

# AUSTRALASIAN RECORD

and advent world survey



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DESPITE THE WHEEL-CHAIR, SHE IS . . .

## The Radiant Witness

E. I. TOTENHOFFER, Lay Activities Director, T.T.U.C.

IT WAS a ten-minute missionary service with a difference. The speaker who had been chosen for this rather special occasion sat in a wheel-chair alongside the pulpit. I noticed her hands were badly crippled with rheumatoid arthritis, and large lumps at the joints of the fingers suggested pain and discomfort. However, it was her face that attracted my attention. It was radiant, and her eyes sparkled and danced as she began to speak.

Sister Armien Sinclair, of Ward 49 of the Eventide Homes in Sandgate, Brisbane, was telling her story at the conclusion of Sabbath school at the Community Services Congress, held at Caloundra on Sabbath, April 28. She was introduced to the two hundred-plus delegates by Pastor Rex Tindall, the genial Lay Activities/Community Services director of the South Queensland Conference. He explained that this handicapped Adventist lady had an unusual witnessing story to tell.

Her clear voice had a touch of a Dutch accent (that matched her little Dutch cap) as she told of the ways the Lord had used her to share the good news of His love. The audience listened intently—one moment serious, the next rocking with laughter—at her humorous description of events. As she began to get into the swing of things, she looked at Pastor Tindall and commented—"Now, brother, don't contain me, I must tell my story!"

### Watched for Opportunities

Sister Sinclair has lived at the Eventide Homes for a number of years, and has constantly watched for opportunities to share her faith. Not only did she smile at the nurses and the staff, she also talked to the other ladies in the ward and to the visiting clergy. She lent books and magazines to both nurses and patients, and she prayed that God would water the seeds of truth that she was patiently and lovingly sowing in their hearts.

With beaming face she told us that, in spite of her physical handicap, with God's blessing she has been instrumental in leading eight precious souls to Jesus Christ and His message of truth for this hour. There were three other ladies with Sister Sinclair in Sabbath school who were led to the Lord because of her radiant witness. One of them is also confined to a wheel-chair, but now she rejoices in the hope of the second coming of Jesus and the restoration of all things.

Another of the ladies in the group had been providentially led to speak to Sister Sinclair one evening as she walked her dog through the grounds of the Eventide Homes. Sister Sinclair seized the opportunity to lend her books and to talk about God's love and the teachings of His Word. Bible studies developed, and the help of the church pastor was sought. Today Mrs. Barton is a baptised member of the Adventist Church and a deaconess at the Ipswich church in Queensland.

Also included among the trophies whom Sister Sinclair has led to Christ are two nurses on the staff of the Homes. They were impressed by her daily Christian witness and blessed by her strong Christian faith.

As this lovable little lady concluded her story, I thought of the statement penned by Ellen G. White in the book "Christian Service," page 11, "All may find something to do. None need feel that there is no place where they can labour for Christ."



Sister Armien Sinclair has admirably proved the truth of that statement, wouldn't you agree?

Even though she is in constant pain and, because of her physical condition, unable to walk around her neighbourhood, she has done what she could to share the good news. God has rewarded her efforts with fruitage—eight souls to date, and who knows how many more in the future!

