opportunity to express our appreciation for that witness. The offering in all our churches on that Sabbath will go toward keeping that witness ringing out loud and clear.

May I suggest a little slogan for you to keep in mind when the RECORD offering is taken that Sabbath: "Keep the paper going with paper!" Get the message? Make your offering on February 14 a "paper" offering, not a metal one! *The paper needs paper!*

For our part here on the editorial team, we will do all we can to keep your paper fresh, interesting and inspiring. We want it to inspire courage and confidence. We want it to keep you in touch with God's mighty movings and gentle stirrings throughout our Division. We want RECORD to continue speaking with a loud voice. Thank you for helping to make it possible! ##



FROM THE LAKE UNION, IN AMERICA, COMES THE STORY OF . . .

Adolph's Conversion

KAE JAWORSKI, Communication Secretary, North Shore Church, Chicago, Illinois

IN RETROSPECT, Adolph Praper believes that an unusual chain of events led to his conversion and baptism into the Seventh-day Adventist faith.

During the 1950s, as a political prisoner in Eastern Europe, he met a man who would influence his future: a Seventh-day Adventist.

Adolph found his Adventist friend to be "different" from the other prisoners. This man's Christian conduct and especially his dietary habits intrigued Adolph. Strict prison regulations prevented the aged Adventist from witnessing, but his wonderful Christian example whetted Adolph's appetite for more teachings. Adolph was unaware that the Holy Spirit had planted a seed of truth which would take years to germinate in his heart and life.

Shortly after his release from prison, Adolph immigrated to Austria. On the same day and at almost the same hour as he was crossing the border, a young Seventh-day Adventist woman, named Olga, was also entering Austria.

Adolph and Olga were both sent to an immigration camp in Vienna. One Sunday evening an event occurred that would change their lives. Olga was trying to explain something to an official, but was getting nowhere, because she could not speak German. Adolph was standing nearby and offered to interpret for her. Olga accepted his kind offer and later they became good friends.

The couple were detained at the camp for one year. They fell in love and, upon arrival in the

United States, they were married. They chose Chicago as their home and have lived there since 1963.

In Europe, Adolph had earned an engineering degree, so he had no trouble finding employment in Chicago. He worked for many years as a tool-and-die worker before opening his own business. By working long hours, seven days a week, Adolph was able to ensure financial success.

Several times through the years Adolph confided to Olga that one day he, too, would join the Adventist Church. The years passed quickly and as her husband's business prospered, a gnawing fear entered Olga's mind. Maybe Adolph didn't feel a need for God now that he was doing so well financially.

Then Adolph's health began to fail and he was unable to work at all. Now he had long weeks of recuperating to reflect on his future and his spiritual condition.

In October 1978 the James Cress prophecy lectures came to Chicago's North Shore church. Olga was eager to attend the meetings, and asked Adolph if he would go along. To her surprise, he consented.

The Prapers attended every meeting. Olga had prayed for many years for her husband to become a Seventh-day Adventist. Now she prayed more fervently for a miracle. A few



Adolph Praper, left, with Pastor Stanley Cottrell, at the time of the baptism at the Chicago North Shore church.

Photo: courtesy Lake Union Herald.

weeks later Olga's prayers were answered. With tears in her eyes and joy in her heart, she saw her husband baptised by Pastor Stanley W. Cottrell.

Two ministers had a profound influence on Adolph's life. Clarence Gruesbeck and S. W. Cottrell were especially kind to Mrs. Praper on many occasions, and Adolph never forgot this. He noted that Pastor Cottrell seemed pleased and happy when he occasionally attended church and at the Cress meetings; but Pastor Cottrell never used any pressure or pushed Adolph to take his stand. Adolph considers it a blessing to work today as a deacon in the North Shore church.

A loving wife, a concerned daughter, an Adventist prisoner and two dedicated ministers influenced Adolph to accept the Adventist message. ##

A FRUITFUL SEARCH

GEORGE W. W. DRINKALL, Warrambool Church Pastor, Victoria

FOR SOME TIME I had been looking: searching among tombstones. Then, there it was—the grave of particular interest. As I stood beside this grave my heart was warmed again by the story of the man who had been laid to rest there so many years before. In fact, one facet of his life, of special interest to me, occurred during the latter part of last century.

This man had been in the habit of reading his Bible every day, and he endeavoured to follow the principles he discovered therein. Although one of his relatives was at one time Bishop of Durham, he decided to seek the truth for himself.

As the result of his searching, he became convinced regarding a number of the truths that we as Adventists hold dear today. At no time did this man ever have contact with a Seventh-day Adventist minister or church member, yet he became a Sabbath-keeper. Family worship was held at the opening and closing of the Sabbath.

Perhaps it was difficult, in some ways at least, for his children to follow in his footsteps. Sadly, none did. However, all was not in vain—his example had left a deep impression on one of his grandchildren. In her teens she had brief contact with a Seventh-day Adventist family in the district to which they had recently moved, although her parents had regarded the Adventists as just a little odd.

After her marriage she was befriended by an Adventist lady

Bible-worker who shared the truths of Scripture with her, which she readily accepted.

One of the things I remember most distinctly as a child of almost four years of age was the baptism of this lady in the local Adventist church. At that age, of course, I was not acquainted with the facts as I have just related them. I was not to know, either, that in a little over forty years from then it would be my privilege to baptise this lady's grandson in another Adventist church in another state.

While my search for a grave had proved fruitful, the search of the man who rested there had proved infinitely more so. I sought history, he sought eternal life. My interest was stimulated by the fact that this was the resting-place of my great-grandfather; his granddaughter is my ninety-year-old mother; her grandson is my eldest son.

My reason for telling this story is simply to encourage the seeker to read the Bible daily and be led by the Spirit "into all truth." It has certainly worked in our family!

May I commend to you the Bible, in the words of W. A. Ogden:

Searching the Scriptures, the blessed Scriptures,
Seeking the Saviour day by day,
Striving to learn the wondrous story,
What does the blessed Bible say? ##

Common Sense



A Little Child Shall Lead

Youthful Witness

SIX-YEAR OLD Hayley and her parents were not at home when the literature evangelist called. He returned later, to tell them that their neighbours had purchased a full set of "The Bible Story." They told him it was "because of the beautiful little girl next door, who comes over and tells our children about Jesus."

Nana Ovenden,
Western Australia.

Lift Up the Trumpet

OUR TWO-YEAR-OLD son was extremely excited. He had just grasped the fact that Jesus and His angels are coming back soon to take us to heaven.

Then came the insistent question, "When?" I explained that Jesus is waiting for us to get ready.

Immediately he went and found his toy trumpet, so he would be ready to play it with the angels. Then he asked me to iron his sailor suit, so he could be ready in his best clothes. Compelled to share this exciting news, he ran outside, saying, "I'm going to tell Tasha [our dog] and Mishi [the neighbour's dog]; and can I tell next-door, too?"

Mrs. D. Dalton,
Victoria.

BARRIERS BETWEEN FRIENDS

L. H. TURNER

FRED AND KEL had been in the same desert unit in the early forties. They met again in the same suburb in the middle fifties and thereafter became buddies in the army sense of the term. They drank together and remembered together and, because their wives got on well, they spent a good deal of time in each other's homes. They were very different in appearance and disposition, but they had a great deal in common—enough to form the basis of a rich relationship.

They retired together by the sea in adjacent blocks. As I made my way down to the beach, I often passed them, each hosing his front lawn and yelling to the other across the unfenced boundary. They insulted each other, often crudely, and howled with laughter. Obviously the retirement of each was vastly enriched by their contiguity. Then one day, a woman, more stupid than unkind, repeated to Kel what Fred was alleged to have said about Kel's wife. It was probably a gross exaggeration, quite out of conversational context, and shorn of all the unsubtle army-learned humour.

It was a bitter blow for Kel. Quite foolishly, in the sickness of surprised unbelief, he spoke of it to neighbours. He never mentioned it to Fred. But the neighbours did. From that day no word passed between the two or, for that matter, between their wives. I could still see them hosing their front lawns, with their eyes on faraway points of the compass, points separated by many degrees. Kel's temper grew worse and he grew restless. Before long his house was for sale. It was for sale for more than three years. Fred, on the other hand, seemed as cheerful as ever and his natural humour did not seem to be affected, but he began to mention, quite casually, some of Kel's worst traits of character, and he told of incidents that gave the lie to what Kel had been telling of his own war experiences.

One day Kel began building a dividing fence. It looked quite comical because it was the only fence on the four sides of his block.

Then one night Fred died. This was an appropriate time for Kel to break down his iron stubbornness. But he said no word to the widow. Neither did his wife. Soon afterwards Kel managed to sell his house and left the district.

It is a dull, commonplace story that just peters out. But in its very mundane, commonplace stupidity there is sadness. Here was a minor crisis in a friendship and it was very badly handled. The pair had only to communicate, to arrive at the truth, the real truth of what was said, how it was said, what had been meant, if anything, and they would have been laughing together. They had only to be as tolerant as they had always been, to expect no more of each other than they had always done. But they each rated that pathetic bundle of feelings that people wrongfully call pride above friendship.

Friendship is a mystery. There are only a few people with whom we can achieve real intimacy, real communion of soul. We don't even know what that "something" is. Common background, perhaps, common sympathies, like tastes, minds that can strike sparks off each other. Who knows? But a friendship is too precious to be tarnished by pride, by mistrust, by the hurt of apparent or even real disloyalty. Paul might well have said of friendship what he said of love: "Beareth all things, believeth all things, hopeth all things, endureth all things."

