

AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

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AUSTRALASIAN EXPERTISE IS SHOWING THE WAY IN . . .

COMMUNICATION IN THE FAR EAST



Pastor M. G. Townend, formerly Sabbath School and Communication director of the Australasian Division, and now Communication director of the Far Eastern Division, presents a striking picture in his newly acquired Filipino tribal costume.

Photo: R. B. Grady.

Dear AUSTRALASIAN RECORD,

Returning recently from six large thrilling Union-wide Sabbath school congresses, I found that I had captured an interesting shot of an old buddy of yours, looking trim and proper in his newly acquired Filipino tribal costume [the headgear of which is strongly reminiscent of a Clan Stewart Tam O'Shanter], and I thought you and your readers would enjoy seeing him in action.

Max is doing a tremendous job for us in Communications. We have also been using some of his talents and time to do a little extra-curricular work for Sabbath school training and promotion at the recently held Sabbath school congresses.

*As always, Max seems to be involved in a lot of major activities. His work entails overseeing twelve Voice of Prophecy correspondence schools with more than 150,000 students; 150 weekly radio and TV broadcasts; besides getting the Division paper, **The Outlook**, produced monthly, and doing communications work for the whole Division. We especially appreciate his expertise in filming and taping.*

The Townends are enjoying their work here in the Far Eastern Division very much. The entire staff appreciate their contribution to the work in this very important field.

I am sure that Max would enjoy hearing from you folk once in a while.

*Most cordially yours,
Robert B. Grady,
Director,
Sabbath School Department,
Far Eastern Division.*

[Editor's Note: This letter was not intended for publication, but we felt that the author wouldn't mind if we shared it with you.]



Baptismal candidates at Nowra church. Paddy and Terry O'Rourke and Steve Ellis are at the right of the front row.



Pastor Murchison in the baptismal font with Paddy and Terry O'Rourke.
Photos: J. C. Warren.

BAPTISM IN NOWRA

MRS. L. D. WARREN, Communication Secretary, Nowra Church, South N.S.W. Conference

AT LAST the big day had arrived. Seven extra pews had been brought into the church and thirty chairs had been borrowed just in case they were needed—and they were.

The floral arrangements, under the watchful eye of Mrs. Pahl, were all in order, and the font looked beautiful, with ferns decorating the back wall, greenery right around, and a trough of pink cactus dahlias in the centre front.

Twelve precious souls had dedicated their lives to God, and on April 29, 1978, they were to give public evidence of the death of the old life of sin and the birth of a new life in Christ Jesus.

There were some who had previously tasted and known that the Lord is good, but had grown careless along the way, but now wanted to show, through the waters of baptism, that they really do love the Lord and want to meet Him in peace when He comes.

There were young people, who had grown up loving Jesus, like Kelvin Hart, our minister's son, and one young couple who very soon will be united in matrimony, and who, as our president, Pastor Howes put it, wish to marry Jesus first.

Then there were the three lads, Paddy and Terry and Steve, who have made such an impact, not only on the local church, but on the town, and on other churches throughout the Conference.

Paddy and Terry O'Rourke came to Australia from Ireland with their parents when they were schoolboys, while Steve Ellis's mother is of German descent. These lads had affiliations with their own groups of young people, surfies and bikies, and they inevitably became involved in drug abuse.

Desperate Situation

The persistent prayers of their worried parents awakened a desire in the boys' hearts to give up drugs, but Satan kept his temptations before them and their drug-taking became habitual. Knowing how impossible it is to give

up hard drugs in their own strength, and becoming desperate with their situation, Paddy said, "I prayed to Jesus all night to deliver me, and then the desire for drugs was gone and I had no withdrawal symptoms. I could not have done it without Jesus." The other boys had much the same experience. Any withdrawal symptoms were so mild and short-lived they were not worth mentioning.

Their next longing was to know more about this Jesus who had been so kind and merciful to them. Terry had worked with Brother Alex Murchison and had received help from him, while Paddy had received the book, *"The Desire of Ages,"* from Brother John Cunningham when John was a literature evangelist in Nowra. So they knocked on Pastor Murchison's door. Pastor Murchison is Alex's father, retired and living next to the church.

They became so enthralled with the study of God's Word they hardly had time to eat or sleep. When one study was finished they would take their notes and hurry to their friends, to convey to them the wonderful news, and then come back for more spiritual food. At times some friends would return with them to hear the good news for themselves, but eventually only the three lads made a complete surrender to Jesus.

Then they went further afield, accompanying Brother Stan Hart as he visited homes for Bible studies, telling to everyone who would listen the story of their wonderful Saviour, and this resulted in more Bible studies.

"Christian courtesy is the golden clasp which unites the members of the family in bonds of love, becoming closer and stronger every day."—*"The Adventist Home,"* page 422.

The Love of Jesus

As Paddy walked down the street one day he saw a sign which indicated the place where the local "Youth for Christ" group meet. "This is the place for me," he thought as he entered. However, they were reluctant to receive a Seventh-day Adventist in their midst, until Paddy began telling of the love of Jesus and exalting the cross of Christ rather than the law of God. This created a more friendly attitude, and Paddy is now hoping for a closer contact with several of those present.

When a businessman found that my husband and I were Adventists, he smiled happily and said, "I wonder if Steve has left for work yet? I went to see him last night, but he was not home." He seemed so anxious we made some enquiries and Paddy filled in for Steve until Steve returned at the end of the week. This man hopes to be able to attend church more regularly very soon.

The young people of the Goulburn church have been impressed to visit other churches with the message of God's love and mercy, and Steve, Paddy and Terry have accompanied them. As they gave their testimonies they invited people to come to Nowra to witness their baptism. Astonished at so many people coming from such far-flung places as Warburton, Leeton, Lismore, Bathurst, Bega and many other places, we looked in the Visitors' Book, and in every case, under the heading, Introduced By: were the names of Steve, Paddy and Terry.

More Baptisms

Oh yes, some of their local friends came, too, and were very impressed with the service. Our president, Pastor Howes, assisted Pastor Murchison with the actual baptism, after which there were several requests for baptism at a later date.

After the closing of Sabbath, most of the congregation repaired to a hired hall (we are still struggling for funds to build our own hall) where a meal was enjoyed and an evening spent in happy association together. We long for the time when Jesus will bid His guests welcome to the marriage supper of the Lamb. ##



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

WEEK 7

SUNDAY

Planned to begin visiting today, but as everyone does not rise as early as we do, spent a few hours in the garden first. Need to think about church programme. Can think best when gardening.

Too soon to gauge needs of the church, but think the best way is to call meetings of all the different church departments. Rang senior elder, Lay Activities secretary and social plans leader to organise times for meetings.

Visited a correspondence course contact. A young married man. Seems like a good interest.

MONDAY

Spent a couple of hours in the study this morning while Jennifer took children to school. She enrolled Sam at high school.

Went out into the country to visit some members from my second church. All very hospitable. Now know a good deal more about cropping and also know a little bit about what to look for when selecting wool.

On way home collected children from school. Sarah twittered like a canary about her exploits. Sam very silent about his day. "It was OK," he replied when questioned. "The teachers are terrific. I've had to drop history and take up tech. drawing. Guess I'll cope. Yes, there are some good guys in the class, I suppose."

"Come on," I said. "Let's go and buy an ice-cream and take it home and give Mum a surprise." That made him brighter, but when I came in tonight after my Bible studies, he was still up, on the pretence of doing homework. Got down to basics. Changing schools was not so good, making new friends was hard. Had a man-to-man talk about all things working together for good, and trusting in the Lord. Shared some of my own experiences. Sam went to bed smiling.

TUESDAY

Church Board meeting. Got general idea of attitude of members. All seem keen on a witnessing programme. This is good.

WEDNESDAY

Prayer meeting. No different here from what it is in other churches. How can I enthuse more folk to come along?

THURSDAY

Prepared bulletin announcements. Took along to assistant church clerk for typing. Spent most of morning at Workers' meeting. Great to compare notes with other ministers.

FRIDAY

Sermon preparation day. Tried to organise my thoughts, but phone rang constantly. Had to

A Few Thoughts on a Text

DR. L. H. TURNER



The Misunderstood Parable

"AND THE LORD commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." Luke 16:8.

This verse is taken from the parable of the unjust steward, certainly not one of the most popular parables that Jesus told. Indeed, I cannot remember hearing a sermon that was preached on it. I have the impression that most of us are puzzled and even disturbed by the story. This is really not so surprising. The fact is that we tend to work on parables too much. As a result, we often get more out of them than Christ put into them. Worst of all, in our fervour for spiritual complexity, we sometimes get everything but the one point that Jesus was endeavouring to focus our minds upon.

We give significance to peripheral detail, and we stereotype roles. For instance, we almost universally assume that the master or ruler in the story stands for God. Some of us, no doubt, are ignorant of the fact that the word translated often as *lord* is not a word like *Jehovah* in the Hebrew that was reserved for God. It is a common word for the chief man, the owner, the boss. If we persist in identifying the lord of the parable with God, we are bound to find painful inconsistencies. When the lord takes an attitude or does something or says something that we think of as unchristian, it upsets us.

Now, if we take this parable at its face value without insisting on giving each character a specific spiritual role, and without assigning special allegorical significance to each detail of the story, it is neither puzzling nor obscure, let alone disappointing. I am quite prepared to admit that Jesus did a very unexpected thing in choosing the subject that He did for instruction, but that should not stop us from profiting from the lesson. Nor should it urge us to put another lesson in its place. Here we see Jesus for the only time I can think of, giving His attention to the problem of handling material things in an efficient way. And why should that offend us in the light of the material interests of every church today?

What Jesus was saying in this parable was something like this: "The world is full of tough businessmen and shrewd rogues whose cleverness in looking after their own interests often gains the admiration of even those whom they swindle. In competition with people like this you will be mere babes. Nevertheless, after I am gone and you form into organised churches, you will have money and goods that you will be responsible for. I want to prepare you to be alert in all your business dealings so that you may not, through lack of experience and sophistication, be the prey of such men as our unjust steward." ##

go up to hospital to visit sick church member. Had meeting with Lay Activities council in evening.