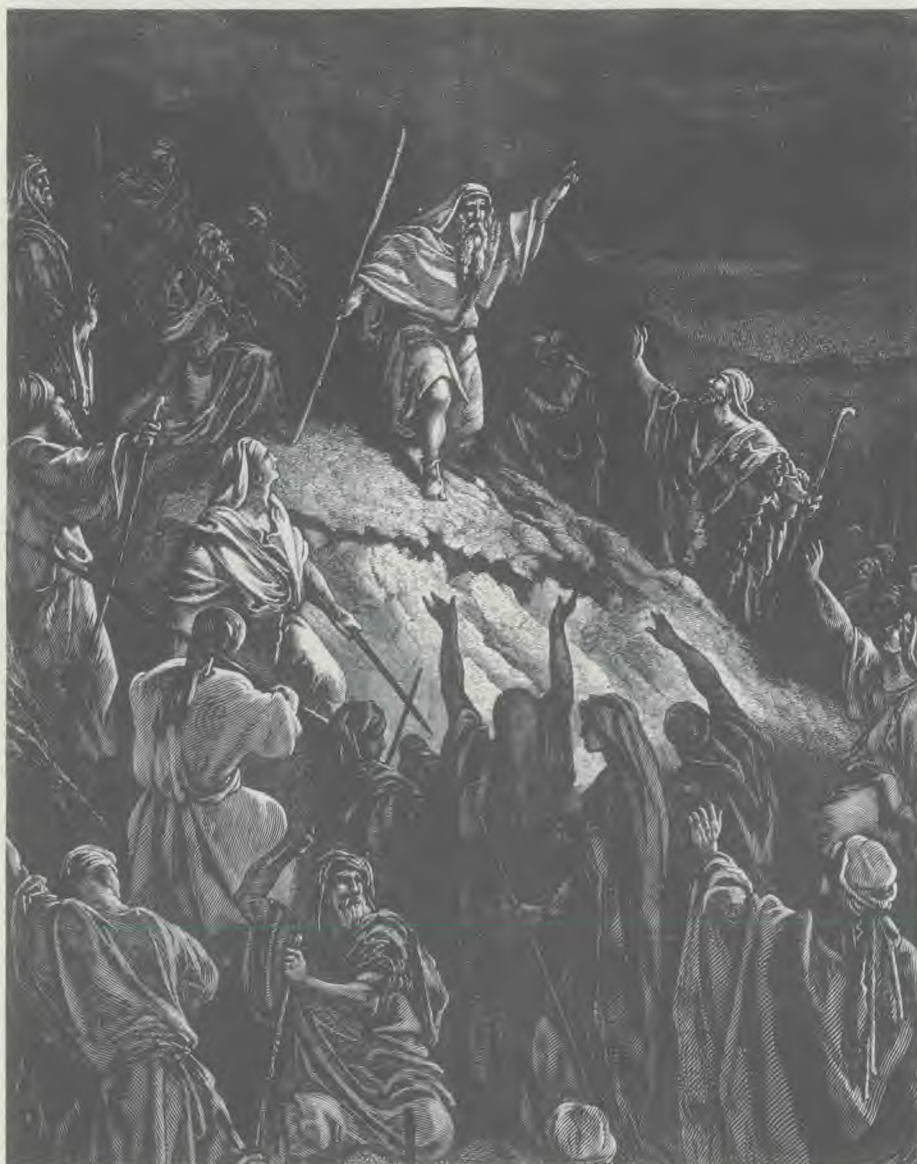
Don't you think it's time we stopped making excuses and told the Lord Jesus we are available to be used as His channels of light in whatever way He may choose?

##

# Christendom's Neglected Prophet

HARTNEY MYERS

STRANGELY neglectful has been Christendom toward John the Baptist. He may well be called the neglected prophet. This certainly is in thought-provoking contrast with Scripture's presentation of him.



To bring John into existence, God, Holy Writ informs us, superseded the ordinary course of nature by having him born of two who were well-stricken in years. God sent Gabriel, heaven's highest angel, to Zachariah. To him, Gabriel announced John's super-normal conception and birth by his wife Elisabeth.

This was done while He who was to become God incarnate was still in heaven. In other words, it was the pre-existent Christ, God the Son, who commanded Gabriel to do this. Not only that, but the very name which Gabriel stated was to be given him—John—is Christ's own name as God. It means *Gracious Jehovah*. Christ would not have this man called by the earthly family name—Zachariah. He would

have him called by the name which points to Himself.

Gabriel said he would be great in the sight of the Lord. Can we grasp the true significance of this? To be great in the sight of men is one thing; but to be great in the sight of God! Here we are compelled to stop and think long and deeply, and probe into the life of John as given in the Bible. Doing this reveals the fulfilment of this forecast by Gabriel.

We find that this was done to such a degree that God incarnate bestowed on the Baptist His greatest possible eulogy and His only commentary on human life. But what a commentary! (Luke 7:24-28.) Among other things He says that John the Baptist is the greatest of all

prophets. Think of it! *The greatest prophet of all*. Yet Christendom treats him as though he was less than the least.