It is well when pride first begins to see a barrier, or to raise one, for us to burst through and begin to communicate. That, though we may deny it to ourselves, is always what common sense wants us to do. ##

EDITORIAL

This is the earliest opportunity we have had to place this new year message from our Division officers. We regret that it reached us too late for placement in any of our earlier issues. So although the new year is now well under way, we trust that you will receive inspiration and challenge for the months that lie ahead, as you read this—our first message of greeting from our Division headquarters.

—RECORD Editors.

GIFTS FOR THE NEW YEAR

THERE IS SOMETHING refreshing about a new year. It brings new hope and aspirations, a new chance to improve on last year's endeavours, even a new enthusiasm for goals which last year seemed beyond our reach. While speaking on what is new, the Division administration would like to officially, through this column of the AUSTRALASIAN RECORD, welcome our new Editor, Pastor G. E. Garne, and his wife as they join the Australasian Division staff. We trust that God will bless his editorial pen as he takes up his new responsibilities.

So it is 1981! The second year of what the British Prime Minister called the "Dangerous Decade." The eighties started strongly as "signs" of our Lord's return were marked upon its daily pages. Earthquake, fire, war, famine, storms, disaster on sea and land; yet, like people entranced, we often go unmoved by these mighty omens. We see them as something of which we are not a part and which, with the flick of a television switch, we can remove from our presence. Is it any wonder that God, through His servants the prophets, spoke of a sleeping church near the end of time?

Not all the happenings in the last days are "out there" in the world. The church is also involved. Sleepy? Yes, but that is not all. Jesus said of these times, "Because iniquity shall abound the love of many shall wax cold." Matt. 24:12. In another verse He said, "Many will fall from their faith." Matt. 24:10, N.E.B. Paul says there will be a "form of godliness" without the power (2 Tim. 3:5) and "the time will come when they will not endure sound doctrine." 2 Tim. 4:3.

If we see the "signs" in the world, then we should not be surprised to see them in the church also. Yet God has made provision for His church to pass victoriously through the last great events.

To ensure this, God has established His church, "built upon the foundation laid by the apostles and prophets, and Christ Jesus Himself is the foundation-stone." Eph. 2:20, N.E.B. He has also provided a guidebook—"Scripture [which] is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

Because of our human frailty God also provided an instructor for the guidebook, "the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." "He will guide you into all truth." John 14:26; 16:13.

The need for a continuing development of the understanding of truth was foreseen by Jesus when He said, "There is so much more I want to tell you, but you can't understand it now. When the Holy Spirit, who is truth, comes, He shall guide you into all truth." John 16:12, T.L.B. Peter saw the danger of misunderstanding of Scripture through uninspired interpretation. Some of Paul's writings were especially at risk, and Peter said "there are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures." 2 Peter 3:16, R.S.V.

The Holy Spirit in the early church worked through "spiritual gifts" as described in 1 Corinthians 12, in order to establish a church with balance, vision and truth. Speaking further of the gifts of the Spirit, Paul wrote, "These were His gifts: some to be

apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in His service. . . . So shall we all at last attain to the unity inherent in our faith. . . . We are no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching." Eph. 4:11-14, N.E.B.

God carefully founded, guided, and established the early Christian church so that in spite of persecution, false doctrine and internal division it developed strongly and took the gospel to a pagan world.

In these difficult days, just before our Lord's return, it is to be expected that the church will be under concentrated attack, and those avenues of development which God used to establish the church will be needed to carry it to victory. The early Adventist pioneers were continually aware of their dependence on the gifts of the Spirit as they sought to understand God's word. J. N. Andrews said, "The object of spiritual gifts is to maintain the living work of God in the church . . . their work is to unite the people of God in the same mind and in the same judgment upon the meaning of Scripture. Mere human judgment with no direct instruction from Heaven can never . . . prevent different and conflicting interpretations of the Scriptures."—*The Review and Herald*, February 15, 1870.

The gifts of the Spirit were used to develop and unify the early church, and through these gifts the church will be preserved. After speaking of God's guidance in giving the Adventist Church its distinctive doctrines, Ellen White wrote:

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Selected Messages*, Book 1, page 208.

At the gate of the year we face the future with confidence, for "In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us."—*Testimonies to Ministers*, page 31.

God's gifts for the new year are adequate for all. They are intended as a source of strength and blessing. May they provide confidence and safety in the coming year.

R. W. TAYLOR, Secretary, Australasian Division.

Volunteer Gets "Plenty-Much" Work

JOHN WARD, Auckland, New Zealand

THE LIFE OF A VOLUNTEER mechanic in Papua New Guinea can be both hectic and interesting. David Moore is a motor mechanic, and the following excerpts from one of his letters home, after only three months of a volunteer year, shed some light on this observation.

The work that I am doing is so vast, it is great. I fix it all. My first job was to repair a lawn-mower over the ranges at Popondetta. Then it was a single-cylinder cement-mixer and a service and check-up on a tractor. After that I returned here to our Mt. Diamond High School, near Port Moresby, to do a total engine rebuild on a Gardner six-cylinder diesel generator engine. It operates a huge, three-phase generator and two irrigation pumps.

As soon as this job was completed, it was off down the coast by four-wheel-drive. After four hours of driving, followed by a canoe trip, we walked the last two-and-a-half hours to Madana primary school. Here, an old Massey tractor had "done" a clutch.

The native children often came up and touched me to see if I was like them. I was the first white man to come through there in five years. Although there are many Christians in the area, they are mostly primitive natives.

One of the villages nearby had worked to buy a tractor for their crops and while I was at Madana the driver of this village tractor came to see me. He claimed the bad spirits had "wrecked [he used an equivalent swear word] tractor bang good." I managed to get out of him that it had been running well, with no strange noises, when it had just stopped. Well, diesels just don't do that, and I knew that he had run out of fuel. He didn't think so. I got some fuel and went over to the other village. We had to walk all the way, because I hadn't yet fixed

the Adventist tractor. I found a flat battery and a full fuel-tank; but there was air in the fuel-pump. He had run out of fuel, then filled it up again and tried to start it until the battery gave up. Well, I bled it and we gave it a push, and it burst into life. So, Christian fella stronger than bad spirits. That is the way they are here—very basic.

This country is a real challenge for the church. The Lord's Spirit is really blessing—especially in the highlands.

The people are beautiful—real Christians. Not just ready to give a lick-lick (little) of the little they have, but all of that little for the Lord's work. I enjoy working for the church here. As a volunteer, the money, of course, is non-existent, but the blessings are overflowing. This has got to be the best thing I have ever done.

At the moment I am working out at Tanabada, where we have begun a farm. This is the place where our new college is going to be built, so they want to have the area ready to feed the students by the time the college is finished. This is planned in two years, and there is a lot to be done. My job here is irrigation.

The job just finished was a good one. There was a 350-gallon-a-minute pump, needing thirty-three horsepower to run it. I decided that the cheapest way to drive the pump would be by the tractor. But the power take-off on the tractor went in the wrong direction, and that just wouldn't do on the job. Phil, the farm manager,

had a brain-wave. Why not go through the reverse gear of a spare gear-box? I had not thought of that. But it sounded like it might work, so I put it all together. Now we have a tractor driving through its power take-off, through a gear-box mounted backwards, in reverse gear, driving the pump through a flywheel-and-clutch assembly. Miraculously, the pump ends up spinning fast enough to do it all just nicely. It feeds a 200-yard line and puts about two inches of water over the ground in an hour. We are all quite pleased with it. But the number two pump looks like it may be a bigger headache.

The second pump is much bigger. An old Hercules six-cylinder diesel was bought in hopes of using it to drive the large, twin-turbine pump. The problem is that the diesel was left out in the rain. And when it rains here it really rains! As the motor has a vertical exhaust, the pots are full of water and all rusted up. The Hercules company, U.S.A., went broke fifteen years ago and there is no way we can get parts.

As soon as this problem is solved there is a total tractor-engine rebuild, some bull-bars to manufacture, a big 125 diesel motor to repair and then it is off to New Britain.

New Britain is the area of our Sonoma College, and I expect to find enough work there to see me through my time here. You had asked if I was seeing the place while I am here. An unqualified Yes! And today I had news that as soon as I finish in New Guinea (if ever) they would like me to go to West Irian for a month. The headquarters are in Singapore and when I have done a little work there, they will put me on a mission plane for Singapore.

I am enjoying a close walk with Jesus, and enjoying serving Him in missionary work. ##

Happy Holiday Hours in Wagga

MARGARET L. KERBY, Communication Secretary, Wagga Wagga Church, South New South Wales

NEARLY 200 little feet thundered out the message, "If you're happy and you know it, stamp your feet."

The Wagga Sabbath school organised "Happy Holiday Hours" as a community service, convening in the assembly hall of the Lake Albert Public School. Nearly 100 children, five to fourteen years of age, were enrolled for the first week of the school holidays.

A happy community atmosphere was quickly captured as Pastor Ray Eaton led young voices in happy action songs which conveyed a message of faith and also helped to burn up excess energy.

The youngsters eagerly participated in Bible and secular quizzes, and story-time caught their imagination, as animals and birds added a living contribution. A marching song accompanied orderly groups as they marched to numerous classes of arts and crafts, where considerable talent was displayed. Macramé, woodwork, ceramics, picture tiles and three-dimensional paper pictures were among some of the arts and crafts.

A short "break" gave the participants an opportunity to test their stilts, kites and planes. The Happy Holiday Hour achieved its initial objective when every class obviously enjoyed a Bible study period, aided by Happy Holiday Hour activity text-books. The theme of the week's study was based on friendship and God's faithful friends of the Bible.