SABBATH.

Woke at 6 a.m. Put finishing touches to sermon. Away by 8.30 a.m. to get to country

church. On way, all sang hymns and selected suitable ones for service. Introduced family to country members. Felt very welcome. Invited out to lunch. Took MVs on various talents bestowed on man. Closed Sabbath. Arrived home well content after a blessed day. ##

"It is just like an organ, there are white keys and black keys; and both are needed to produce great harmonies and wonderful music. So it is with the races of mankind; all are needed, and God has a place for every man, no matter what colour his skin may be."

—James Aggrey.

THINKING THROUGH GALATIANS—Part 1

PAUL WAS AT HIS BEST when he was expounding on his favourite theme, righteousness by faith in the Lord Jesus Christ. But he is at his scintillating, star-studded best when he has been goaded to defend that splendid doctrine because someone has questioned it. And he moves into the zenith of his oratory when someone comes in and declares that salvation is more than "by faith alone" and that the merest suggestion of works must also be added; then he sweeps in like a flood and demolishes the frail structure of their arguments with a plain "Thus saith the Lord."

The letter to the Galatian believers was written for just that purpose. The churches around Antioch, Iconium, Lystra and Derbe were the main recipients of the attentions of the so-called Judaizers who, though Christians, had come into that part of Galatia and preached the word that there was no salvation for the Gentiles (explicitly the Galatians) unless they would submit themselves to the rite of circumcision, and unless they observed the law of Moses.

Probably Paul was in Corinth when he heard of this nefarious teaching, and he rushed for his copyist and bade that literate fellow seize his pen and parchment and take his dictation. The words flowed from Paul in the white-hot fervour of his indignation. He was scandalised to think that anyone would white-wash the pure gospel of righteousness by faith in Christ alone by instilling into the hearts of the believers the heresy that they must do something to attain citizenship in the heavenly courts.

The year of the writing of this letter need not concern us unduly. There is good evidence to be adduced that the year was not later than A.D. 49; there are other earnest scholars who attest that it was as late as A.D. 55. The marginal date in my Bible is given as A.D. 58. But to us, this is a small detail and unworthy of detaining us any longer.

Paul should not have been unduly surprised at the teaching of these "Christian friends" who had come "innocently" among his churches. They were first of all Jews, then they were Christians. And no Jew (not even, apparently, some born-again Jews) had ever loved the Gentile races more than microscopically. Indeed, the Jews were taught (and believed with all their hearts) that "God had created the Gentiles to be fuel for the fires of hell." "The best of the snakes, crush; the best of the Gentiles kill" was a saying which they all had heard from their childhood. And some of those people found it most difficult to adjust to having to worship side by side with those of alien blood. They were not mature enough—certainly not as mature as the great apostle—to accept the Galatians and others as people first, then brethren of no other difference than that of slightly different ethnic backgrounds.

The Judaizers were of the opinion that, if a man wanted to espouse the faith of Jewry (and now of Christianity), he must first learn to keep the law. And he had to become a Jew first by being circumcised. And to Paul that was something that was absolutely opposed to what had been taught to him by divine revelation!

Now, Paul's opponents knew that they were taking on a man of considerable stature when they crossed swords with his theology, so they began to vilify the man and cast murky doubts on his credentials. Paul had told his converts that the law had its place; that it first of all showed a man what sin was and then drove that man to cast himself on God's mercy. The Judaizers maintained that the keeping of the law was part of salvation itself.

Paul usually begins his letters in the style of the day with a greeting and giving thanks to God for those to whom he is writing. But not this time. There is no thanksgiving in the introduction to this letter. Indeed, in the first line of the first verse, Paul gets down to business. Question his apostleship, would they? He was no upstart evangelist, self-ordained; moreover, he was no apostle because he had been the recipient of pious hands of ordination being laid upon him. He was ordained by none other than the

resurrected Lord Himself and by "God the Father, who raised Him from the dead."

Now, while he does not utter the conventional word of thanksgiving for his flock, he certainly does give praise and glory to God for what He had done. The first five verses of the first chapter are devoted to praise to God and a wish for grace and peace to be upon those to whom he writes. Verse 4 makes it clear that he knows whence his salvation came: from Jesus Christ alone.

You can hear the static electricity sparking from verse 6, and onward. He cannot understand how these converts of his could be so quickly moved to follow "another gospel." Moreover, he makes it quite plain what he thinks of those who teach this "other gospel" (that which is more-than-tinged with added works, i.e., circumcision). He roundly censures such teachers. He will have no truck with them. Twice (verses 8 and 9) he calls down curses on the heads of any who "pervert" the gospel. (Paul, you are as blunt as the back of an axe, but you are as incisive as the well-honed business end of a hatchet in the hands of a master axeman! I love you!)

Now, says Paul, am I some cheer-chasing man-pleaser? Do I curry favour with men just to win their popularity (verse 10)? Quickly he despatches that nonsense. "I would not be the servant of Christ if I did this," he says, and then he proceeds to give them one or two basic facts which they ought to have remembered from his previous teaching.

The gospel that he taught them was the gospel given him by direct revelation from Jesus Christ. No man taught him (he did not, therefore, receive it from any other apostle), but he received it at the time of his conversion, to which he now points them (verse 13).

And what an unlikely candidate for conversion he sees himself to be! A persecutor of the church, "zealous of the traditions of my fathers" (verse 14), almost fanatical when it came to sterilising the Jewish faith by ridding it of this Christian pollution; "a Pharisee of the Pharisees," belonging to the "strictest sect" of those Jews who practised their faith with all the legalism which they thought would ensure them election to heavenly places! That was the man Paul saw as he looked through the telescope of his memory and saw that grimy, sweaty band toiling up the Damascus Road on that never-to-be-forgotten day. Luke has given us the details of that dramatic conversion in Acts, and it is so well documented there as not to need attention here. Paul, however, adds a choice piece of extra information. Most men would have rushed into a solemn conclave with the chief teachers of the new faith. But Paul makes it plain that he did no such thing. He went out into the desert of Arabia, there to be taught of God and His Christ for what could be three years.

The exact time does not matter; what does matter is that it was three years later that he got to Jerusalem (via Damascus) to talk things over with the apostles who were based there. For a fortnight he stayed with Peter—hardly long enough to receive all his voluminous theology from that worthy man, but long enough to establish contact with the senior apostle and to gain his approbation and his tacit permission to preach what he had had revealed to him in the Arabian wastes. Paul would know that it would be fruitless if he did not have the approval of the established apostles—Peter and James, the Lord's brother. One word from them and his work could have run into disrepute. Moreover, he wanted to be part of the organisation that was commissioned to take the gospel to all the world. And if he saw that commission just a little more clearly than did his colleagues, they could catch up with him later. His apostolate was from Christ and the Father. There was work to be done; a world to evangelise; the Gentiles to reach. Fifteen days in Jerusalem was all he could spare. It was time to be up and away!

Robert H. Parr.



Pastor Arthur Duffy, Ministerial Association secretary, Australasian Division, emphasises a point during one of his meetings at the W.A. Workers' Retreat.

Photos: R. Thomas.



Pastor Ron Hodgkinson demonstrates "holy TV," introduced to the Division last year by Pastor Monnier. Ministers showing keen interest are, from left: Pastors Austen Fletcher, Barry Blakeway, and recently ordained Allan Croft.

New Faces at Workers' Retreat

R. H. H. THOMAS, Communication Director, West Australian Conference

THREE new faces added freshness to the annual West Australian Conference employees' retreat held on the Maida Vale Convention Grounds twenty-five kilometres from Perth.

Making their debut as delegates were Pastors Arthur N. Duffy (Australasian Division Ministerial Association secretary), Claude D. Judd (T.A.U.C. president), and Dr. Gerald F. Clifford (Australasian Division Education director).

Their combined meetings predictably covered areas for which they were responsible, but interest was maintained as they punctuated basics with experience gleaned in various roles in different countries and conferences.

Worship periods and devotional topics were assigned to members of the teaching fraternity (John Nicholls, Russell Skipworth, Vivian Hill, Miss Esther Robartson and Miss Elita Lindsay), who acquitted themselves admirably, bringing forth fresh facets from the

Scriptures which sometimes tend to be overlooked by their ministerial colleagues.

For specialised instruction and discussion, teachers and ministers divided daily, being guided by the guest speakers representing their department in the organisation. Healthy debates took place as minds bent to solve the perplexing problems posed by "the new generation" within and without the church. General topics such as trade unionism, cassette-tape ministry, relevance of the Protestant Reformation, the blessing or curse of pre-school education, TV, the possibility of savings on funeral costs, i.e., as it involves aged pensioners, more aggressive follow-up of 5-Day Plan participants, male and female leadership in church office causing breakdowns in church families, were aired with general recommendations noted by local, Union and Division administrators.

Saturday evening's programme, "Shutterbugs," organised by Pastors Bryan Wood and

R. H. H. Thomas provided humour, pleasure and enlightenment, as prized colour transparencies were screened to a receptive audience. Aided by Pastors Gordon Hammond, Rex Moe (president, West Australia), Ken Lawson, Miss Dianne Wood and Mr. Bob Bower (Carmel College principal), novel uses for a camera were demonstrated, resulting in opening up fresh vistas in one's work and recreational life.

Meals prepared by Mrs. Margaret Watts and her staff were balanced, nutritionally sound and skilfully served, ensuring a capacity daily group of diners.

Conference office personnel, field workers, educationists, Sanitarium Health Food Co. managers, maintenance staff and their spouses enjoyed the fellowship provided, returning to their respective tasks refreshed, informed and conscious of their role in God's plan of salvation.

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Grandmothers never stop "working." Mrs. Thelma Bone looks after her granddaughter, while daughter Marilyn Willis and son-in-law Martin Willis attend their respective meetings at the Retreat.



Conference president and convenor of the Workers' Retreat, Pastor Rex Moe, dines with secretary-treasurer Pastor Harry Halliday and field worker Pastor Fergus Mackay.

The Advent Movement and the "Everlasting Gospel"—Part two of a three-part series

MILLENNIAL DREAM—OR MIRAGE?