## An Auspicious Beginning

To mark the auspicious coming of the word of God to John, Luke uses a Roman emperor, a Roman governor, three tetrachs and two high priests. John the Beloved builds his Gospel on the basis of "witness." And the very first witness he introduces before us is John the Baptist. Luke makes the highest political and religious rulers and leaders subserve the Baptist. The Beloved Apostle ranks him of so great importance that he sets him forth as his very first witness. Yet, generally speaking, Christendom not only fails to introduce the Baptist, but very little use is made of his witness.

What a mighty witness it would have, too, in the Baptist! It is in his work and words that Christianity had its very inception. His active work lasted less than a year. Yet no measure can be put on his contribution to the nature, work and theology of Christianity. In his few brief statements, John passed on revelations from God pertaining to Christ and His work which were to become the very basis of all major Christian doctrines.

Read the story of John as told in Matthew 3:1-12; Mark 1:1-8; Luke 3:1-6; John 1:29-36; 3:23-36. In these Scriptures John makes such statements as "For He was before me," and "He that cometh from above is above all,"—here is the heavenly pre-existence of Christ. "Is above all," teaches the transcendence of Christ. "Behold the Lamb of God, which taketh away the sin of the world," shows the vicarious death of Christ; and "the Son of God," affirms Christ's deity.

## Foundational Pillars

In the Baptist's teachings there are also: The Kingdom of God; Baptism with water and the Holy Spirit; Sin—its confession and remission; Repentance; Confession of faith; Heart-work, its preparation by it being made straight (cleansed); Christ was sent of God and that He spoke the words of God; the gathering in of the wheat (the saved) and the destruction by fire of the chaff (the lost); all flesh shall see the salvation of God; Christ is the Bridegroom; and everlasting life only through belief in God the Son. In Christian times the Holy Trinity—God the Father, God the Son, and the Holy Ghost, was taught first by the Baptist.

Stop and think!! What are these teachings? *These are the great foundational pillars on which is raised the entire theology of the Christian church.*

Peter and Paul have been used mightily by the church. But these teachings are pre-Petrine and pre-Pauline. And nearly all of them were taught before our Lord began His work. Well may the church learn to turn its spotlight brightly on him whose teachings constitute its very foundations: the greatest prophet of all—John the Baptist. ##



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

## Week 56

### Sunday

The Morrisses waited for me after the meeting tonight. They were bursting to tell me about their visit with Richard's Brethren work-mate.

"I quoted them all the texts you gave us about the Sabbath and they tried to tell us that we were in another dispensation. They said the law had been done away with, but we quoted them that bit in Matthew 5 about 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'"

### Monday

When I called for my regular study with the Smiths tonight, Wendy answered the door, and was very friendly. She chatted freely about her work and her sporting interests, and I answered her queries about our young teacher friend by assuring her that she had caught her plane all right. Cannot help but feel sorry that these two young ladies must be separated, when their close association could be so vital to Wendy's Christian experience. Still, I cannot doubt the Lord knows best.

### Tuesday

Praise the Lord! The Morrisses are on fire.  
"A minister from my aunty's church visited me this week," announced Gloria. "He was such a nice man, but when I asked him about the Sabbath, he tried to tell me what was the tradition of the church. He did not open the Bible once. He seemed confused when I began quoting texts."

### Sabbath

Sabbath was out by the time Jennifer and I had called on a few shut-ins and finished our hospital visiting.

"Here's the Morrisses' house," I said. "Let's call on them for a few minutes." I was a little surprised to see Gloria hanging napkins on the line, at that late hour.

"We kept Sabbath today," she announced as she hung the last garment.

"Tremendous," I battled to keep the surprise and joy out of my voice. "What did you do?"

"Well," said Richard, "we packed our lunch and went to the dog show, but there were too many people there, so we went to the beach and took the children for a walk round the rocks. I never realised what a blessing it would be to keep Sabbath." We smiled, secretly amused at their idea of keeping Sabbath.