The programme ended on a happy note as a sea of waving arms indicated the desire to attend a future Happy Holiday Hour. A note of thanks was extended to Pastor Eaton (Wagga), Mrs. Jean Mack (Warburton), Mrs. Wallace, Judy Leahy, Mrs. Ilett and James Toogood for their efforts in making the Happy Holiday Hour successful. ##

Carla Leahy (left) and Tania Wilson show the door-stops they made during the programme.

Photo: courtesy Wagga Daily Advertiser.



THE SPIRIT OF PROPHECY DETECTS THE COUNTERFEIT . . . TRYING THE SPIRITS

F. COLLETT



THE CHARISMATIC MOVEMENT is identified in the pages of "The Great Controversy."

1. *A Counterfeit*—page 593, paragraph 1.
"The last great delusion is soon to open before us. . . . So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures."
2. *A Revival*—page 464, paragraph 1.
"There will be among the people of the Lord . . . a revival of primitive godliness . . . before the time for such a movement shall come he [Satan] will endeavour to prevent it by introducing a counterfeit."
"There will be manifest what is thought to be great religious interest." Page 464.
3. *Primitive godliness*—counterfeited by Satan—page 464, paragraph 1.
"There will be among the people of the Lord a revival of primitive godliness as has not been witnessed since apostolic times." "Satan professes to present a new and more exalted system of religious faith." Page 589:1.
4. *Among Protestants*—pages 464, 588, paragraph 3.
"In those churches which he can bring under his deceptive power. . . . Protestants, having cast away the shield of truth, will also be deluded." "Protestants in the United States will be foremost . . . to grasp the hand of spiritism." Page 588.
5. *Roman Catholics*—page 588, paragraph 3.
"Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power."

6. *Christianised Spiritism*—pages 557, 558.
"Spiritism is changing its form. . . . assuming a Christian guise."
7. *Belief in Christ*—page 588, paragraph 1.
"While it formerly denounced Christ and the Bible, it now professes to accept both."
"Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned."
8. *Belief in the Bible*—page 588, paragraph 2.
"The spirits will profess faith in the Bible."
9. *Baptism of the Holy Spirit*—page 588, paragraph 2.
"Their work will be accepted as a manifestation of divine power." "He will make it appear that God's special blessing is poured out. . . . Multitudes will exult that God is working marvellously for them, when the work is that of another spirit." Page 464, paragraph 1.
10. *Respect for the church*—page 588, paragraph 2.
The spirits will "manifest respect for the institutions of the church."
11. *Boosts church membership*—page 463, paragraph 1.
"A widespread interest is kindled, many profess conversion, and there are large accessions to the churches."
12. *More extensive than past revivals*—page 464, paragraph 2.
"The same influences . . . will be manifest in the more extensive movements of the future."

13. *Teach truth and error*—page 464, paragraph 2.
"There is . . . a mingling of the true with the false."
14. *Emotional excitement*—page 464, paragraph 2.
"There is an emotional excitement . . . well adapted to mislead." (cf. page 400, paragraph 2.)
15. *Great zeal*—page 615, paragraph 1.
"The satanic zeal with which the prince of evil will inspire them . . . will bear resemblance of the zeal for God."
16. *Miracles*—page 593, paragraph 1.
"Antichrist is to perform his marvellous works in our sight." A wonder-working power (588:3). "Miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed" (588:2). They call attention to their own miracles, declaring that these far exceed the works of Christ (557:1). "Through spiritism, Satan appears . . . healing the diseases of the people" (589:1).
17. *Love of God*—page 558, paragraph 1.
"Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil."
18. *Sin and the law*—page 558, paragraph 1.
"God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight."
19. *Fosters church union*—page 588, paragraph 3.
"Satan determines to unite them in one body . . . and thus strengthens his cause by sweeping all into the ranks of spiritualism."
"Papists, Protestants, and worldlings alike, . . . will see in this union a grand movement for the conversion of the world."
20. *The Time*—page 464, paragraph 1.
Before the time when "the Spirit and power of God will be poured out. . . . [Satan] will endeavour to prevent it by introducing a counterfeit." (According to Roland Hegstad in "As the Spirit Speaks," pages 9, 10, neo-pentecostalism entered the main-line churches in 1960.)
21. *Expected future developments*—page 590, paragraph 2 to page 591.
"Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the laws of God." "As the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan . . . there will be strange developments. The heart can be very cruel when God's fear and love are removed." Page 608.
22. *Staging a pseudo-advent*—page 624, paragraph 2.
"As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . in different parts of the earth . . . as a majestic being of dazzling brightness. . . . he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. . . . This is the strong, almost overmastering delusion."

NEW SCHOOL OF BUSINESS

ANDREWS UNIVERSITY NEWS RELEASE

ANDREWS UNIVERSITY PRESIDENT Joseph G. Smoot has announced plans for a School of Business to be established at the university immediately. The action came at an executive board meeting of the university's Board of Trustees on July 8, 1980. Named as dean of the new school is Dr. Dale E. Twomley, who has developed the concept since coming to Andrews in 1978.

"As the only Seventh-day Adventist institution of higher education authorised by the Board of Higher Education to offer graduate work in business administration, it is incumbent on Andrews University to provide the highest quality of education possible in this area," said Dr. Twomley.

The full board of trustees approved the proposal for the School of Business on May 7, 1979. Approval by the Seventh-day Adventist Board of Higher Education was granted on June 11, 1980.

Dr. Twomley, chairman of Andrews' Business Administration department, holds a master's degree in business administration from the University of Tennessee and a doctorate from the University of Maryland. He has held teaching and administrative positions at Columbia Union College, Greater New York Academy and Takoma Academy. He has been principal of South Lancaster Academy and Shenandoah Valley Academy.

The School of Business will serve as the fifth school within the structure of the university. "The major difference involved in changing from departments within the university's other

divisions to a distinct school is not one of curricula," said Dr. Twomley. "Basically, the course offerings we have now will continue. The reasons for establishing the school are to develop a separate identity, gain professional accreditation and increase the visibility of business training offered at Andrews."

"Professional accreditation has been found to be of special benefit to the Andrews University students from nearly ninety countries, and enables the university to keep segments of the academic programme under continual review and in-depth study," according to president Smoot.

The new School of Business will not be arranged into departments, but will feature separate areas of specialisation. Beginning with the 1980-81 school year, a bachelor of business administration degree (B.B.A.) will be offered, with majors available in accounting, economics, information science, marketing and management. Also offered will be the master of business administration degree, with specialisations in general management and hospital administration.



Dr. Dale E. Twomley, who has been appointed dean of the new School of Business at Andrews University.

Photo: Andrews University Public Relations.

Courses have been structured so that graduate students will be able to complete their degree requirements in four academic quarters, if they have completed all the preparatory work. Those with no prior training in business can complete the programme in seven quarters.

##

New General Conference Assistant Youth Director

LEO RANZOLIN, Youth Director, General Conference

NORMAN MIDDAG has just joined the General Conference Youth Department, replacing Jan Doward, who accepted a call to The Quiet Hour. Pastor Middag has a rich background in youth work, beginning at Battle Creek and Adelphian Academies in Michigan. He then moved to the Southern California Conference as youth pastor and then to Northern California as associate youth director. From there he moved to Florida, where he was youth director for nine years. During the past six years Norman has been the youth director of the Potomac Conference in the Columbia Union.

His wife, Barbara, is an executive secretary and will also be working at the General Conference. They have three children, David, 23, an accounts manager at Hinsdale Hospital in Illinois; Loren, 20, a sophomore in clinical psychology at Southern Missionary College; and Renee, 18, a freshman at Southern Missionary College.

Pastor Middag will be the "curriculum specialist" for the General Conference Youth Department, in charge of publications. He is an all-round youth director and will give strength in areas of leadership training courses and preparation of materials.

##

RIGHT: Pastor Leo Ranzolin (left), General Conference Youth Department director, chats with his new associate, Pastor Norman Middag.

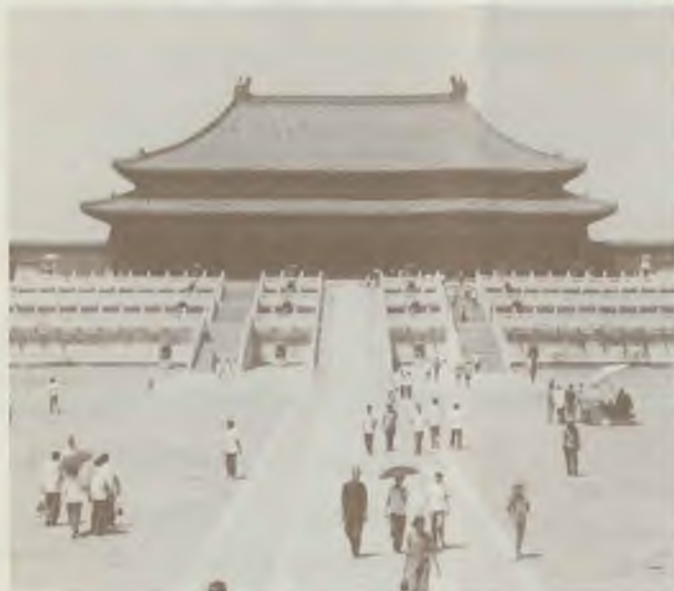
Photo: L. Ranzolin.



AFTER VISITING CHINA, THE AUTHOR CALLS IT . . .

AN UNFORGETTABLE EXPERIENCE

ADA E. MINTER



The royal palace, Peking.



Along the road to the emperors' tombs Mrs. Minter was captivated by this Chinese child.

MY INTEREST IN CHINA was aroused by two books—“*Yank of the Yangtze*” and “*For the Love of China.*” I thought I would like to see China and its people, so I wrote to Pastor Tidwell, president of the Hong Kong Mission, asking him if it was possible for him to arrange for my sister and me to go into the People’s Republic of China. Within a month a letter arrived saying we would be able to go in six months. Several letters then passed back and forth as Pastor Tidwell arranged accommodation, tickets and visas, until the exciting day arrived for the eight-hour flight to Hong Kong.