W. L. EMMERSON

THE MILLENNIAL DREAM of mid-nineteenth century America can be traced back to two roots, one secular, the other religious or theological. On the one hand, it was undoubtedly stimulated by the optimistic philosophy of the Enlightenment, so prominent in the early days of the Republic. On the other, it was a revival of the Puritan hope of an expanding "Christian Commonwealth," and the still earlier conception of Augustine's "City of God." And very remarkably, it is possible to trace these two roots back in time, and to locate the precise point where they become intertwined.

The publication of Isaac Newton's sensational treatise, "*Principia*," on the basic laws of the physical universe, in 1687, and John Locke's famous "*Essay Concerning Human Understanding*," of 1690, marked a turning-point in the history of philosophy and science, and set the pattern of thought and action in the modern world. Each in its way contributed to a new outlook on the possibilities latent in man, and laid the foundations of the new philosophy of humanism.

Some took it to the extent of dispensing with God, except as a shadowy First Cause, claiming that man, by his own unaided efforts was capable of perfecting both himself and his environment. Newton and Locke were both committed Christians and strongly opposed the radical philosophy of secular humanism. They represent, however, two different reactions to the new thought. While Newton recognised the vast possibilities in the expansion of human knowledge and power, he was convinced that the grace of God was still man's only hope of salvation from sin, and, as an ardent student of prophecy, he believed that the personal return of Christ was the only way out for a world alienated from God. Indeed, among his surviving manuscripts is a forty-page study of some 15,000 words on "*Prophecies Concerning Christ's Second Coming*."

New Eschatology

Locke, on the other hand, was representative of a new school of Christian humanists who, while accepting the basic principles of Christian morality, began to take a more optimistic view of human destiny, suggesting that not through any supernatural intervention in history, but through the co-operation of human effort with God, would His universal kingdom of righteousness and peace be realised. And the scholar and expositor who first set out in detail this new eschatology was Daniel Whitby, graduate of Trinity College, Oxford, rector of St. Edmunds, Salisbury, and chaplain to the bishop of that city.

In 1703, just sixteen years after Newton's "*Principia*," and thirteen years after Locke's "*Essay*," he propounded his "new hypothesis" of the "True Millennium," as part of a "*Paraphrase and Commentary on the New Testament*." In it he declared that the second advent of Christ would not be a personal return to sweep away "the kingdoms of this world," to make way for His own universal kingdom, but a spiritual return in an "effusion of the Holy Ghost . . . somewhat resembling that which was vouchsafed to the first ages of Christianity."—"A Treatise of the True Millennium," page 700.

The "first resurrection," which prophecy associated with the return of Christ, would likewise not be a "literal resurrection" of the

saints, but the triumph of the gospel of Christ over all opposition. This would bring about "a glorious state of the church . . . as shall be to it life from the dead" which would inaugurate the "glorious and undisturbed reign of Christ" in an era of "peace and plenty in righteousness and holiness." This temporal kingdom would endure for a thousand years, and prepare the way for the eventual personal return of Christ as Judge and King.

Whitbyan Hypothesis Not New

Actually, Whitby's hypothesis was by no means as new as he claimed it to be, for it was simply a Protestant version of the system of prophetic interpretation devised by the Roman Catholic expositor, Joachim of Floris, which was itself a development of Augustinian post-millennialism.

While Augustine had confined himself to a general prediction of the gradual winning of the world to the "City of God," Joachim predicted that in an "age of the Spirit" in the latter days, a special outpouring of the Holy Spirit would overthrow all opposition to Christ and bring in an age of righteousness and peace, culminating in the personal return of Christ the King.

In Joachim's interpretation, of course, it was all opposition to the rule of the Pope which was to be put down, in order that the whole world might eventually submit to the authority of the Roman Catholic Church. Whitby, however, asserted that it was the apostate papal system, together with the powers of heathenism, and all false philosophy, which were to be overthrown to make way for the establishment of Christ's kingdom in the earth.

Whitby's postmillennial interpretation of prophecy was vigorously opposed by expositors who, like Newton, continued to hold to the truth of the premillennial advent of Christ. But the popularity of the "new hypothesis" in Protestant circles in England is evident from the fact that by 1760, Whitby's treatise had reached its seventh printing. By 1833, William Cunningham declared it to be the "common doctrine of the present day."—"The Premillennial Advent," page xi.

Millennialism in America

It was not long before the new Whitbyan eschatology crossed the Atlantic to America, and one of its first advocates there was none other than Jonathan Edwards, the prominent leader of the First Awakening. A diligent student of Locke and Newton, Edwards sought to counter the drift to doctrines, "repugnant to the design and tenor of the gospel," by a synthesis which came to be known as the "New Divinity," or "New England Theology." And into his system of theology he incorporated the new eschatology of Christian humanism, which he felt to be entirely compatible with the Puritan

conception of the expanding "Christian Commonwealth."

"'Tis not unlikely," he declared, "that this work of God's Spirit that is so extraordinary and wonderful, is at least a prelude of that glorious work of God so often foretold in Scriptures, which in the progress and issue of it shall renew the world of mankind. . . . And there are many things that make it probable that it will begin in America."—"Works" (1879), Vol. 3, page 313.

Jonathan Edwards' ideas were not developed to any great extent in America during the latter part of the eighteenth century, but with the outbreak of the French Revolution, a new impetus was given to Whitbyan postmillennialism. Many prophetic students saw in the dramatic events of 1798, when General Berthier marched into Rome and took the Pope captive, the "deadly wound" which was to mark the end of the 1,200 years of Papal domination, and the fall of Antichrist. And linking this with the vast expansion of man's knowledge and power, they glimpsed the possibility of carrying the gospel of salvation speedily to the ends of the earth, the winning of the world to Christ, and bringing to realisation the promised kingdom of God.

Without question, the vast increase of missionary and other voluntary societies in this period was largely motivated by the millennial hope, which, as L. E. Froom states, reached "formidable proportions in the early decades of the nineteenth century."—"The Prophetic Faith of Our Fathers," Vol. 3, page 254.

Intense Fervour

"Most of the revivalists of the day," says William G. McLoughlin, "were millennialists," and "with revivals producing thousands of conversions, the millennial fervour grew more and more intense." "If the church will do her duty," declared Charles G. Finney in 1835, "the millennium may come in this country in three years."—W. G. McLoughlin, "*Modern Revivalism*," page 105.

Evangelical newspapers and periodicals turned increasingly to the subject of Bible prophecy, and joined in announcing the coming of the millennium. In January, 1830, Alexander Campbell, leader of the Disciples of Christ, actually changed the name of his paper, *The Christian Baptist*, to the *Millennial Harbinger*, and in the first issue under its new name, he declared that henceforth it would "have for its object the development, and introduction of the political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian Scriptures."

As was to be expected, the millennial hope was also a constant theme in the annual

assemblies of the Presbyterian, Methodist, and other evangelical churches. "We are looking forward," declared a Memorial to the General Conference of the Methodist Episcopal Church in 1808, "with hopeful expectations for the universal spread of Scriptural truth and holiness over the inhabitable globe."—*Journal*, 1808, page 77. Prayers were requested at the 1815 General Assembly of the Presbyterian Church "for the coming and glorious reign of Christ on earth."—*Minutes*, 1815, page 232.

"The Awakenings" stressed "individual morality," says Robert T. Handy in his *History of the Churches in the United States and Canada*, "but the millennial affirmations that were so often a part of the revivals declared that the dreams would become realities in God's good time—which might not be long deferred." Page 114.

Hopes Turn to Disillusion

As the nineteenth century progressed, however, the world picture began to manifest signs that did not look at all like an early entrance into the millennium. It had been thought at first that the overthrow of the papal Antichrist would make way for the advance of the gospel and the establishment of truth and righteousness in all the earth. But as infidelity and bloody revolution spread from France to every country in Europe, culminating in 1840 in the Communist Manifesto, the conviction deepened in many minds that the events of the past few decades, far from being a prelude to an earthly millennium, presaged the beginning of the "time of the end" for all earthly nations. Many who had subscribed to the postmillennial interpretation of prophecy began to realise how wrong they had been, and "the resurgence of premillennialism" in the mid-nineteenth century, in both the Old and New World, says L. E. Froom, "was really phenomenal."—*The Prophetic Faith of Our Fathers*, Vol. 4, page 389.

Clearly the time and circumstances had arrived, in the all-seeing purpose of God, for the great "Advent Awakening," which was to declare that the millennial dream was a mirage, and "that only the miraculous second coming of Christ could save the world from despair and inaugurate the glorious reign of Christ beyond history."—Robert T. Handy, *A Christian America*, page 34. And the spearhead of the Advent Awakening was to be the powerful preaching of Baptist William Miller and his associates.

The Great "Advent Awakening"

In his early years, William Miller was a respected member of his local community in Low Hampton, Vermont, and a distinguished officer in the war of 1812. He was, however, like so many others of his day, only vaguely Christian. But in 1816 he was converted and became a devoted student of the Scriptures, and especially of Bible prophecy.

By 1818, as a result of his studies, he became convinced "that the popular view of a temporal millennium before the second advent, and the end of the age, was a fallacy." A study of the "times" of Scripture, particularly the 1,260 years of papal supremacy and the 2,300 years to the "cleansing of the sanctuary," convinced him that the end of "human history" was at hand, and that the "personal return of Christ was to be expected "in about twenty-five



William Miller, farmer-turned-preacher of the Second Advent.

years," or around 1843 or 1844.—*"William Miller's Apology and Defence,"* page 9.

For a long time, Miller gave no publicity to his views. Then one Sunday in August, 1831, he was invited to speak on the subject in the nearby Dresden Baptist church. Recognising it as the direct leading of the Lord, he preached his "maiden" sermon on the second advent. The sermon developed into a series in another Baptist church, and from the spiritual springs opened in these lectures, the great Advent Awakening spread throughout New England and beyond.