"I can see we will have to get you along to church," I said.

"Yes, we've been thinking about that too," the Morrisses mused. Jennifer and I sang all the way home.

##

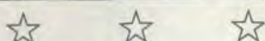
# HISTORIC PICTURE GALLERY



A PRESS RELATIONS (Communication) INSTITUTE, held in the Greater Sydney Conference, possibly the first-ever held in Australasia. The date is the early 1950s, and those seated in the front row are (left to right): Pastors M. Grolmund\*, K. Mead, L. A. Butler\* (president), Reuben Hare\*, E. H. J. Steed, Mr. A. H. E. Miller\* (secretary-treasurer) and Pastor A. G. Stewart\*.

\*Indicates now deceased. Photo: courtesy E. H. J. Steed.

## EDITORIAL



## THE RESTLESS YEARS

NOW THAT I have typed that heading, it rings a bell somewhere in the faraway recesses of my mind. Isn't it, wasn't it, a TV programme or something? Well, if it was such, please be assured that I am not going to talk about that; I would not have seen it, anyway, so any comment on it would be impossible.

Rather, that title I have given to this small essay is conjured up by a note from the columnist of the Melbourne Age of today's date, which begins like this: "What have these people in common? Anne Deverson, journalist, Fred Schepisi and Pat Lovell, film-makers, Jim Killen, politician, George Dreyfus, composer, Kath Walker, poet, and Kerry Packer, media tycoon? The answer is an unsettled childhood."

Now with apologies to the New Zealand and other overseas readers, to whom these names are not or may not be familiar, I want to give assurances that I am not going to discourse on any of them. I could give out on only one of them from personal observation, but that is not my purpose either. What I am using as a springboard for this brief treatise is that last part of the last sentence: an unsettled childhood. For I have the entrenched belief that one of the worst things you can do for a child is to subject it to an unsettled childhood. Come to think of it, my own wasn't all that tranquil (have you lived in a "divided home" too?), and I can empathise with the young and the unsettled.

How can a parent unsettle a child? The number of ways are legion, but consider a couple. A child can be monstrously unsettled by the constant shifting of the family home. Those families (and it requires only one parent, really) who have permanently itchy feet, who cannot settle in one spot for more than a few weeks or months, who must be off to some other paddock where the grass seems greener, can do untold damage to the immature child. A child must have some familiar surroundings with which to relate. He (or she) must have friends and acquaintances, teachers and associates, who present a familiar face-pattern to him. He must be able to feel at home with his peers and his adult acquaintances. It is nothing short of traumatic to uproot a child from a familiar environment and plunge him into one entirely new. Many children do not adjust to such major location-changes easily, and they become unsettled as a result.

It goes without saying that transferring a child from one locality to another with undue regularity can well interfere with his schooling to the place where he doesn't know whether he is coming or going. Many a child who could have performed well in a secure environment finds he has lost the taste for school, for learning and for advancement when dumped into a new situation. How often have you and I heard of children who, uprooted from a school where they were getting along famously, could do no exploits in the new one to which they were suddenly subjected!

But the greatest disservice comes, surely, to the child's personality. The uprooted child will often find psychological hazards in being thrust into a new and different environment. Each drains a little more from the child's emerging sense of identity. Each new environment requires just that extra slice of his ego to be torn away and subjected to a new abrasiveness.

Another way a child can have an unsettled childhood is when the parents do not provide a secure emotional environment for him. Every so often I quote that sage who first enunciated one of the Great Statements of All Time: "The greatest gift a father can give to his children is the knowledge that he loves their mother." And ditto, conversely, of course. Whoever it was who first allowed those words to take the shape of a sentence, I do not know. What I do know is that it is one of the most succinctly put pieces of practical psychology I have heard.