We spent a week visiting the sights of Macao, Hong Kong and Shum Chum City in China, just across the border from Kowloon. On the Sabbath morning Dr. Wong, from the Adventist college, gave us instructions by phone on how to get to Choi Hung railway station, Kowloon, where he met us. Then it was a lovely drive through the hills to Bayswater Road College, Kowloon, twelve miles from Kowloon city. When the Adventist college was built in 1939, people wondered why it had to be

so far from the city centre. Now all the area around it has been made a national park.

To date the Adventist Church in Hong Kong has not been allowed any time on radio or television. Recently, however, a television film-making company asked for permission to use the college grounds, and this was granted on condition that the church be considered favourably for television time.

The college church is a very fine building, thanks to Mr. Chan, who helps build Chinese

churches around the world. There are 300 students at the college and 200 high school pupils.

Pastor and Mrs. Walls, on a two year teaching term from America, graciously invited us to stay a couple of days.

Then a phone call came from Dr. Young. “Would you visit three folk in Gangzou, Shanghai and Peking?” he asked. Two nights later a Chinese missionary on furlough from the mainland visited and gave me instructions on how to find our members.

Before 1938, Adventists operated hospitals, schools and the well-known China Theological Seminary near Shanghai. As a work programme for the students, Pastors Robock and Quimly commenced a furniture factory. This grew to a large concern, making hundreds of beds, desks, etc., for Government schools.



LEFT, from left: Pastor Lian, of the Bayswater Road College church in Hong Kong; Dr. Wong, academic dean; a newly baptised member, and Pastor Loo, dean of students.



RIGHT: Young children apply themselves to an art class in a Shanghai school.



These Chinese schoolchildren formed up and sang some songs for the visitors from Australia.
Photos: A. Minter.

Before this, no students in any Government school in China did manual work. The college was so successful that it came to the notice of General and Madam Chiang Kai Shek. As a result, Pastor Quimly was asked to organise a Government school along the same lines as the Adventist college.

Soon after this the sorrows and stresses of war began to move across China. Around 1948 a new law required the registration of mission schools; no Bible was to be taught and no religious instruction in history or geography was permitted. The principal had to be Chinese and the Government would appoint one teacher (at the school's expense) to indoctrinate the students in San Min Dui principles. To avoid confrontation, Dr. Miller (General Chiang Kai Shek's personal doctor) and a Dr. Kung, from the Industry and Agriculture department, changed the name of the college to China Training Institute, which meant it didn't have to be registered with the education department. At this time 125 young men at the college were enrolled in a medical training course for non-combatancy in the army.

Later the Japanese army came and the college and homes of the teachers were vacated. Machinery and furniture were looted by the Chinese young people and the Japanese army. Every building was burned to the ground and property worth thousands of dollars was lost. Nothing remains today.

Others Also Wish to Evangelise

The day I went to Shum Chum City I met Keith Price, who is on the board of directors of a large international church in America. He accepted some tracts which I was carrying and told me of two other directors who would be on the same flight. They were going to Peking to see if they could open a church. One of these men helped me make contact with our members.

I was told one of our members has his mail

opened regularly and that his brother was in gaol for his faith. Another told me he worked in the sanitarium, years ago. His home was a mud-and-brick structure with little furniture and no electricity. The beds were a simple platform, with a mat and sleeping-bag.

In one home I visited in Shanghai I saw a Bible on the table. The lady said she was a Christian but not a Sabbath-keeper. In an old Methodist meeting-place about 300 people were worshipping on Sunday—men were in the majority. A Catholic church was opened last August in Shanghai. It seems some churches are not resisting the Government's "Three Self Movement"—that is, self-supporting, self-governing and self-propagating.

The Chinese work six days a week, with only a one week holiday per year. They have trade unions but are not allowed to strike. The tour guide told me that narcotics and tobacco are

discouraged. In 1949 opium users were herded into groups and given treatment, and the dealers went to prison.

The main street in Peking is forty kilometres long. One department store in Shanghai serves 100,000 customers in one day; 200,000 on a holiday. Shops are not very interesting and the Friendship Shops, wholly for tourists, are expensive.

The streets are crowded with hundreds of horses, which are used for transport. The few cars there are in China, when driven at night, do so without lights because the lights would dazzle the thousands of bicycle riders. The drivers blow the car horns constantly, to make their presence known.

The Forbidden City is a city within Peking. The emperors lived there and the place is still fabulous. One has to be fit to walk through the whole city in the three hours of the tour and see everything.

What a thrill it was to walk on the Great Wall of China, which was commenced in 821 B.C. and rebuilt again in 1518. Repairs are still being made to this wall, which winds around rugged mountains for 6,000 kilometres.

Any visitor to China will always be entertained by schoolchildren. I saw eleven-year-old children learning acupuncture and other Chinese medical techniques.

Chinese young people are all anxious to learn English. Whenever I spoke to them, a crowd would gather, eager to practise their limited English; some asked for English Bibles.

The Power of Belief

One of the Chinese brethren told me a story of a man who, some years ago, was preaching to a small company. He noticed a lady in the front row who did not move. Failing to catch her attention he touched her, and realised she was dead.

The people were frightened, as they would be in trouble with the Government. They prayed and sang hymns, and after twelve minutes the lady opened her eyes. She said she knew nothing and felt nothing in that time. Now many are worshipping God because of that miracle. Other similar stories were told to me to show that God still has a small fire burning in awakening China. ##

The Great Wall of China remains one of the man-made wonders of the world.



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

To Melanesia With Love

Chapter 14

MURDER AT URU



Viva and Ali at the graveside of Mary and Akuasia.

Photo: G. Anderson.

AFTER MONTHS OF ENCOURAGEMENT, Jacky decided he would join the mission.

"Master," he told me, "me sign along this ship one month, then me get money for clothes. Then me come back. Me come along mission. Me take im Jesus."

Jacky signed on, sailed south through the Maramasiki passage, and went to sleep in the hold of the boat, where the rice and other stores were held.

It was a very hot, tropical day and suddenly a boy who had also been asleep awoke, gasping. He was barely able to reach the deck and shout for help. The crew rushed to his aid, but by the time he was able to tell them of Jacky, asleep down below, poor Jacky was overcome with the fumes. He failed to survive.

Seven Seemingly Futile Years

Why, I asked, why was it that all who showed any love or desire toward the mission were taken from us? The first seven years had been almost fruitless, or so it seemed. We would stand on our hill and look over the Uru Harbour to those green acres and mountain peaks, wondering, as did people so long ago, "Can any good thing come out of Nazareth?"

Once my wife asked a saltwater man, "Why altogether you want spirits? They make fight, make sick—make die! And no one he want Jesus! He make live, make whole, give food, give drink, give home and pikinine—what's way?"

He gave the reply, a very true one.

"S'pose you stop here long time, missus, you no get im kill. Man i look im you—now behind—might you catch im some fella. Yes, I think." (This was to say: "Suppose you live here a long time without being killed, and

people watch your life. Now, after that, you will win people. Yes, I think so.")

They could only "read the life." If you were not killed while witnessing, then as they "read your life," they would imitate your example.

After the customary hundred days had expired, the people of Uru rowed off in a large canoe to bring the head of Jacky back to their island. They had carved and hollowed out a huge fish, into which they put Jacky's head; then they rowed all the fifty-odd miles home. The head was smoke-dried and put in their skull-house.

Another prospect had been lost to the mission. So it went, one after another, for years. We had a trying time, but the Lord knew all our heartaches and watched over His work.

When the trouble caused by the murder of Mr. Bell and his helpers had been dealt with, a number of small tribes called for teachers. These we placed, and encouraging reports urged us on.

Committee meeting time at Batuna headquarters finally came around. District leaders came from all other parts of the Solomon Islands field. What fellowship, what joy, to hear our old students—now leaders—tell of their experiences; to share their joys and sorrows as they reported from their own fields!

Disturbing News

Further help for the island of Malaita was under discussion when news arrived of the first two Seventh-day Adventist martyrs in the group.

Akuasia, a young woman who had decided to accept mission teaching and give up her old heathen customs, had left her own village to go and live with Simi and Mary. She was the niece of one of the pagan priests who lived on the mountain-top, directly above where Simi and Mary had their station. Akuasia made good progress with her schoolwork, and her Christian faith was simple and sincere.

One day her uncle sent for her to carry material for a pagan feast he was planning. Akuasia refused to go, at the same time expressing her wish to be a mission girl and no more return to the ways of the devil.

"If you do not obey, your brother says if he meets you on the road, he will murder you!" the old uncle told her.

"I do not care if I am killed!" Akuasia replied fearlessly, "I am not leaving the mission to return to paganism!"

Bravely she continued with her schoolwork. Then malaria fever, the cause of many deaths among the islanders, came upon her. She was resting from an attack on her mat in the mission house, when Simi and Mary, working in their garden just below the house, heard screams. Simi left Mary and ran toward the house, where he saw a rifle standing in the corner, away from the door.

"Who is killing a girl in my house?" he called.

An old man appeared, picked up the rifle, and swung it violently at Simi's head. Simi dodged and the butt of the rifle struck his right shoulder, rendering his arm useless. With his arm hanging helplessly by his side, Simi rushed back toward Mary, who was hiding behind a tree at the side of the track.

"What is wrong, Simi?"

"Oh, come quickly, Mary! Akuasia is killed—and I was almost killed!"

He ran down the track toward their canoe, with Mary in swift pursuit. Mary heard the vengeful brother, Onge, catching up on her. Glancing back, she screamed:

"Simi—I'll be killed! Oh, Simi!"