In May, 1832, Miller wrote his first article on the second advent in the *Vermont Telegraph*. In 1833 his first pamphlet appeared, and in 1836 his lectures were reproduced in book form. In 1838 he was joined by Methodist Josiah Litch and Congregationalist Charles Fitch, and the next year by Joshua V. Himes, of the Baptist-aligned Christian Connection. Himes gave the Advent proclamation a great new

JUST A LIFT

*You may not know the good you'll do
To some dear one today,
If he can see your smiling face
While passing on his way.*

*You may not know how much it means
To someone who is weak,
For him to turn a listening ear
To kind words you could speak.*

*A weary one whose step is slow
Would think so much of you
If you'd extend a helping hand
And lift, a time or two.*

*A helping hand is naught to us,
Or kindly words and deed,
But oh, how very much they mean
To some dear one in need.*

—Robert Simpkins.

impetus. In 1840 he began to publish *The Signs of the Times*, in Boston, following it up with *The Midnight Cry* in New York City. The same year he convened the first of sixteen General Conferences of Adventists, which, supplemented by some one hundred smaller local gatherings, unified and further stimulated the movement.

Opposition Grows

The impact of the Miller movement polarised the controversy between the postmillennial theory of world conversion and the doctrine of the premillennial advent of Christ. "Optimistic Americans," says William G. McLoughlin, still held to "the postmillennial position; the more anxious Christians, the catastrophists, adopted the premillennial. Finney as the champion of the former, consequently came face to face with William Miller, the champion of the latter."—*The Rise of Adventism*, page 146.

A growing number of earnest Christians were convinced from the Scriptures that Miller was right and that Finney was wrong, but the great majority of Christians continued to subscribe to what Alexander Campbell called the "Protestant theory" that the end of the papal era would be followed by the world-wide expansion of Christianity leading up to the millennial dawn.

If the Millerites had not been convinced that they had discovered the exact time of Christ's return, it is possible that, despite the mounting controversy, they might have remained scattered through the churches, but as the issue of the time of the advent became more and more prominent, opposition grew, and some 100,000 souls were expelled or withdrew from their churches and began to organise themselves as Adventist churches, dedicated to the proclamation of the imminent personal return of Christ.

The Great "Disappointment"

The passing of the "time," on which unfortunately all too much emphasis had been placed, brought disappointment to all and disillusion to a great many. It also provided new arguments for the proponents of world conversion. But the certainty of the teaching of the personal return of Christ, attested by nineteen hundred years of diligent study of the prophecies, assured the continuance of the Advent movement. Miller himself, in an "Apology and Defence" published in August, 1845, declared, "This proclamation must, of course, continue until Christ shall actually come to judge the quick and the dead at His appearing and His kingdom." Pages 30, 31.

Sad to say, many Adventist groups, having once been disappointed, were suspicious of any new understanding which, in the providence of God, was to emerge, and as a result, became static and then gradually declined. Equally sad was the fact that many ongoing expositors of the last-day prophecies were led astray by the un-Biblical teachings of "futurism" and "dispensationalism." But there were also those who, having recognised the fulfilment of prophecy in the great Advent Awakening, and realising that they had only been "in error relative to the event which marked its close," were determined to watch and wait until God should lead them on into the final phase of the world-embracing proclamation of the "everlasting gospel." ##



The raging floodwaters of the Warangoi have torn down two bridges in the past ten years. Here the river is low, but the remains of the last bridge reveal the ferocity with which the river in flood hurtles downstream, blasting everything in its path.



The finished product will test both designer and turbulent floodwaters. The latest design to bridge the Warangoi incorporates safeguards to allow time for urgent repairs when flooding threatens the bridge's anchoring-points.

IN PAPUA NEW GUINEA, THEY'RE . . .

Working Hard to Tame the Warangoi

A news report in *The Post-Courier*, Tuesday, May 23, 1978, sent by Pastor L. N. HAWKES, Health Director, P.N.G.U.M.

THERE'S ANOTHER bridge going up over the Warangoi River in East New Britain . . . and this one might last a little longer than the others.

It should be good for many years, but the river's turbulent history instilled caution in the man who designed and helped to build its latest bridge.

Mr. Bob Walker, who has spent six months supervising the job, asked last week as final work was done: "Who is to know how long it will stay?"

Caution aside, the bridge does look good.

It's a footbridge popularly known in other countries as a "swing bridge."

Mr. Walker is a manual arts and building construction teacher with the Seventh-day Adventist high school at Kambubu.

On the Wrong Side

The school is on the wrong side of the Warangoi River—which explains the urgency of Seventh-day Adventist moves to get the footbridge built.

The Seventh-day Adventist people have done more than their usual community share of the job. When the last Warangoi bridge was wiped out, the Adventist and Catholic institutions, plantations and Tolai farmers on the bush side of the river, were left in a difficult situation.

They had to drive to the river and hope a canoe was available to ferry them or their cargo across to the Rabaul side. Then they had to find vehicles to take them into Kokopo or Rabaul.

To solve the predicament Mr. Walker prepared a plan for a footbridge and submitted it to the National Works Authority.

Students on the Job

Once accepted, the Kambubu and Putput (Catholic logging) people sought financial aid.

The Provincial Government contributed K6,000, while Mr. Walker and Kambubu volunteered their unpaid labour.

Two classes of building construction students have been on the job with Mr. Walker and a paid foreman, Mr. Saea Molu, of Mussau Island, since December.



Being on the wrong side of the river, particularly when there's no bridge to the other side and there's trading to be done, isn't conducive to a community development. Students and villagers at Warangoi pitched in to build a link between their village and Rabaul and Kokopo.

Photos: courtesy *Post-Courier*.

The Warangoi is a big river with a bad reputation. It has wrecked two Government-constructed bridges this decade, and the stumps of the last one still straddle the water.

In peaceful times the river is about twenty metres wide, but it floods its banks by about two kilometres during the wet season, according to Mr. Walker.

The second of the two bridges lasted a week before raging floodwaters tore down its huge logs, sending the complete structure crashing into the river.

The latest bridge is expected to be ready by the end of this week. Mr. Walker and his construction crew are working on the final job of adding chain mesh wire to protect walkers from falling into the river.

The bridge's design allows for a rise in its centre to avoid logs brought down by the flooding current.

Help from NWA?

Mr. Walker hopes the National Works will dig sand from the middle of the river and lay it at the edges of the river banks.

He said this would prevent the problems of previous floodings, where water eroded the banks and took away the bridges' foundations.

Mr. Walker has built into the design several safeguards which will allow time for urgent repairs if flooding again threatens the bridge's anchoring-points.

Waiting Game

Now the waiting game begins, as Mr. Walker and the Warangoi community—a rapidly developing farming community, growing valuable cash crops—wait for the first heavy rains to see if their swing bridge survives.

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The Reclaimed Go Out to Reclaim

MRS. LYN DOSE, Communication Secretary, Fulton College Church, C.P.U.M.

THE MOTTO of Fulton College in Fiji is one simple word, "OTHERS," but what a wealth of meaning that one word conveys! Students are encouraged in many ways to put this motto into practice with the help and encouragement of staff members, but during the first term-end holidays of 1978, May 4-14, a group of students embarked on a project to encourage and uplift others, without any assistance from their teachers. Who said today's youth were not dedicated and could only think of themselves? After speaking with these young people I came away inspired, encouraged and with a greater faith in the ability of our young people to finish the work of spreading the good news.

Before telling you what these young people did, I would like to introduce each one briefly. The group was made up of five boys and two girls, five from Fiji, one from the Cook Islands and one from Papua New Guinea.

Waisea was the leader of the group. His home town is Vatukoula, a gold-mining centre in the north-west of the main island of Fiji, Viti Levu. Waisea was raised a Christian, but drifted away from Christ during his teen years while studying at a government school. After leaving school he worked in a bank for two years and then set off for Sydney in Australia. Here in the big city he was drawn into bad company and joined a gang. During this time, he "tried everything," including drugs. But God obviously had a plan for this young man, and the Lord used a dedicated Fijian lady to invite him to a church service where he heard a message which touched his heart. Attendance at mission meetings and Bible studies followed, culminating in his return to the church of his childhood. A wandering sheep had been reclaimed, and now he felt a burden for his family and friends back in Fiji. He returned home to attend Fulton College, where he is now preparing for the gospel ministry.

Back in the Fold

Saurusi has a similar background to Waisea. He comes from the same town and is Waisea's nephew. He also wandered away from God while attending a government high school, but finally came to the realisation that he was lonely and that his best friends were in the church. He returned to the church in search of friendship, which he found, and was asked to help out in JMV work when there was no one else to do it. Without fully realising what was happening at the time, he was gradually drawn back into the fold and decided to attend Fulton, where he is training as a mechanic.

Seteri comes from Suva, and was introduced to Christianity about five years ago through the witness of one of her father's workmates. She is training as a Bible worker.

Kelepi attended Navesau Adventist School in Fiji, then a government school, where the influence of friends drew him away from doing what he knew to be right. He eventually ran away from home and became involved in a life of crime, but through the efforts of a Christian uncle who never gave up trying to help his nephew to find true freedom and happiness, he was drawn back to the Saviour who came "to seek and to save that which was lost." He returned to Navesau to complete his schooling, followed by two years of training at the Fijian Laymen's Training School where he heard God's call to train at Fulton as a minister.

Vosa is preparing at Fulton for a place in God's work as a minister. He is the grandson of the first Fijian to become a Seventh-day Adventist, Ratu Meli. And so the torch of truth is carried on here in Fiji.

Dedication

Apii comes from Rarotonga in the Cook Islands. She is the eldest child in a well-known Adventist family. During high-school days in New Zealand, Apii went in search of a so-called "good time," but discovered that the pleasures of this world do not bring lasting happiness. She was sent to Fulton by her parents in the hope that she would find Christ there. The Holy Spirit spoke to Apii many times last year, and she has now dedicated her life to showing others that lasting "good times" are found only in serving Jesus. She has commenced to train as a Bible worker.

Jack has come to Fulton College from the island of Bougainville in Papua New Guinea, and is completing his Form Six studies this year prior to commencing the Theology course. He has been a Christian for five years, the only member of his family to take this stand so far. He was converted while attending an Adventist school.