I have seen enough boys appear before magistrates to last me for several lifetimes. The overwhelming majority came from homes where there was no real security. They were possessed of fathers (and/or mothers) who were alcoholics, absentee for most of the time, absentee for all of the time (that is, they had run off with

another partner), uncaring and weak, and thus was created in the home a lack of security. There was no sense of "belonging," and the emerging adult was emotionally at a loose end. Instead of finding his security in his warm home environment, he had to find it (or, rather, seek it, for he seldom if ever found it) in hotels, in defying the law, in being the Big Man with his peer group, in premature and pre-marital sexual relationships with his own or the opposite sex—all of which helped him to find some emotional identity and all of which were extra-mural. His own home meant nothing to him as a secure place. It afforded him no peace while he was there, and it promised no security to which to return.

I well remember visiting, a couple of years ago—maybe less than that—a young man whose crimes had caught up with him. He begged me to go to see his girlfriend, with whom he had been living. He was rising twenty-one years of age. The girlfriend had had a child to someone else before they formed their liaison, but he regarded the child as his. I called upon the address given me by the young fellow, but there was no one home. Later, I was to find out that the young "bride" and her child had found another lover and had skipped off with him. That made me sad, because I couldn't get my young friend's last words to me out of my mind. As I was leaving the little room which officials of the prison had made available to us, he said, "Please, Mr. Parr, go and see Diane. Tell her I love her. You know, this is the first home I've really known." I knew that to be true. His family had given him no secure nest in which the child could happily develop into an adolescent, the adolescent into youth, and youth into maturity. Unfortunately, this, his first home, as he thought, was to prove as unstable as any he had ever known.

Christian parents might be inclined to feel a little smug about their situation. They give their children security, they believe; they provide that warm environment where there is love and assurance. Don't be too sure. The very most precious thing you have, and which you are endeavouring to pass on to your children, might well be the stumbling-block to those growing up under your roof. I refer to your religion.

No one wants to communicate our religion to our young people more than I do, but I am conscious of the fact that too many of the parents I see about me are so intent upon giving their children this precious gift that they do not see that they are making their children restless and discontented. Religion must be caught as much as taught. It is best communicated by example; and it ought to be so obviously pleasant that the members of the household who are growing up within its influence will want to be part of it because it is too good to miss.

Unless a religion makes the adolescent's home a happy place, it will not be a secure place. Unless religion makes the adolescent's home a centre of loving concern, it will not appeal to him as worth while, and he will opt out, like as not, as soon as he gets a chance. That is why it is so important for parents to show that their religion means so much to their happiness; so that the junior members of the family can see that religion has some practical value; that it transforms a house where they sleep into a home where they are loved and secure.

At no time is this attitude more important to the adolescent than in those restless years when there are chemical changes going on in his/her body; when there are new (and sometimes frightening) thoughts rising within his/her mind; when there are questions and doubts and fears surging into the consciousness; where there are strange realisations manifesting themselves—such as that father and mother don't know everything or that they are slightly less than perfect.

But love covers a multitude of sins and shortcomings. That is why, during those restless years, it is so important to have parents provide that secure place for their children. The place above all to which they want to return every day. The place they call home.

Robert H. Parr.

MUCH ACTIVITY DURING THE . . .

# HEALTH SCREENING AT BALLARAT

R. K. BROWN, Health Director, T.A.U.C.



Mrs. N. Howie, a trained nurse, was one of several who tested the participants' blood pressure.

Photo: R. K. Brown.

MORE THAN EIGHTY people attended the first health screening programme at Ballarat, Victoria, on Sunday, June 3 at 7.30 p.m. The project was first organised in the Adventist Community Centre (Ballarat church hall), Drummond Street, under the guiding hand of the church pastor, Pastor Lin R. Burns, and Mrs. Burns.

The health checks were advertised with the title, "Take Five for Fitness." The programme consisted of five simple tests: (1) Vital Lung Capacity, (2) Weight Evaluation, (3) Chemical Dependencies, (4) Grip Strength and (5) Blood Pressure.

The Ballarat church had also planned a series of follow-up programmes, and this information was given to the participants. This is a most vital aspect and a service greatly appreciated by the public. The three planned were:

1. 5-Day Plan, commencing the next week
2. Home Nutrition Course, starting the week after
3. Weight Control (WA-RITE), beginning the third week.