Simi turned back and called to her: "We will die together!"

Simi Spared by a Miracle

Before Simi could get to Mary, Onge crashed the rifle down on Mary's head. She fell dead at Simi's feet. Why Onge did not kill Simi still calls for an answer. It seems a miracle. When he regained consciousness, Simi found himself floating in the harbour.

"Why am I here—and Mary dead over on the shore?" he thought.

With his good arm he waved to a canoe-load of local men and women, who rowed over to him. Simi told his story and when he had finished, they all went over to the island of Uru and gathered more men.

Mr. Deck, the South Sea Evangelical missionary, had anchored his boat in the harbour, and Simi appealed to him for help. Taking two pieces of canvas from our home, they followed the track up the hill to Simi's

Cousins Ordained in P.N.G.

L. N. HAWKES, Formerly Communication Director, Papua New Guinea Union Mission

IT IS PROBABLE that the ordination of two young ministers at the Papua New Guinea Union Session (Kabiufa High School, September 9 to 14, 1980), created a number of records, at least for this country.

One record would be that the two men being ordained were first cousins, coming, of course, from the same village in Papua.

The second record would be the fact that more than sixty ordained men were present to welcome them into the gospel ministry.

A third record had been established the day before, when the union executive committee recommended the ordination of an additional thirteen men, each of whom will probably have been ordained before the end of 1980.

The cousins who were ordained were Pastor Tony Kemo and Pastor Abel Gaure, both from Domara Village in the Central Province of Papua.

Following graduation from the Sonoma theology course, Pastor Gaure entered evangelistic work in Goroka. He also carried out a goodly share of pastoral work in the local church. His faithful work caught the eye of

him, to a spot only a few yards from the front door of our home.

Rain began to fall in torrents, so only a shallow grave could be dug. Into this Mary and Akuasia were tenderly placed, their resting-place marked with a school slate, on which Simi had written the fitting message: "The word of God is not bound."

Lonely hearts and tear-filled eyes moved from the sacred spot, to prove once again the truthfulness of Simi's message—the gospel is not bound.

Bessy was lovingly attended by the wives of the teachers until Simi took her to his people in the Western Solomons. They lived at the headquarters school at Batuna, where Bessy soon became a leader among the other children. Her smiling face and now plump body were in sharp contrast with the emaciated, ulcer-covered body and taut, tear-stained face on the morning when she was drawn from the bed of bracken on Malaita's hillside. This encouraged Simi and helped to heal his wounded and lonely heart.

One day we missed Bessy from among her playmates. She was severely ill, and it became necessary for her to go into hospital. Here she received careful nursing and good medicine. Her little friends visited her, but Bessy became worse. Sensing she would soon pass to her last resting-place, she gathered her little mates around her bed. With the spirit of her missionary foster-parents, Simi and Mary, she exhorted all to be ready to meet her on the resurrection morning.

"Be good and obedient children. Show continually that you love Jesus, and soon we shall all be in that glorious home where there will be no more fear (she never forgot the fear she had once lived in), and no more death," she earnestly pleaded.

Soon Bessy closed her eyes to await the call of He who marks the resting-places of all His children. ##

those in administration and when there was need for a chaplain and preceptor at the Kabiufa High School he was the logical choice. For three years now he has performed this work very successfully, and in 1979 he was given the additional responsibility of deputy principal.

Thank God for men of his dedication and ability. Following his ordination he told the assembled delegates and visitors, "God has needs. Man has needs. I want to help fill those needs insofar as I am able."

Touchingly, he put his arm around his wife to draw her closer, and said, "Thank God for the support of my mission leaders, and thank God for the support of a godly wife."

Pastor Tony Kemo graduated a year earlier from the Sonoma theology training course, and has worked as a church pastor for several years, two of them as pastor of the large Ela Beach church in Port Moresby, where more than 1,000 members worship each week.

Tony's outstanding abilities in the pastoral work made him a natural selection when the Papua New Guinea Union set up its own Voice of Prophecy Department and enlarged the Bible Correspondence School. Each week Tony's voice reaches into thousands of homes via their radio sets.

In addition to the radio work each year, Pastor Tony has conducted several very successful evangelistic campaigns which result in hundreds of baptisms annually.

Following his ordination, Pastor Tony told us his message was well expressed in the words of Paul in Philippians 3:13, 14, N.I.V.

"Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenwards in Christ Jesus."

"By His Spirit I believe this in my life," concluded Pastor Kemo.

May God bless these men and their dedicated wives. They ask for your prayers.

A Few Facts From the Session

There were 146 official delegates present to represent the ten local missions. Many other visitors were also present. Pastor K. S. Parmenter, Pastor R. Taylor and Tom Andrews represented the Australasian Division.

Appointments of presidents included one new field to be localised. The North Solomons (formerly Bougainville) now goes under the care of Pastor Peter Pondek. This means that we now have four local missions—under local leadership; the other fields being Morobe (Pastor Joseph Oli—newly appointed), Madang-Manus under Pastor Philip Daboyan, Central Papuan Mission under Pastor Yori Hibo and Pastor David Blanch becomes president of the Western Highlands.

Only one mission has an expatriate secretary-treasurer, all others being under national leadership. ##

house. On the track they found Mary's body, and in the banana palms nearby they found the stock and barrel of the broken rifle.

Mary's body was wrapped in a canvas and they proceeded up the hill to the house, where they found Akuasia. She was still alive, although the room was covered with blood. Tenderly, Akuasia was lifted onto the canvas and carried to the shore. As they laid her down on the black, swampy mud, the old man jumped out from the bush. Stamping his foot across her badly-cut throat, he shouted: "Make you savvy!"

"Now Mary is dead and Akuasia is dead," Simi cried, "but where is our little girl, Bessy?"

Bessy the Orphan

On the track leading toward Akuasia's uncle's house lived a childless couple. One of their charges was an orphaned niece, and the couple were cruel to her. Day after day, baskets of cooked food were packed for everyone, except Bessy. One evening, being very hungry, she took some food from one of the baskets. Her uncle saw her and, ruthlessly grabbing her by one arm, threw her out into the nearby jungle.

"Do not come back here again! Nobody wants a thief here!" he shouted.

Darkness came quickly. Possums, wild dogs, night hawks and all the other night creatures began their strange, frightening noises. Bessy sobbed bitterly until exhausted, then fell asleep in the undergrowth at the foot of the nearby trees.

In the morning, the perplexing question of where to go arose in her mind. With the first rays of light, she left her resting-place and put a long distance between her and her foster parents. As the day wore on, she came to a track leading to the mission station and here she hid in the bracken. She could not move quickly as she was covered with sores and suffering from malnutrition.

Simi and Mary were returning from visiting one of the villages on the mountainside, when they heard a cry like that of a puppy. Mary stood and listened. As she did so, she noticed the ferns move. She went closer and, to her amazement, saw naked little Bessy.

Bessy told her story to Simi and Mary, who took her back to their home. With some clothes and good food, Bessy improved wonderfully.

Now Bessy was in hiding again. Where could she be? On the low bench in the cookhouse lay her mat, but no sight or sound of her. Finally the headman of the district called out: "Here she is! Bessy is here—hiding under this bench!"

Looking under the bench, they saw her jammed up in the corner, as far as she could get. When she was told that Simi wanted her, Bessy scrambled out and, throwing her arms around him, sobbed and sobbed. With Simi, she accompanied Akuasia's bearers down the track to the seashore.

A Sad Farewell

The bodies of Mary and Akuasia lay on the shore. Zarazope and Hite, the teachers from two nearby missions, had come to visit, and as it was about 4 p.m. it was the wish of all that the dead be buried before dark. A sad group transported them across the harbour and up the



LETTERS to the EDITOR

PLEASE NOTE: Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be sub-edited to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original.

Pseudonyms may be used for publication, but the original must have the full name and address of the writer.

Letters published may not necessarily represent the ideals or the teachings of the denomination; such are found in our editorial, devotional and news columns.

NICE TO BE APPRECIATED

Dear Editor,

I was surprised, pleased and embarrassed to read the article "A Gracious Pathfinder Director" (RECORD 27/10/80).

Surprised—because our "on-the-ball" communication secretary, Val Thomson, did not tell me what she was doing.

Pleased—not because there was a story written about me, but because someone took the time to say "Thank you."

Embarrassed—because I am only one of thousands of loyal church members who are faithfully doing their duty, week by week, in the many avenues of service associated with our church life. We do it not for fame or acclaim, but because we love our Lord and Master and our brothers and sisters, old and young.

However, it is nice to know that one's efforts are appreciated. Say, how long is it since you have told your Sabbath school teacher how much you appreciate his lessons? Or congratulated the deacons on the neat appearance of the church grounds? Or whispered in the ear of the leader how much your child enjoys the Sabbath school programmes? We could go on. No matter what the job, knowing that others appreciate what you do makes the burden so much lighter.

An unknown poet, who signed himself "The Scribe," put it this way:

Tell Him Now

If with pleasure you are viewing
Any work a friend is doing,
If you like him or you love him, tell him now;

Don't withhold your approbation,
Till the preacher makes oration,
And he lies with snowy lilies on his brow;
For, no matter how you shout it,
He won't really care about it,
He'll not know how many teardrops you have shed;

If you think some praise is due him,
Now's the time to slip it to him,
For he cannot read his tombstone when he's dead.

More than fame and more than money
Is the comment kind and sunny;
And the hearty, warm approval of a friend;
For it gives to life a savour
And it makes you stronger, braver,
And it gives you heart and courage to the end;
If he earns your praise, bestow it,
If you like him, let him know it,
Let the words of true encouragement be said;
Do not wait till life is over,
And he sleeps beneath his tombstone when he's dead.