When Waisea returned to his home town from Australia at the end of last year, he discovered that over a number of years the membership of the church there had dropped from fifty to ten. Those who were left felt discouraged and maybe a bit "forgotten," especially as there has been no resident minister in Vatukoula for about thirty years. There are two church groups in the area, one in the township and one in the rural district. Waisea's family are members of the rural church group, and it was for this group that Waisea carried a heavy burden on his heart. He longed to see the many backsliders reclaimed. And so an idea was born (or should I say, it was implanted by the Holy Spirit) as Waisea and Jack worked and walked together on the college farm. Then another fellow worker, Apii, joined their discussion, and the idea became a reality as the group grew to seven members, and definite plans were laid for a series of revival meetings in Vatukoula during the forthcoming term-end break. No ten-day holiday for these students—their thoughts were only for "others."

For the next few weeks the group prayed together, practised songs together (Apii and Jack had to learn the Fijian words for many of the songs), prepared invitation sheets and song-sheets (with the kind help of Mrs. Wong, the principal's secretary, who gave unselfishly of her own time and finances), and organised talks, sermons and stories. Remember, all this



The group of students involved in revival meetings at Vatukoula. Back row, from left: Saurusi, Apii, Seteri, Kelepi. Front row: Vosa, Jack, and Waisea.

Photo: G. Chandler.

was done without any help from staff members, and most of these students are only in the first year of their courses.

Meagre Equipment

At last term-end arrived and as other students set off for their various homes for a well-earned break from study, seven students could be seen boarding a bus for Vatukoula, carrying such things as picture-rolls and bundles of song-sheets and invitations. Their equipment (from an evangelist's point of view) was very meagre—no projector, no musical instruments, no sound system. But they had their Bibles and a radiant love for Christ which they wanted to share. The servant of the Lord once said, "There is no limit to the usefulness of one, who, putting self aside, makes room for the working of the Holy Spirit. . . ."

As soon as the group arrived at their destination on Friday afternoon, May 5, they distributed their duplicated invitation sheets to church members, backsliders and members of the community. They then conducted opening Sabbath worship and vespers for the church members who were thrilled to welcome these happy young people into their midst. Perhaps they were not forgotten after all! The two girls led out in singing and story-telling. Next day the group conducted Sabbath school with musical items, stories for the children, and discussion of the lesson. Waisea spoke during the church service and challenged the few members to prepare a people for God's kingdom.

He urged them to search out the backsliders and bring them to the meetings which were planned for each night of the following week. When asked to conduct the MV programme in the afternoon, some members of the group felt unprepared, but they testified later that the Holy Spirit's presence was very real in their meeting and seemed to make up for the lack. Prayer bands had been a regular feature of this group's

(concluded on page 14)



"God Squad" pastor, John Smith, presents a straight message.



A member of the group, about to sing "Maranatha."

Photos: L. Steed.

Leather, Denim, Long Hair and Beards Spell . . .

An MV Meeting With a Difference

LINCOLN E. STEED, MV Leader, Warburton Church, Victoria

ON SABBATH afternoon, May 13, those who were fortunate enough to be present at the Warburton MV meeting were treated to a stirring presentation of "primitive godliness."

As has become rather common of late, an overflow crowd of more than 350 people pressed into the church hall. Many were the faithful MV-goers, others were the curious and the interested who had been drawn by the combination of a provocative bulletin announcement and a between-Sabbath-school-and-church promotion that had stressed the need to arrive early to get seats—which would be at a premium. Well, come they did, and by the time the song service was over the hush of expectation was electric.

The effect of seven bushy-bearded, quite "hairy" young men filing down to the front, dressed in their leather jackets, jeans, and boots, is better imagined than described. The "God Squad," as they have named themselves, looked like something far removed from that title, and some people hardly knew what to expect.

Their spokesman looked everyone calmly in the eye and said, "We are not spiritual experts; we are just a group of Christians. We want to share with you some of the pain and the difficulties we went through in the 60s and 70s trying to find Jesus in the midst of a godless generation."

Common Burden

This group of what might be called "relevant Christians" is a non-denominational, self-supporting, Christian bike club. Many of the members are former outlaw bikies, drug-addicts and worse; others are from more conservative backgrounds. All, however, share a common burden of communicating Christ to those levels of society shunned or forgotten by popular "nice" Christianity.

Peter gave his testimony as a former outlaw

bike-gang member. He told of the dehumanising effects of this life-style, of how violence becomes a preoccupation. Oh, he knew of Christianity; like most people in this country he was nominally something or other—but he saw religion as something like fire insurance. He thought religion was basically only something to keep society in order.

One day he heard the thought that this generation will see the coming of the Lord, and it "freaked him out," as he put it. He could see the signs clearly enough, and it began to worry him that good people were complaining about things in the world, but doing nothing. The Spirit of the Lord began to work on him until he read the verse, "Because you are lukewarm, and neither cold nor hot, I will spew thee out of My mouth."

Peter then appealed to all the young people present to do some serious thinking about their lives. Are they merely lukewarm? They should make a clear decision in life. If for Christ, then they should share it with others.

He said, "I used to go into pubs and drink; I still go to pubs, not to drink, but to share my faith. I used to hang around with bikies. I still do, but I talk God to them instead of violence." His admonition was that we should not be afraid to share with those around us the wonderful hope we have. After Peter's testimony, one of their group sang three of his own songs. The final song was "Maranatha," Christ is coming home soon, and we must prepare to meet Him.

Straightforward Message

Finally, the pastor who worked with them stood up to speak. He looked a real bikie type himself—long hair, beard, jacket, etc. But when he spoke there was no question but that he knew his Bible.

His message was simple and straightforward. Christ, he said, came for the "little" people, and all through His ministry He cared for the outcast, the down-trodden, and the poor. The pastor said he had grown up in a mainline

Protestant church like ours, where "nice" was confused with holy, and big was equated with good. He pointed us to Jesus who dealt more with the prostitutes, lepers and publicans than with "good" people. He criticised Christian churches in Australia for becoming social clubs of acceptable "goodness," and keeping the sinner out of the church.

We must, the pastor said, have a discipleship which risks our reputation; indeed, becoming a true Christian almost guarantees a change for the worse in your popular reputation.

Together we looked at Nicodemus, the rich young ruler, and the lawyer, and saw how clearly the Bible speaks against materialism and self-confident religion. The issue, we saw, is not what we own, but whether Christ owns us.

The final appeal to the congregation at large was to make Christianity the thing of *ultimate* importance in our lives, otherwise it might as well be of no importance. Christ must be all in our life, or else we will be left with only the husks and straws of religion.

Religious Schizophrenia

Our youth were told to *live* truth. It is easy, he said, to be a religious schizophrenic; you live the acceptable church life, but you wish you could do it all; only you don't dare. Religion becomes a drag and you tend to live a lie. It is often a life where you have never been a sinner or a saint. The message was for them to shake off their indifference and live their religion instead of just bearing it.

After almost two hours the meeting was over and the time had flown by.

For the young people it was a startling experience. Most of them have always lived in a sanitised, elitist religious environment. To see a group who have gone to the limits, as it were, and then come back to a degree of commitment that our young people by and large have not experienced, was somewhat of a shock.

If our MV meeting with a difference accomplished nothing else, it must surely have been the sudden awareness of many young people that Christianity *can* be exciting and alive, and that it can change people. ##

Temperance and Breast-Feeding

DR. R. W. ROY, Dental Surgeon, Victoria

THE SENTIMENTS expressed by Keryn Byrne in her "Opinion" article, "Abreast of the Times" (RECORD 27/3/78), that "the best food for the infant is the food that nature provides" and that breast-feeding has many advantages, are backed up by well-documented medico-scientific evidence.

However, let us not forget the true meaning of temperance, which we believe to be the total abstinence from harmful things and the proper, moderate use of those things which are good and beneficial.

A classic illustration of the very real harm which can ensue if even the very best things are used unwisely is contained in two papers which were published in the May-June, 1977, issue of the *Journal of Dentistry for Children*. I was somewhat startled to read the titles: "At Will Breast Feeding and Dental Caries: Four Case Reports" (Gardner, D. E., Norwood, J. R. and Eisensohn, J. E., page 18), and "Breast Feeding: A Cause of Dental Caries in Children" (Kotlow, L. A., page 24). The following quotes summarise the information given in these two papers:

Restorative Dentistry

"Parents are often shocked to learn that frequently their two-to-four-year-old children must undergo lengthy and expensive restorative dental procedures; although numerous articles have been written concerning the destructive effects of a night-time or nap-time bottle on the primary dentition.

"The histories given by the parents are often similar. The child's teeth are said to have erupted decayed. Various explanations are given as to the cause; soft teeth, calcium deficiency, and antibiotic therapy are the most common, and all are incorrect. Further investigation will yield a history of the child who uses a bottle to go to sleep."

"Nursing Bottle Caries is a well-known condition found in very young children who have developed the habit of sucking on a nursing bottle, with milk or other fluid, when lying down to sleep."

"In recent months there has appeared a new and unexpected source of dental caries. The agent here is the mother's breast. With increasing concern over food additives, many mothers have returned to breast feeding their babies. Many of these children are nursed beyond two and three years of age. They are also allowed to nurse for several hours, often sleeping while still in contact with the nipple. This may occur as often as two or three times per day, and in one case it occurred all night long. These circumstances have led to a more and more rapid decay of the anterior teeth.

"Explaining this to the mother is often as difficult as restoring the teeth. Many parents defend the benefits of breast feeding and are reluctant to accept it as a causative factor in dental caries." "All of these instances of 'nursing caries' might have been prevented, if the parents had had knowledge of the potential problem. In review, we would recommend the following:



- ☆ From birth, hold the infant while feeding.
- ☆ When the child falls asleep while feeding, burp the child and place him in bed.
- ☆ Start brushing the teeth as soon as they erupt.
- ☆ Discontinue nursing as soon as the child can drink from a cup (approximately twelve to fifteen months).

"The child who feeds for long periods at a time develops habits of interrupted eating. As a result, the milk stagnates on the teeth for long periods of time. It is our suggestion that the child be placed in bed after eating, if he has fallen asleep, and that the source of food be removed."