The church members who assisted with the tests and saw the response, are keen to take the idea into the local shopping-centre. The experience in the church hall will enable them to cope with the hundreds of people who will flock to a shopping-centre project.

At this point you may have a number of questions. Why should a busy pastor, conducting an evangelistic series, get involved in health screening? Why does a pastor's wife, like June Burns, become trained to conduct Home Nutrition and Wa-Rite programmes? Why do church members, some of them professionals, get involved in this type of outreach?

Where can we look to find the answers? We can go back about 100 years when God's servant, Ellen G. White, advised pastors and churches with the following counsel:

"You will never be ministers after the gospel order till you show a decided interest in medical missionary work."—"Counsels on Health," page 533.

"We have come to a time when every member of the church should take hold of medical missionary work."—"Testimonies," Vol. 7, page 62.

Next question. What is medical missionary work? Christ gave many examples of practical godliness in His works of healing and uplift. He went about "doing good." He healed the maimed, the blind and the crippled. He went everywhere preaching and healing. Ellen White says these two are "never to be separated."

God bless you, Pastor and Mrs. Burns and Ballarat church members. You are giving effect to Christ's wish for His people. May the Lord bless all efforts by His people everywhere, pastors, members, institutions, health professionals, in bringing this part of the gospel ministry within the reach of the "man on the street." It is laying a good foundation for faith in a world that is losing faith. Let's use the "right arm" to the glory of God and the extension of His kingdom in this world.

##

## The School That Hasn't Been Opened

DAVID PEARCE, School Board Member, Oakleigh, Victoria



The entrance to the attractive new Oakleigh school, Melbourne, Victoria.

Photo: D. Fauli.

CAN YOU IMAGINE an Adventist school that isn't open? Oakleigh Seventh-day Adventist School in Melbourne's south-eastern suburbs hasn't been opened—at least that is how I heard it—no official ceremony, no opening. It is the usual practice with Adventists to have an official opening, with visiting dignitaries, ribbon-cutting ceremonies, etc., and thus I was surprised to find that this school has not been "opened."

Opened or not, it actually began as a small group operating in the back of the Hughesdale church. Later, as numbers grew, the school transferred to its present site at Oakleigh. The school building is adjacent to the Polish Seventh-day Adventist church, and their strong support has meant that enrolment has expanded.

One of the big tasks facing the Oakleigh school at the moment is the building of additional classrooms to accommodate the Forms 1 and 2 students for high school work. At present there is no science room or boys' manual room, and the students are crammed into makeshift facilities. Plans have been laid, and it is hoped that these will soon be a reality.

A visit to the school will show that it is well equipped, has an enthusiastic staff, and that Christian principles and practices pervade the whole school programme. The high school students this year have begun a new aspect of practical training, apart from their home economics and manual training. They have been given a plot of ground, and are learning to plant, nurture and harvest staple vegetables for home use.

One of the highlights of the year so far has been the Sports Day. The children participated enthusiastically in the various races and novelty events. The parents, not quite so enthusiastically, provided some humour for the children by displaying their ability (and lack of it) as they also took part in some of the events.

Education is a costly yet necessary enterprise wherever it takes place. With this new, and as yet unopened school, the staff, parents and school board are energetically pursuing the goals of Christian education in all its aspects.

##

A QUESTION WORTH CONSIDERING . . .

# ARE YOU AFRAID OF GOD?

MARGARETHA EALES

"FOR GOD SO LOVED the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.



God loved . . .

In fact, He loved so much, He was willing to die for those who did not love Him. Not just to die in peaceful slumber, but to suffer the gruesome death of the cross.

Jesus did not deserve to die; He had not sinned. God loved you and me, who have sinned. We deserve to die, but God took our sins upon Himself, and died in our place.

Yes, God loved so much . . .

It is a strange thing that people are afraid of a God who loved enough to give His life for those who went against Him. But many people fear God. Not reverent and holy fear, but actually "scared stiff."

Afraid that if they die in mortal sin they will go straight to an ever-burning hell. Afraid that if they don't go to church, or confession, or do some other virtuous deed, they will be sent to hell.