Right now I think it would be appropriate to express appreciation to our former editor, who has kept us up-to-date with church news for so many years. We may not always see eye-to-eye, but, nevertheless, appreciate the tremendous effort involved in the production of our weekly paper. Thank-you Pastor Parr!

Barbara Marks,
North New South Wales.

CORRECTION ON MAGREELS

Dear Editor,

Thank-you for the very favourable write-up you gave Magreels Dramatised Bible in the RECORD, dated 29/9/80. I feel I should make a correction, however, as there seems to be a misunderstanding. It was stated that all profits were to go to a missionary project. This is incorrect.

The venture was originally started in order to keep our boys profitably occupied and to provide them with a means of earning. Hopefully, it will be a great help toward college fees, etc.

We had a double purpose, the other being to make the Bible real and meaningful to children.

I hope this clears up the misunderstanding.

Mrs. L. E. Magnusson,
North New South Wales.

MORE CONSULTATION NEEDED

Dear Editor,

I have read with interest the letters in recent issues of the RECORD which express views on how our church is administrated. This has also been my concern for some time. I wish to comment on the making of decisions by a small minority of church officials, on matters which affect the church at large.

I would like to make a plea for a more democratic say in the decisions of committees on the affairs of our church. In many cases all the lay members are told is given in the reports published in the RECORD or the *Adventist Review*. These are often committee decisions on matters in which the church at large is vitally interested.

For instance, personnel who are well suited to the position in which they are serving the church, are changed without ascertaining the

opinion and will of the people whom they serve.

Would it not be wholly just and democratic when changes are thought necessary, to put before the church membership, by means of the RECORD, the proposed alterations in personnel? Then anyone who is interested, could express his views on the matter in the various church meetings. Then, from a consensus of opinion, decisions could be made.

What do others think?

Sheila Wnuck,
Victoria.

A CLEARER STATEMENT

Dear Editor,

The new statement of beliefs represents a commendable advance in our doctrinal development and its framers deserve credit for their masterly effort. Of particular significance are the areas on salvation, the judgment, and the atonement.

Our former statement may well have given the impression, in fact, that sanctification is a prerequisite of justification—"That every person, in order to obtain salvation must experience the new birth. This comprises an entire transformation of life." Point Number 4, Church Manual. Members may not have actually believed that, but the old statement of beliefs did constitute a doctrinal framework which could tend to lead to that conclusion. Whereas in the former statement, justification is not mentioned until point eight, the new rendition elevates it to its proper place, making it the pre-eminent factor in salvation: "Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified. . . ."

The statement on the judgment represents a completely new insight. As recently as one year ago, our official position was that our destiny is determined in the judgment, thus inclining one to believe that our salvation is dependent upon the amount of goodness accrued within us. Notice: "This judgment *determines* who . . . are worthy of translation." Point 16, Church Manual. The new wording presents the judgment as vindication of a destiny already determined, making manifest a salvation acquired and settled at a point prior to the judgment, that is, upon our acceptance and retention of Christ ("He that hath the Son, hath life"): "The judgment *reveals* to heavenly intelligences who among the dead are asleep in Christ, and therefore *in Him* are deemed worthy . . . *makes manifest* who . . . are ready for translation." Point 23, New Statement of Beliefs.

The point in our doctrinal position worthy of the most clarification, however, relates to the atonement. The new statement could not have enunciated it more clearly: "In Christ's life, suffering, death and resurrection God provided the *only* means of atonement for human sin, so that those who accept by faith this atonement may have eternal life. This *perfect* atonement vindicates the righteousness of God's law and . . . character." No. 9, New Statement. This position puts to rest any thought of a further or final atonement at a point after the cross. Such a position could only give the impression that atonement is made partly upon what Christ

Life-Sketch of Pastor B. H. McMahon

BENJAMIN HAMILTON McMAHON was born on January 5, 1904, at Lucknow, near Bairnsdale, Victoria. He was the ninth child in a family of five boys and eight girls. His grandfather had come to Melbourne from Northern Ireland in the 1860s. When Ben was a baby his family moved to Lakes Entrance and his father took up farming on Rigby Island.

Rowing to school built initiative and a sound physique—the pattern of much of Ben's living was set when, as a four-year-old, he used to row solo from the farm to the town. He became a champion oarsman, was always keen on water sports, and found much satisfaction in rural activities.

In 1912 Pastor Waldorf and Brother Driver visited Rigby and, after much study, almost all the family became Seventh-day Adventists.

When Ben was fourteen his mother died. His elder brother and sister, Henry and Lillian, set up a home in North Fitzroy. Here the younger siblings and any youth so minded were cared for, body and soul, and encouraged to gain an

accomplished, and partly upon what we accomplish (or works in the judgment).

The overwhelming factor in the changes made in these three areas represents the pre-eminence of Christ's part in our salvation, and the demise of *our* part. It is human nature for us to attribute to ourselves that which only Christ can do—to offer our level of goodness (even though acquired with divine aid) in place of His goodness; our character as a ticket to heaven in place of His character; and our virtue as a completion of the atonement act. Our goodness compared with Christ's goodness is nothing, and counts for nothing in salvation. Transformation is a result, and an outgrowth of salvation. True salvation does not put the ark within us. Rather, it puts us within the ark!

Should we not in fact be shouting this new emphasis from the rooftops! Or to say it with much greater authority, "Justification through faith . . . is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*"Testimonies to Ministers,"* pages 91, 92.

Kevin Ferris,
North Queensland.

FACING THE ISSUE

Dear Editor,

Adam and Eve had only two alternatives: Obey and live or disobey and die. The same clear-cut choice is evident in God's dealings with the children of Israel: Obey and ye shall eat of the fruit of the land, disobey and you and your land shall perish.

When Christ comes the second time there will be only two classes on the earth: Those who made the decision to obey will have life, and those who decided to disobey will be destroyed in the lake of fire.

Ever since our first parents sinned, man has been evading the precise and clear instructions

(concluded on page 14)

education. This was well before the days of Government educational assistance. The only funds these two saintly characters could count on were Lillian's teaching salary and what Henry could earn between his medical studies. Like the students in Babylon, their staple was pulse and split pea soup, which enabled their sparse funds to stretch the furthest. It is a tribute to the unfeigned love of this establishment that split pea soup was Ben's favourite all his days. Like Daniel and his companions, they all became wiser and stronger and developed a strong family bond that lives on to this very day. Almost to the end of his life Ben displayed a vitality that was awesome.

Armed with a Victorian Government first-class teachers' certificate and sporting an impressive moustache for maturity, the eighteen-year-old Mr. McMahon set forth to the Wodonga district, where he taught two part-time schools. His efforts to bring Christ into the schoolroom and into the lives of his pupils and their parents produced ripples (waves probably) that are still coming ashore. Contact with these pupils was often renewed after many years. Only days before his death, Ben attended the twenty-first birthday party of a grandchild of one of his pupils.

In 1927 Ben made a decision that was to entail two major educational programmes. He accepted an invitation to head the Warburton Adventist school. There he met and married Hilda Howse, a partnership which was to last fifty-two years, and together they embarked on the second educational project, a major one at that. To them were born five children—Lynn, Val, Fay, John and Bruce. So greatly were their efforts blessed that all their children, their partners, the fourteen grandchildren and such partners as they have so far taken are all holding, as sacred, a tryst with Ben and Hilda to meet on the other side of death's chasm.

A mere recital of dates and appointments tells so little of the enthusiasm and zest, the deep sympathy and consideration that marked Ben's contacts with boys and girls and men and women over the years. In 1933, with their two older sons, he and Hilda sailed for Papanui in South New Zealand, where Ben was headmaster for two years. Then he was asked to lead the field as Australasian Union Conference Educational secretary, a position he held for nine years. During this period he was set apart to the ministry of the church and completed his M.A. In 1944 he was principal of Avondale College. Many of today's church leaders have fond memories of his fatherly interest in each one of them in student days. From Avondale he returned to Wairoa as Missionary Volunteer and Home Missions secretary for two years. He served a further two years as



Pastor B. H. McMahon.

Education secretary for the Australasian Union Conference. With the reorganisation of the union into a Division, he combined Educational secretary with Missionary Volunteer leadership for the Trans-Tasman Union for six years. It became too heavy, even for his unflagging zeal, and for another four years Pastor McMahon carried the Educational portfolio on its own.

After his retirement, Pastor McMahon was possessed of a store of rich spiritual insights and experience. For almost ten years he made this available to the troubled school youth of the Liverpool area as a guidance counsellor with the New South Wales Education Department.

Toward the end of this period, when the usual thing would have been to retreat to his holiday cottage, Pastor McMahon, like Caleb, took on a new project. On the other side of the city was a small and struggling church. How many miles Pastor and Mrs. McMahon travelled to visit the members, both as a congregation and severally, only God knows! Not only were they senior elder and musician/church clerk, but they were father and mother to the whole church. They counselled and comforted, evangelised and uplifted. They opened their home and their holiday home and, by a love that seeks not its own, warned and built the little congregation till it was strong and flourishing. And then when eight families moved from the area, and Mrs. McMahon was terminally ill and her husband was suddenly old and worn out, and the church was to be closed, Caleb-like he set out, under God, to build again. Like the man who was resurrected over the tomb of Elisha, Panania church is rising and will rise as a monument to the sacrifice and devotion of Hilda and Ben McMahon.