Eating Between Meals

Ellen White has stated, "Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then nothing more until the next meal."—"The Ministry of Healing," page 303. Also, "I am astonished to learn that, after all the light that has been given in this place [Battle Creek], many of you eat between meals! You should never let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next."—"Testimonies," Vol. 2, page 373.

This is a very good example of the value of advice which was given through Ellen White many decades ago, but which is only now being shown to be scientifically sound.

The notorious dental-disease-causing effect of between-meal snacking among older children and adults has for some time now been obvious to clinicians and research workers. It is now apparent that the need to follow Mrs. White's instructions concerning what she has called "another pernicious habit," also applies even to very young babies. Is it not also logical to commence training a child to eat only at regular, specified times right from birth? ##



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.

FOLLOWING THE COUNSEL GIVEN

Dear Editor,

I would be very pleased if you could spare me space in our paper to raise the question of church schools. I don't think there is any doubt in my mind, or of any Christian, that an education based on the life of Christ will lead us to accept the free gift of eternal life. The problem seems to be a lack of money to get the schools built.

Sister White states on page 177 of the "Testimonies," Vol. 6, that if we were to build our schools in the country we could do it much more economically, and as she says in other places, our schools are not schools at all if a course in practical agriculture is not included.

There is no doubt in my mind that if we will live up to the counsel already given, the Lord will lead us on from that point; the latter rain will fall and the work will be finished.

From a practical point of view it is much cheaper to build small schools in the country than conform to the extravagant building regulations in the city. Maybe our economy is different now from when the servant of the Lord wrote the lines declaring that a few families should be able to support a teacher. However, I believe that this principle can still be applied today as long as we only have to pay for the teacher and not the interest on the school. I can't see how three incomes of, say \$150 per week, cannot support a teacher who has need of the school for his own children.

We have about half the material, in the way of roofing iron and timber, to build a modest (concluded on page 13)

BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

ARMAGEDDON NOW!—The Premillenarian Response to Russia and Israel Since 1917, by Dwight Wilson; published by Baker Book House, Grand Rapids, Michigan, and distributed in Australia by S. John Bacon Pty. Ltd., Melbourne; price \$US4.95.

At first the title, "*Armageddon Now!*" put me off. "Oh," I said to myself, "another one of those books!" But the moment I got through the "Acknowledgements" and settled down in the "Introduction" (which also doubles as Chapter 1), I gathered that this volume is a popularisation of a Ph.D. thesis, and one which demanded serious attention.

The author, Dwight Wilson, is an ordained minister in the Assemblies of God, and is a professor of history at Bethany Bible College (Santa Cruz). He holds the B.A. and M.A. from California State University in Sacramento and the Ph.D. from California State University in Santa Cruz. He describes himself as "a third generation premillenarian who has spent his whole life in premillennialist churches, has attended a premillennialist Bible College, and has taught in such a college for fourteen years."

The book is a historical study, and the author is to be commended for the high degree of objectivity he has achieved. Its design is quite simple and straightforward. As a matter of fact, the opening paragraph of the "Introduction" sets the stage:

"One of the persistent, dynamic minorities of American society is a few million people who refer to themselves as premillennialists or premillenarians—Christians who believe in an imminent, personal return of Jesus Christ to establish an earthly kingdom which will last a millennium. Other twentieth-century ideologies have had expectations—for example, a Third Reich that would last a thousand years or a dialectically determined proletarian state that would gradually wither away as it purified itself from the depravity of capitalistic greed. But this group of dedicated True Believers expectantly awaits the inevitable establishment of the final kingdom of the arch-Messiah Himself. This is a study of one of the identifying characteristics of their thought, a characteristic which has developed a special significance in view of the rise of Soviet Russia and the establishment of Israel in this century. This significance has been intensified by the coalescence of these two phenomena during the Cold War and especially by the position Israel has assumed as an issue in East-West relations since 1967." Page 11.

READERS ARE ADVISED that these are book reviews and are NOT advertisements, but are opinions of the books by those whose names appear under the reviews. If you wish your Adventist Book Centre to get these books for you, please be sure to supply the EXACT title of the book, the author, the publisher and the Australasian agents where such information is given. Please also note that we are not always supplied with the Australian or N.Z. recommended price, but where such is not done, we try to give the U.S. or English price (if that is supplied) to give some idea of what you might expect to pay.

The book reads like a "who's who" of the leading personages and publications of American Evangelicalism, and an encyclopaedia of the leading events of the past hundred years in world history. Indeed, I found the going a bit tedious at times, as all the old "regulars" appeared and reappeared in unending procession . . . an abundant profusion of "prophecies" and an amazing confusion of "interpretations" . . . Gog and Magog; Rosh, Meshech, and Tubal; Gomer and Togarmah; the mountains of Israel; "the merchants of Tarshish, with all the young lions thereof"; the land of Sinim; and, of course, "a place called in the Hebrew tongue Armageddon" . . . Russia, Germany, Great Britain, China, Japan, the United States (the erstwhile "colonies" of England as the "young lions"! . . . the League of Nations and the United Nations . . . World War I and World War II, not forgetting the more recent Six-Day War . . . the Balfour Declaration; the forged Protocols of the Elders of Zion . . . Herr Hitler, Signor Mussolini, "Comrade" Stalin, Winston Churchill, Woodrow Wilson. . . . You name it, "*Armageddon Now!*" has documented it. Dr. Wilson certainly examines every clump of trees and thrusts his walking-stick into every tuft of grass!

Thus the book proceeds.

But now, how does it close? Dr. Wilson draws in the threads in the "Epilogue":

"'Armageddon Now!' has been the premillenarians' cry since 1917—to what avail? An analytical review of the problems inherent in their response to Russia and Israel may be categorised under literalism, determinism, and opportunism. No attempt has been made to evaluate or criticise the theological positions of the premillennial system in contrast to other systems of eschatology, but any set of beliefs may be expected to demonstrate in practice an internal consistency within that body of ideas.

"*Literalism*. If the premillenarians espouse an interpretation of Scripture that expects a literal, precise fulfilment of prophecy, then one may expect precise, accurate definitions of the fulfilment of those prophecies, or lacking such precision, one may expect an admission of indefiniteness which would at least have the advantage of avoiding false identifications and gross error. The premillenarians' history, however, is strewn with a mass of erroneous speculations which have undermined their credibility. Sometimes false identifications have been made dogmatically, at other times only as probabilities or possibilities, but the net result has always been the same—an increased scepticism toward premillennialism."

"*Determinism*. The response to Jews and Israel has demonstrated that the premillenarians are guilty of the charge of determinism even to the extent of heretical antinomianism. They have expected and condoned anti-Semitic behaviour because it was prophesied by Jesus. Their consent (even though given while

spewing pro-Zionism out the other side of their mouths) makes them blameworthy with regard to American as well as Nazi and Soviet anti-Semitism. Neither as a body nor as individuals has their cry against such inhumanity been more than a whimper. On the other hand, the establishment of the State of Israel has been unquestioningly approved with little or no consideration of the effect on the native Arab population."

"If Russian aggression had been consistently treated with the same determinism as Israel was, the Iron Curtain would have been hailed as a wonderful sign of the end."

"*Opportunism*. The premillenarians' credibility is at a low ebb because they succumbed to the temptation to exploit every conceivably possible prophetic fulfilment for the sake of their prime objective: evangelism. The doomsday cry of 'Armageddon Now!' was an effective evangelistic tool of terror to scare people into making decisions for Christ and to stimulate believers to 'witness for Christ' to add stars to their heavenly crowns before it was everlastingly too late. Voices of moderation were less likely to find mass appeal." Pages 215-218.

And what of the future? "It is not likely that the situation will change greatly." Page 218.

How delighted I was to find that Seventh-day Adventists were not listed among Dr. Wilson's exhibits! Indeed, he definitely excludes them by declaring that "the ideas here discussed are specifically associated with the futurist school of the premillenarians, but there are those apart from the futurist persuasion who also subscribe to these particular beliefs about Russia and Israel. On the other hand, there are premillenarians such as the Seventh-day Adventists (sic.) who do not await the restoration of Israel." Page 12.

Yes; this book makes sad reading, but it certainly stands as a salutary warning against an attitude—indeed, a stance—which any of us could readily adopt: the temptation to turn prophet in our expositions of prophecy! How urgent, therefore, that we ever keep before us the words of our blessed Lord Himself: "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29. Bible prophecy was never intended to be merely a prognosticative instrument to be adroitly wielded as a propaganda weapon! Contrariwise, it was designed to stimulate faith in the Word of God, to establish confidence in its promises, and to add its testimony to the inspiration of Holy Writ.

The interpretation of Bible prophecy is a legitimate field of research and endeavour, as every RECORD reader is surely well aware. But how tragic—and, in fact, how dangerous—a situation can develop when alleged interpretations of prophecy are exploited to promote the supreme business of the church: evangelism! This is the burden of Dr. Wilson's exposé, and every evangelist and Bible teacher would profit from his study.

Away from the issue of the book itself, I cannot resist an observation which may simply reflect my own precarious sense of humour! In the "Acknowledgements" Dr. Wilson refers to the librarians who assisted him in his research. "Librarians are either the most helpful people in the world or perhaps simply the people whom

I most ask for help. Whatever the case, the U.C.S.C. Interlibrary Loan Librarian, Joan Hodgson, has given *efficient, courteous service* to a multitude of requests." In contrast, the next sentence reads: "The staff of the Biola

Library, including Arnold D. Ehlert, Jan Mayer, Gerald Gooden, and Robert Bamattre, rendered *not only competent service but red carpet treatment.*" Really, I would dearly love to hear Joan Hodgson's comments!

Alfred S. Jorgensen.

Big Len Male Retire? Never!

B. H. B. WOOD, Publishing Director, West Australian Conference



Pastor Knopper, Publishing director, Australasian Division, and Pastor Bryan Wood, Publishing director, Western Australia, warmly congratulate Mr. and Mrs. Len Male on their retirement after twenty-six years of full-time service as literature evangelists. The presentation was made during the literature evangelist report at the Regional Meeting in Perth, Western Australia.

Photo: R. Thomas.

WESTERN AUSTRALIA'S April Literature Evangelists Convention was a last for Big Len Male as a full-time worker.

Len has had twenty-six years of most fruitful door-knocking, starting in the West, then Victoria, South New South Wales, and finally back in Western Australia, and one could be excused for thinking he would retire.

But it is not all over yet; he is planning to work at a more leisurely pace part-time. In fact he will join forces with Pastor Eric Davey in an outreach programme at Katanning, a country town 288 kilometres from Perth in the south-east wheatbelt.

Len is confident the Lord will continue to bless his work, just as He has in the past, and that souls will be found in this town, that up to now has resisted the Advent message.

##

LETTERS

(concluded from page 11)

school, and land is available if only we can encourage a couple of families to this valley to help establish a school, but more importantly, a church to bring this message of hope that we cherish so much to this area.

I will close, praying that our Lord and Master will lead us all.

D. R. Martin,
South Queensland.

MISCONCEPTIONS ON PRAYER

Dear Editor,

I feel that I must comment on the letter "The Reading of Prepared Prayers" (RECORD 3/4/78). From the sentiments expressed in the letter it is evident that the writer has severe misconceptions in at least two areas.

First, he implies a disturbing misunderstanding of the Holy Spirit's power. He certainly seems to imply that the Holy Spirit's foreknowledge extends no further than one moment into the future. Surely this is placing an unthinkable limitation on the power of the Spirit of God. Why does the Holy Spirit have to

wait till the last moment, as the elder stands up, before He can begin providing the right words to speak? A day, a week or a year in advance He can know that a certain person will be in a certain congregation with a specific need, and can inspire the elder to prepare just the right prayer for that future moment.

Second, he appears to confuse the roles of public and private prayer. *Private* prayer is talking to God as to a friend (e.g., the publican's prayer). *Public* prayer is different. The person who prays publicly is praying for the whole congregation, not for himself alone. Therefore meaningfulness is rather more important than spontaneity in public prayers, and it is somewhat uncharitable to imply that the person who prepares his prayer is less earnest. Quite the opposite could easily be the case.

The reading of prayers from books of prepared prayers could become a form of vain repetition, but many spontaneous prayers are even more repetitious. Certainly I find the reading of a prayer which has been thoughtfully prepared adds to rather than detracts from the value of the hour of worship.

John Kemp,
Greater Sydney.

IN THE KNOW

Dear Editor,

It's enjoyable receiving weekly mail from home, to be put "in the know" on how each family member is faring, and what is happening around one's home district.

That same joy is found, too, in reading the AUSTRALASIAN RECORD, delivered weekly to my office. More important than just being "in the know" on how the church is faring from the Gilbert Islands in the north to Tasmania in the south, from Pitcairn and Tahiti in the east to the shores of the Indian Ocean of Western Australia in the west, one is brought spiritual food, encouragement and a challenge to the needs of fellow man, what he is like, how he lives. His joys and sorrows are shared through the RECORD.

Thank you, Pastor Parr and the Division, for our church paper, and I know that those thanks are reiterated by those of the staff who read my RECORD "in secret" before it gets to my desk. Also, the members I share my copy with after I have devoured it, are most appreciative. Those sponsored subscriptions given in appreciation for hospitality, have united us closer in Christian love.

I hope subscription rates can be kept at a minimum, and where necessary it would be wonderful if its circulation could be subsidised to further churches, and homes in lower-income sections of our Division. Maybe the personal columns would require widening as we get to know each other.

I am sure the printed page of the AUSTRALASIAN RECORD is a tool being used of God to unite the church in the Australasian Division in its work of bringing the gospel to every nation, kindred, tongue and people. Thank you, Signs Publishing Staff, for your ministry.

"Resident of the Pacific,"
P.N.G.U.M.

THE RECLAIMED

(concluded from page 9)

activities from the start, and many obstacles were overcome through dependence on the Lord in simple faith.

Preparation

Sunday was spent preparing the meeting-place. No floodlit hall with fans, seating, and decorated stage, was waiting for this "mission team." Their "Hall" was a half-built shell of a house, with just the bare floor, outside walls and a roof, forming a large room. It all had to be cleaned, and then picture-rolls were hung around the walls and tropical flowers arranged. Benzine lamps served as lights.

As time for the first meeting drew near, many people started to crowd into the "hall" until all the "seats" were taken and some late-comers had to stand outside. Approximately fifty adults and twenty children attended that night. Most of these people had once been church members, but there were a few others who were new interests.

This attendance held right through until Friday night, when only the very interested folk were asked to attend a special meeting with our church members. The young people took turns doing the preaching, and they spoke not on doctrine, but on Christ. "Time Is Running Out" was the theme of their messages, and their theme song asked the people to listen to the call of God. This song was composed by Pastor Peni, one of the older ministers here in Fiji, who is in charge of the Layman's Training School. Sairusi, the mechanic, took the final Sabbath sermon; "a big challenge for me," he told me.

On their last Sabbath in Vatukoula the young people were thrilled to see some new faces at church and Sabbath school. One family of seven, two other families, two young ladies and two young men, all of whom had once been church members, came in response to the special invitation from the Fulton students. One man from the community who had not attended any of the meetings approached Waisea on that Sabbath and requested Bible studies. He said he had observed the love and fellowship displayed by our students and church members during the week and he wanted to be a part of that fellowship. He felt they had something "different" to offer him.

Not Forgotten

Sunday saw seven very happy students making their way back to Fulton and studies again. They will not soon forget the farewell handshakes and emotional thank-yous from the little band of church members at Vatukoula who now know that they are not forgotten and who have plenty of follow-up work to do for the Master. Who knows the final result of such a programme? The students themselves have had their Christian experience strengthened tremendously, and have been challenged to prepare well for the work that lies ahead of them when they leave the classrooms here at Fulton.

#

GOOD FOOD

with SALLY HAMMOND



A while ago someone wrote to me with a request for some sort of inexpensive coffee substitute. The person was aware that even decaffeinated coffee still contains irritating oils as well as a small percentage of caffeine, and that the bought cereal coffee substitutes are almost as expensive as coffee itself. However, this person still wanted the enjoyment of a warm drink from time to time and asked for help.

Immediately my mind was taken back to a cosy kitchen farmhouse and the smell of roasting cereal coffee and the taste of the fresh brewed drink, liberally laced with "straight-from-the-cow" milk. The lady concerned gladly shared her recipe, so here it is:

GRAMMY'S CEREAL COFFEE

5 cups bran

1 cup Golden Syrup

Place this in a large baking-dish and mix well—the mixture must be moist. Place in a moderate oven until it is brown on the top. Stir. Keep repeating this process till the whole mixture is very dark brown, but not burnt. It may need to be stirred every 5 minutes or so, so choose a cool day, pull up a chair by the oven, settle down with a good book, and prepare to spend a couple of hours on the job. Grammy tells me that the smell permeates the whole house, so perhaps you had best send the family away for the day. To my mind, if you like a hot "coffee" drink, the result justifies the labour involved.

TO MAKE THE DRINK:

Place one teaspoon per person in a saucepan or teapot (metal), add water and boil. Strain into a cup and add sugar and milk as desired.

"Not a single event of human life is unknown to our Maker. While Satan is constantly devising evil, the Lord our God overrules all, so that it will not harm His obedient, trusting children."—E. G. White Comments, the S.D.A. Bible Commentary, Vol. 3, page 1141.



TILL HE COMES

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

BROWN. Clarice Eva Brown of Southport, Queensland, passed to her rest on June 14, 1978, at the age of seventy-four years. She was a much-loved member of the Seventh-day Adventist church in Southport, and will be sadly missed. She was born in Terowie in South Australia. Three sons, George, Jack and Bill and their families mourn the passing of this gracious mother. There are nine grandchildren. The funeral service was held in the Southport Seventh-day Adventist church, and she was interred in the Southport Lawn Cemetery on June 16, to await the return of Jesus. Pastors R. Trood and P. H. G. Starr officiated with the writer at the service.

W. A. Coates.

BUTLER. Mrs. Henrietta Gertrude Butler passed to her rest in the Parklea Nursing Home, Blacktown, New South Wales, on April 26, 1978, at the age of eighty-nine years. Sister Butler, in the early 1940s, joined the ranks of Queensland colporteurs, and later was employed by the South Queensland Conference as a Bible Worker. She now sleeps in the Northern Suburbs Cemetery, Sydney, New South Wales, there to await the voice of the Lord Jesus, whom she dearly loved and served. Two nieces, Adeline (Mrs. Whittaker) and Shirley (Mrs. Bones), with their families and friends, mourn "Gertie" Butler's passing.

J. H. Newman.

COPE. On May 4, 1978, Janet Tiaroa Cope passed quietly to her rest after a prolonged illness. She was born eighty years ago, and her only surviving near relative is her brother, Dr. Harold Graham of California. Mrs. Cope was noted as a woman of steadfast faith, and abounding in deeds of kindness.

to her fellow men. Lifelong friends and members of the Hastings church gathered on Monday, May 8, to pay their last respects in the Hastings church and later at the beautiful cemetery in Havelock North. Brother Desmond Potts was associated with the writer in the services.

S. R. Goldstone.

COWLEY. Sister Gleniris Cowley passed to her rest on the evening of June 14, 1978. She was in her seventy-ninth year, and her passing brought to an end some years of declining health and suffering. She was a faithful member of the old Hobart church for over thirty years. To her sons Marcus and Philip we extend our sympathies and the assurance of the resurrection at our Lord's return. Interment took place in the Cornelian Bay Cemetery, Hobart, following a private family service.

R. G. Douglas.

FERNANCE. Brother Earle Joseph Fernance lived his life and died in the Clarence River Valley, New South Wales, at the age of seventy-three years. He was a great lover of God's out-of-doors and the creatures of the wild. Five years ago, under the ministry of Pastor H. Dodd, he embraced the Advent message and was baptised into Christ and the fellowship of the Grafton church. After the service, where the Scriptural promises were rehearsed to the mourners, we laid our brother to rest on May 30, 1978, in the Grafton Lawn Cemetery. He awaits the Master's call.