We are so close to the tragedy of Pastor McMahon's death that we are in danger of letting the happening of one day blind our perspective of all the rest. Like David Livingstone, he was travelling about his Father's business. He was in no particular an accessory to the tragedy. He died like the man and warrior that he was, with his boots on. Others are and will be inspired to continue his life-work. "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them" ##

LETTERS

(concluded from page 13)

given by God. Cain ignored God's directions when he brought of the fruit of the land, instead of a blood sacrifice; and he became a murderer. Achan, in the days of Joshua, also ignored the command of God by taking some gold and some garments, and he was stoned to death. King Saul was another one who departed from the precise directives given by God through Samuel; and he lost his kingdom and eventually committed suicide.

More recently, there have been questionings of the relevance of the Word of God, such as have been made by the higher critics a century or so ago; and most of us are aware of where that has led us. Currently we are witnessing the re-evaluation of the relevance of the Ten Commandments by the so-called religious leaders of Christendom; and the results of this are only too apparent—lawlessness and moral degradation.

Christ foresaw what this would lead to, when He said, in Matthew 24:38, "But as the days of Noah were. . . ." The people in the days of Noah disregarded the warnings that God in His mercy had given them, and we know what happened to them. The Apostle Paul puts it this way in 2 Timothy 3:13, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Is Paul here not referring to individuals or groups who seek to question the revealed will of God?

There are at the present time among the ranks of the remnant church, as there have been in the past, persons who are trying to treat the writings of the Spirit of Prophecy as some critics and religious leaders do to the Word of God.

Sister White was shown that this would take place and it is recorded for us in "Testimonies," Vol. 5, page 654, under the chapter heading of "The Nature and Influence of the Testimonies." Every Seventh-day Adventist, and particularly those who would regard some portions of Ellen White's writings to be more inspired than other portions, should read this chapter and understand what it means. There can be no apportioning of the Spirit of Prophecy writings; either they are all inspired or they are not. If they are all inspired, then we must accept them; if we decide that they are not inspired, then we should reject them. There is no one qualified to decide which portion is inspired or which portion is not inspired.

There are no writings, the Bible excepted, that are more relevant to our present time than are the writings of the Spirit of Prophecy. Where would the Seventh-day Adventist Church be without the writings of the Spirit of Prophecy? There could have been chaos or even extinction. Our past experience has taught us that. Here again we have God placing before us two clear alternatives: and the instruction is there for the church as a whole or for each individual member.

The real issue is not whether the Spirit of Prophecy writings are relevant, but whether you and I are prepared to accept their counsel and reproof as from God and Sister White as God's messenger for these last days.

Helmut Lillioja,
Victoria.



Weddings

ARTHUR—MEDLAND. Carl Arthur and Carolyn Medland met in the Castle Hill Adventist church, New South Wales, on Sunday, September 28, 1980, to unite their lives in the presence of their heavenly Father. Carl is the son of Edward and Thora Arthur of Newcastle, while Carolyn is the daughter of Barrie and June Medland of Sydney. In his speech, Barrie, the father of the bride and manager of the S.H.F. at Lewisham, New South Wales, declared that Carolyn had looked as pretty as her mother had when he had married her on the same date twenty-six years before. I personally have great confidence in this young couple as they set out on a life of medical ministry for Jesus Christ.

A. R. Walshe.

BOGACS—PRICE. On Monday, December 22, 1980, at the Ryde Seventh-day Adventist church, New South Wales, Paul Bogacs and Karen Price promised to "love, honour and cherish" each other, and dedicated themselves to the cause of the gospel ministry. Paul is the son of Brother and Sister Karl Bogacs of Terrace Creek, New South Wales, and Karen is the daughter of Brother and Sister Eric Price of Sydney. In 1981 Paul and Karen will shepherd the Galston church in the Greater Sydney Conference.

V. Wood-Stotesbury.

BUTLER—HISCOX. The young lives of Dean Butler and Kerri Jill Hiscox were joined in marriage at the South Brisbane church, Queensland, on December 10, 1980. Kerri is the only daughter of Ken and Jill Hiscox, now of Lord Howe Island, and Dean is the elder son of Bill and Ruth Butler of Chambers Flat, Queensland. The warmth and love that surround this young couple were obvious in the careful preparations for the wedding and the delightful meal shared with the guests in the Springwood church hall. We know that as Kerri and Dean, who have already been successful in the respective paths their lives have followed thus far, share their married life with their Maker, that it will also be successful.

R. B. Roberts.

DRISCOLL—GLEESON. The sun shone brightly on August 24, 1980, as Kerry Ellen Gleeson came down the aisle of the Maida Vale church in Western Australia to meet Kevin Arthur Driscoll. As these two young people have united their lives, we pray that under the blessing of heaven they will ever be a blessing to one another and to those who are touched by their lives as they establish their home in Kookerri, Western Australia.

E. G. Davey.

EAMES—BIDDELL. Leon Eames and Suzanne Biddell exchanged their marriage vows at Mrs. S. Eames' homestead at Barnawatha, Victoria, on Sunday, November 30, 1980. Leon is an electrician, caring for city electrical maintenance, employed by the County Council, Albury. Sue has gained her diploma in home duties. As these are days of instant things, Leon and Sue set up an instant family of four fine sons. We wish this family the Lord's blessing as they walk life's pathway together.

Cyril Brown.

EISZELE—SHUTTLEWORTH. On November 30, 1980, Harvey Eiszele of Tasmania and Zena Shuttleworth of England met before many friends and relatives, and exchanged vows in the ideal setting of the Glenorchy church. Harvey is the son of George and Joan Eiszele of Hobart, and Zena is the daughter of Peter and Beryl Shuttleworth of Derby. A delightful reception at the Margate S.D.A. Centre gave us opportunity to observe the splendid character that enabled Harvey and Zena to overcome time and distance to pledge their love and devotion to one another in a beautiful wedding ceremony. We wish them God's richest blessing as they set up their home in Hobart.

D. I. Self.

NEWSON—TUCKER. At the beautiful Sign of the Takaha in Christchurch, New Zealand, Derek "Buz" Newson stood with his lovely bride, Natalie Tucker, to share

their marriage vows. On this day, September 19, 1980, friends and relatives were to witness the founding of another Christian home. As Buz and Natalie continue their support of the Aranui church we pray God's sweet, abiding love may radiate to all those who touch their lives.

R. H. Baird

NILSSON—KING. The Avondale College Girls' Chapel was chosen by Darryl Nilsson and Julie King for their wedding on Sunday, December 7, 1980. Julie is Allan and "Billi" King's daughter, and Darryl is the third son of Ted and Thelma Nilsson of Christchurch, New Zealand. Darryl and Julie will live at Cooranbong while Darryl is completing his training at Avondale. Best wishes and God's blessing to them both as they set up another Adventist home.

E. C. White

PORTMAN—VUORINEN. The marriage of Anna Maria Vuorinen and Phillip Gary Portman was celebrated by Pastor Adrian Flemming and the writer at the picturesque Morningside church, Queensland, on July 6, 1980. The friends and relatives then shared the wedding breakfast with the bridal couple at the Springwood church hall, and wished them much of God's blessing in their future life together. Their many friends wish Anna and Phil many years of happiness, and trust that the passing years may see their marriage ties strengthened with mutual affection.

R. B. Roberts

[The celebrant apologises for the lateness of this notice.]

RANSOM—RICHARDS. The lovely rural setting of the Carbrook church, Brisbane, Queensland, gave a delightful atmosphere for the wedding of James Alexander Ransom and Jennifer Ruth Richards on December 7, 1980. The reception in the Carbrook church hall was an open invitation for all who wished to attend. The many who came showed the esteem in which the young couple were held, and also the good wishes that accompany Jenny and Jim as they make their new home in Townsville. We wish them much of God's blessing as they face life together, and may He grant them the wisdom, understanding and good humour necessary for a happy marriage.

R. B. Roberts

SIM—MUSCH. On Sunday afternoon, December 21, 1980, relatives and friends gathered at the beautiful Garden City church in Brisbane, Queensland, to witness the marriage of Donald Gordon Sim to Karen Leanne Musch, both of Brisbane. The large number who attend this wedding gave evidence of the love and esteem in which this young couple are held by all who know them. Donald and Karen looked radiantly happy as they exchanged their vows, and it is our sincere prayer that God's blessing will attend them as they establish another Christian home in Brisbane.

E. C. Lemke

SIRETT—SHIELDS. Keith Richard Sirett and Marion Janet Shields were married in the South Brisbane church, Queensland, on November 9, 1980. Their happiness and love was obvious as they exchanged their marriage vows before Pastor David Brennan, the writer and the church packed with well-wishing relatives and friends. Brother and Sister Frank Connolly of Capalaba very generously gave the use of their lovely home and natural bushland garden for the reception. We know God will bless Marion and Keith's newly established home in which they have already obviously made Christ the most important member.

R. B. Roberts

WHALEN—WYATT. Daniel John Whalen and Michelle Louise Wyatt chose Wynnum church, Queensland, for their marriage on August 31, 1980. It was a beautiful day and a happy occasion for all. The couple were especially happy as Michelle had recently found her Lord and been baptised. We wish Michelle and Danny God's richest blessing in their life of sharing and caring for each other.

R. B. Roberts

[The celebrant regrets the lateness of this notice.]

ZUJIC—MAEVSKY. The Russian church at Strathfield New South Wales, was packed to overflowing as family and guests from far and wide came to see Angela and Marijari take their vows of marriage before the Lord on Sunday, December 7, 1980. The bride, beautifully attired and radiantly happy, and her fine-looking husband, left the church amid crowds of well-wishers, for their reception at Yagoona. We wish them God's choicest blessings for their future happiness together, and His guidance for their daily living.