V. J. Heise.

FROST. Thomas Alfred Frost passed away in the "Elizabeth Jenkins" Nursing Home, Collaroy, New South Wales, on June 6, 1978, aged eighty years. Brother Frost, with his wife, accepted the Advent message fifty-five years ago from the preaching of Pastor Frank Knight. An energetic church worker, he was well known and respected by Adventist circles both in the Sydney area and the New South Wales Central Coast. He is survived by his wife, Elsie and daughter Yvonne (Mrs. John Bull). As he was firm in his belief in the blessed hope right to his death, we confidently committed him to the Life-giver's keeping in the Avondale Cemetery on June 8, 1978, Pastor Albert Macaulay assisting the writer.

E. A. Boehm.

GOLLSCHESKI. Little Daniel Gollschewski now sleeps in Jesus, quietly awaiting the call of the Saviour when, by God's grace, his angel will place him in his mother's arms. Daniel, just five weeks old, a healthy little boy, passed away suddenly but peacefully on June 8, 1978, at his home in Sunnybank, Queensland. Our hearts go out in sympathy and love to Diane and Kevin Gollschewski, his parents, and to Louise and Monique, his sisters. Pastor Graham White associated with the writer in conducting the service at the Mount Gravatt Crematorium. Little Daniel has been committed into the hands of Jesus. "O grave, where is thy victory?"

B. D. Oliver.

LEMKE. Harold Roy Lemke passed away after a long illness on May 22, 1978, aged sixty-eight years, in the Port Fairy Hospital, Victoria. He leaves to mourn his passing his wife Myrtle Jean, and sons, Dennis, Allen, Kenneth and Russell; brothers Ralph, Norman, Gordon and Ern (Pastor E. Lemke, Stewardship director, T.T.U.C.), and sister Gerie (Mrs. Reynolds of Perth, Western Australia). After a service on May 25, in the Port Fairy Presbyterian church, conducted by the writer, he was laid to rest in the lovely Port Fairy Cemetery. His comrades of World War II were also there to pay their last respects. "Blessed are they that mourn, for they shall be comforted."

D. J. Dabson.

PHIPPS. Arthur Alfred ("Bluey") Raymond Phipps passed to rest quietly on April 29, 1978, at the age of seventy-two years. After the service at the funeral parlour, old friends gathered at the Returned Servicemen's section of the Palmerston North Cemetery, New Zealand. The promise of the call of the Master was our comfort and was given with the assurance of a reunion at the return of a loving Saviour.

H. G. P. Miller.

PINK. Arthur Alfred (Alfie) Pink passed away after three months' illness in the Palmerston North Hospital, New Zealand, on April 28, 1978. He was aged fifty-four years. Close friends and relatives gathered at the Palmerston North church and again at the graveside. Comfort of the certainty of our Lord's return was extended to the two surviving sisters Vera and Thelma.

H. G. P. Miller.

POULSEN. Hans Ansgar Julius Poulsen passed quietly to his rest in Jesus in the Chinchilla District Hospital, Queensland, on June 9, 1978, at the age of eighty-eight years. For many years Brother Poulsen had served his Master as a deacon in the Chinchilla church and spoke unreservedly of his hope and joy in the Lord. To his family we extend our heartfelt sympathy in the hope of the call of the Saviour at His coming. Words of hope and comfort were spoken at the service held at the Toowoomba Crematorium as our brother was committed into the hands of the Lord.

B. D. Oliver.

SIMPSON. Great sadness came to the Simpson and Sheehan families when Kerry and Kim Simpson of Brisbane, Queensland, lost their infant son on June 1, 1978. Their dear little boy sleeps, but his sleep is in Jesus. For a little moment his eyes are closed, but he shall open them again to life unending, and until then his angel will watch his resting-place. As their precious Nathan John, who lived only a few hours, was laid to rest in the children's section of the Inverell Lawn Cemetery, on June 2, the sorrowing parents and relatives were pointed forward to the time when we shall see our dear Saviour, and then never part again. Pastor Bruce Roberts, with three close friends, flew from Queensland to associate with the writer in the funeral services.

Desmond Hale.

WILLIAMS. Ronald Wilson Williams fell peacefully asleep in death after a major operation at the Wellington Hospital, New Zealand, on April 28, 1978, at the age of fifty-one years. The Longburn College church was filled almost to capacity with the many friends and relatives that assembled there and again at the Palmerston North Cemetery to comfort the family. To his wife Merle and family (Anthony, Sybil, Anjale and Barry) we extend the love and sympathy of Heaven.

H. G. P. Miller.

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AUSTRALASIAN RECORD and Advent World Survey

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

FLASH POINT



☆ ONE OF OUR READERS is a typical mother with a typical family. But like all typical mothers, she gets a little tired of the chaos in her son's room. Everything that ought to have been hung up was on the floor, and when she went into his room every morning, she picked things up and hung them up. So, in the fashion of mothers, she introduced a new rule. For everything SHE had to pick up for HIM she would charge him five cents. At the end of the week she left a note on his pillow: "To picking up clothes from the floor, etc., 95c." The delinquent son said nothing about it, but when she went into his room next time there was an envelope on his pillow with her name on it. Opening it, she found \$1.50 and this note. "Thanks, Mum; keep up the good work. The little extra is a tip for cheerful service." There's a moral in there somewhere.

☆ There is joy in the Jorgensen household because one prodigal has returned, albeit temporarily. Their Aspro daughter has returned. Aspro? Well, that's what all Assistant Professors are called by their students, and daughter Estelle is assistant professor of Music at Canada's McGill University. Pastor and Mrs. Jorgensen are revelling in togetherness for a whole six weeks, and on behalf of all Estelle's friends, we'd like to make the welcome official.

☆ CALLS AND TRANSFERS DEPARTMENT.

● John Pate (also known as Ian), accountant of the Australasian Division and located at Wahroonga, has been appointed to the Warburton Health Care Centre as administrative secretary on the retirement of the present incumbent, Mr. A. G. Gilbert. Mr. Pate will work with Mr. Gilbert for a period before the latter retires at the end of the year.

● Mr. D. A. Caldwell, principal of the Kambubu High School in Papua New Guinea, is under deferred appointment to the position of principal, Beulah College, Tonga, in the C.P.U.M.

● Mr. C. E. Fisher, accountant at the Sydney Adventist Hospital, has been called to fill the position of assistant auditor at the Division office. This move has been caused by the retirement of Mr. D. R. Eliot.

☆ Pastor L. A. J. Webster, the president of the Gilbert and Tuvalu Mission, is arranging for nineteen people to be baptised in Tuvalu (formerly the Ellice Islands). Also, the church members of Funafuti in Tuvalu are planning to dedicate their new concrete-brick church on October 1, which is Independence Day for Tuvalu's 6,000 people.

☆ In our Toronto church (N.N.S.W.) on Sabbath June 10 there was a pleasant ceremony on their Community Relations Day. On this occasion they made a Community Service Award to Mrs. Violet Turner, a lady who has given over forty years of community service to war widows, Red Cross and the Methodist Church. About fifty special visitors came from the War Widows

Association, the Red Cross and the Uniting Church. Following the service, members and visitors enjoyed a vegetarian lunch together in the church hall. The function was also attended by the Mayor of Lake Macquarie, Alderman Pasterfield and Alderman and Mrs. Lanaghan. Much goodwill (both ways) was generated by this happy occasion.

☆ Among the 155 graduates from Andrews University of Graduate Studies and Theological Seminary on June 4 was Raymond F. Wilkinson from the Australasian Division. Dr. Wilkinson was granted the degree of Doctor of Education in School Administration. His dissertation was titled, "A Model for the Development of Educational Specifications for Small Schools."

☆ Dr. Marion C. Barnard, his wife and daughter and son will visit Papua New Guinea in July, and specifically Sopas Hospital where they will ply their medical skills. There's a surge of surgeons in the Barnard family. Not only is Dr. Marion himself a surgeon, but his daughter Dr. Jo Ellen and son Dr. Marion C. (Jr.) are also qualified with the scalpel. Over the years this family has given much financial and professional aid to the island fields of this Division. They are welcome this time as always.

☆ I had a letter the other day from Gaya Currie, the wife of Our Man in England, Pastor David Currie. David, you will remember, was pushing the sale of stamps and first-day covers of the Queen's Silver Jubilee stamps. Beautiful, they were, and the proceeds went to a church he was building. The Good News is that they have been able to wangle a few more of these envelopes. (Absolutely smashing they are, too—notice the English influence? Smashing! As English as fish 'n' chips.) Send your \$3 (Aust. or N.Z.) to Pastor D. C. Currie, 10 Redhill Drive, Bournemouth, Dorset, BH12 6AL, England.

☆ Mrs. Currie is an evangelist widow at the moment. She is keeping the home fires burning while Pastor David is whipping around the Middle East getting More Valuable Data for his evangelistic programmes and poking about in old ruins bringing himself archaeologically up to date on this 'n' that. They are due back in England on July 18. They? Who's they? Well, he didn't go alone; two campervans and eleven men are on this safari on a round trip of 11,000 miles.

☆ Our Man Pastor Don Lewis was recently at Andrews University for a seminar. Don's working for the Jewish people in New York, you remember. Well, Pastor N. R. Dower, the G.C. Ministerial Association sec. saw some of Don's handbills and brochures, and was so tickled with them that he scooped up a few with the idea of having them printed to show the evangelists of North America. Art Director Alan Holman of the Signs Publishing Company was the designer. Alan, stand up and take a bow.

☆ Lorna Lewis says that they have two Jewish young people who were about to be baptised—a very big step for these people to take. Pray for Don, Lorna and their work, won't you?

☆ Something to do in the long winter evenings? Right! Do what Pastor Tom Turner of the Greater Sydney Conference does (but I suspect he doesn't do it in the evenings). Copy out the King James Version of the Bible BY HAND! He has almost completed this self-imposed chore and has now six handwritten volumes to prove that he has been through it this way! Pastor T.T.T. claims that he has learned so much more than by merely reading it, and he says that the whole project has been a great blessing to him.

☆ "Finally, brethren . . .": If you want to feel a lot better off, try a long horseback ride at a gallop.