T. T. Turner

TILL HE COMES

BARLAS. Steven Nicholas Barlas, son of Nichol Barlas and his wife Samira, was born in Baghdad, Iraq, on December 15, 1957, where he spent his early childhood and schooling. In 1967 he moved with his family to Canada where he completed his schooling and where he was baptised by Pastor Milliken in Ontario in 1969. Steven was a quiet, thoughtful young man of a good-natured disposition, fond of music and animals. His own father's early death was a severe blow to him—one that he never forgot. Steven passed suddenly to his rest on November 21, 1980, at Tennant Creek, Northern Territory, and was buried in the Northern Suburbs Cemetery on December 4, 1980. He is deeply mourned by the members of his family and all who knew him. T. T. Turner.

BRASH. Loving Jesus and having a carefully ordered Christian life, helped Sister Norah Brash prepare for her last Sabbath this side of the Kingdom. She passed to her rest early on the morning of the preparation day for the Sabbath on November 28, 1980, at Warburton Hospital. The Frankston church was saddened that Sabbath when this respected and deeply loved member of our Frankston family was missing. Born into the family of Maurice Ashton in 1906 (Belfast, New Zealand), she soon learned the wonderful joy in giving to make others happy. Training as a nurse and working at the Sydney Sanitarium and Longburn College opened doors to many friendships, and countless lives who have been touched by her loving ministry. Together with her husband (Pastor Thomas Brash) she faithfully worked in different parts of the world in the service of God. When she learned of the grave nature of her illness she continued to display faith and courage in her Lord. At an anointing service she inspired all by her witness and testimony of faith. Just prior to her death the family circle had been complete, the first time for eighteen years. Stewart from Canada, Elton from Papua New Guinea and Olwin from Victoria were with their mother. We believe her husband's words as he said, "I'll see you in the morning, Norah." "In all thy ways acknowledge Him and He shall direct thy paths." The writer was assisted by Pastor Robert Granger.

DUNNE. Alan Tyson Dunne was called to rest in Jesus on December 14, 1980, after much suffering, at the Ringwood Hospital, Victoria. Alan was born at Queenscliffe in 1919. He served the church for thirty-seven years as a teacher, literature evangelist and S.H.F. worker. To his wife May, and the four children Evan, Peter, Paul and Anne (Mrs. Tony Martin) and their families, we extend our love and sympathy. Alan was a quiet, consistent Christian gentleman, loved by all who knew him. After a service in the Lilydale church we laid him to rest in the Lilydale Lawn Cemetery till the call of the Life-giver. Pastors R. H. Parr and J. A. Mitchell were associated with the writer for the service. J. P. Holmes.

ELFORD. Sister Olive Elford, a Christian mother of eleven sons and daughters, passed to her rest in the Port Macquarie Hospital, New South Wales, on Christmas Day, 1980, aged eighty-one years, and was interred in the Port Macquarie Cemetery on December 29. A large gathering of relatives and church members assembled at the church and graveside to hear the assurance crystallised in the words of a simple Christmas carol that

"Man shall live for evermore,
Because of Christmas day."

To the daughter Irene Fenner and family, in whose home Sister Elford had spent the last twenty years of her life, we say

"Weeping may endure for a night,
But joy cometh in the morning."

Pastor A. E. Watts assisted in the services.

V. J. Heise.

FRAMPTON. Yvonne Amelia Frampton (née Parlane) was born in Auckland in 1926 and died on October 26, 1980, at her home in Rangiora, New Zealand, and was buried in the Rangiora Lawn Cemetery on Wednesday, October 29. In 1947 she went to Christchurch to the office of the Sanitarium

Health Food Company and in 1953 she married Leicester Frampton. Left to mourn her passing are her husband, Leicester, her daughters Fay and Glenda (Mrs. Thomass) and her step-children, Spencer, Beverley (Mrs. Sullivan), Theby (Mrs. Caukwell) and Joan (Mrs. Jolly). A host of people met to honour the memory of a bright and happy person who always sought every opportunity to bring comfort to others and to impart to them the hope and confidence in God that filled her heart. She was laid to rest in the sure and certain hope of a joyful resurrection. I. B. Rankin.

GORDON. Marjorie Tennant Gordon passed away on August 27, 1980. Sister Gordon accepted God's truth as we know it in Australia in 1953, being baptised by Pastor S. G. Winter, and became a member of the Dandenong church, Victoria. She returned to Scotland in 1960, joining the staff of Peacehaven Eventide Home, which was then located in Edinburgh. When the Home moved to Lundin Links, she continued to give service as cook until she retired in 1976. However, though registered as a resident, she continued to give freely of her skills until two weeks before her death. Words of comfort were spoken by the writer at the Peacehaven Home and at the graveside. Our sympathies go out to the grieving relatives. B. McCormac.

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FLASH POINT



☆ SINCE THIS is the first "Flashpoint" column I will be preparing for RECORD, and since I'm still feeling my way and don't yet know the field as well as I hope to know it a year from now, possibly a good starting-point would be to welcome to Australia someone I know pretty well! Permit me then to open my maiden speech in this column with a warm welcome to Pastor and Mrs. Roy Clifford who have taken up residence in Melbourne. Pastor Clifford will be serving as secretary-treasurer of the Trans-Australian Union. Roy and Mildred are both graduates of Helderberg College. And since Helderberg is to the Trans-Africa Division what Avondale is to the Australasian Division, you'll understand what I mean when I say that I've been very closely associated with the Cliffords "since Helderberg days." He has held, among other portfolios, the positions of conference and union treasurer, a union president, and successively as the secretary and treasurer of the Trans-Africa Division. Pastor Clifford is not only a prudent administrator but a wise counsellor and a thought-provoking speaker. Above all he is a man of God. What could be more important than that? His wife, Mildred, has served as a competent office secretary in various of our denominational offices in the Trans-Africa Division. Their only daughter, Beverly, is married to one of our pastors in South Africa. Mrs. Clifford's maiden name was Tarr, and the Tarr family has made a notable contribution to the programme of the church not only in South Africa, but world-wide. I will refer to this again in my next item.

☆ It's gratifying to reflect on the very close links that have existed between the Adventist Church in Australasia and the Adventist Church in South Africa, ever since the days when Pieter Wessels, the first known Sabbath-keeper in South Africa, contributed some of his considerable wherewithal toward the establishment of Avondale College and Sydney Sanitarium. That's a story on its own. But through the years Australasia and Avondale have sent many of their sons and daughters to Africa, who have made a truly worthwhile contribution to the building up of the work in that part of the harvest field. There come to my mind as I sit here at my desk the names of Pastors Paap, J. F. Kent, Alvin Cook, Raymond Kent, Jim Cherry, Austen Fletcher, Desmond Hills, Arch Hefren, Lynn Uttley, Peter Raymer and their worthy companions and children. (Let's never forget the contribution of the children!) We also have Brother and Sister Potter serving at our health food factory, and the Ivor Petries served for several years in the T.A.D. headquarters office. And please forgive me if there are other names that escape my memory as I pen these lines! I know the list is not an exhaustive one! We would need to add to the list as well the names of many young

ladies who have come to Africa as nurses and in various other capacities. What would the work ever have done without them? I wish to pay special tribute to Brother Fred Lang who has just returned to his homeland with his two adorable children, Karen and Stuart, and without his companion, Irma. Fred and Irma endured together the trying years of the bush war in Rhodesia, where Fred served as secretary-treasurer of the Mashonaland Field. Then just as the war ended, Irma succumbed to terminal disease and awaits the call of the Life-giver in a quiet resting-place in Salisbury, on a far-off continent. When they meet again there will be "no more sea" of separation. Fred is at present serving as accountant of the Victorian Conference. We welcome him and his children back to their fair homeland.

☆ South Africa in turn has contributed its share of sons and daughters to the work in Australasia. There come to my mind the names of Pastors Aubrey Bambury, Tom Turner, Cedric Wallace, Tim Gorle, and their companions, and Andre van Rensburg, who took unto himself a wife in Australia; the three Clifford brothers—Dr. Bert, of Sydney Adventist Hospital, Gerald, at headquarters, and now Roy, and their companions. Their father, Pastor F. G. Clifford, served with distinction as president of this Division some years back. Neville Tosen, another of South Africa's sons, married an Australian missionary lassie he met in Africa. They are now serving together in the island mission field of this Division. And finally there are the Gerald Bristows, in educational work in Western Australia. Once again I make no claim of exhaustiveness for this list and crave the forgiveness of any I have failed to mention. But it does serve to illustrate that the bridge between Australasia and South Africa is both a two-way bridge and a strong one at that!

☆ Like Australasia, South Africa has also given a fair number of its distinguished sons to the world church. Pastor A. Floyd Tarr served as secretary of the Southern Asia Division, then as president of the Northern European Division, and finally in the secretariat at the General Conference. Another Tarr, Pastor Eddy Tarr, served for a decade or more as director of the Department of Public Relations at world headquarters, and a well-known figure at headquarters, Pastor W. Duncan Eva, is also a son of the soil of South Africa. And, incidentally, his wife was also a Tarr!

☆ So the Adventist family is one in all the earth. And it's a wonderful family to belong to, isn't it? Sometimes I meet Adventists who get upset about the expense involved in moving workers from one continent to another. But the new insights and inspiration that it brings to all the fields involved, and the strengthening of the bonds of world fellowship that results from it, makes it a truly worthwhile investment, doesn't it?

☆ And while we're on the subject of missionaries serving abroad, Brian Robinson, a Sydney Adventist Hospital graduate (June 1975), and his wife Rachel (née Smith), also an S.A.H. graduate (March 1975), and family, are bound for the Solomon Islands. Brian has been appointed director of nursing at the Atoifi Adventist Hospital on the island of Malaita. We wish the Robinson family much of God's blessing as they take up their new mission appointment.

☆ "Finally, brethren . . .": We like someone because of. We love someone in spite of.