Certainly there is a punishment for the wicked. Justice demands it. But the emphasis has been, in many cases, transferred to the negative, and the text in many hearts may very well be, "God so loved the world . . . that whosoever does not do all a Christian should do, will go to hell-fire."

God does not wave a pitchfork at the world. He loves the world. He loves you and me. This is the gospel—the good news.

God loved . . .  
He gave . . .  
whosoever believes . . .  
has eternal life.

## Not Jesus; It's the Father

Perhaps you say that it is not Jesus you fear. He understands, for He was hungry, tired, in pain and lonely. Through His passion, He can appreciate your trials and temptations.

But the Father—He is "a consuming fire."

Read again our Lord's own words, "For God so loved the world, that He gave His only begotten Son. . . ." "He permitted Him to leave the bosom of His love . . . to suffer shame, insult, humiliation, hatred, and death."—"Steps to Christ," page 12. Does our heavenly Father not show the same compassion as His Son?

Philip asked Jesus, "Show us the Father." The reply gave evidence of the love of God being the same as the love of the Son. "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. . . . The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me." John 14:8-10.

You see, our Lord's mission of mercy on earth was by the power of His heavenly Father. The works of love performed by the Son are in harmony with the works of the Father, "for what things soever He [the Father] doeth, these also doeth the Son likewise." John 5:19.

God loves you—there is no need to fear and be afraid. Our Lord's love revealed the unsearchable love of our heavenly Father. He asks you to love Him in return.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. "We love Him, because He first loved us." I John 4:18, 19. #

## TOMORROW

In His hands I leave tomorrow,  
For my heavenly Father knows  
What is needed for my future,  
When it comes He will disclose  
Ways and means I could not reckon  
As His all-providing power  
Brings to pass the right solution,  
All sufficient for each hour.

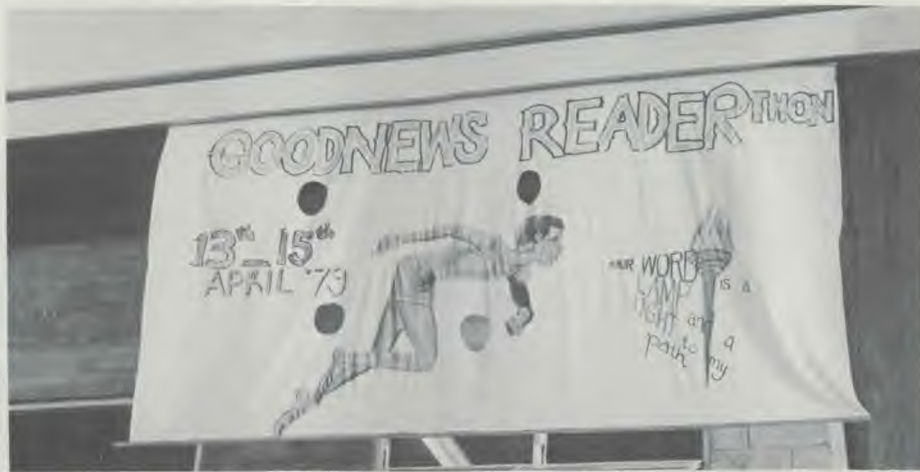
As I meet with firm assurance  
What the present now requires,  
I am given strength and purpose  
So I ask that my desires  
May be righteous, just, and kindly,  
Measured by His love, I pray.  
In His hands I leave tomorrow  
As I walk with Him today.

—Della Leitner.

A READERTHON THAT BROUGHT . . .

# GOOD NEWS IN THE SOLOMON ISLANDS

JOHN T. BANKS, Youth Director, W.P.U.M.



A prominently displayed poster leaves no one in doubt as to what is taking place.

IT CERTAINLY was good news for the 243 Honiara young people who read through the entire Bible over the Easter week-end, April 13 to 16, 1979. Some important visitors also assisted. The reading commenced at 5.30 p.m. on Friday with the Deputy Prime Minister and the Minister for Finance, Mr. Benedict Kinika, who read Genesis 1. He was followed by the Minister of Labour, Trade and Industry, Mr. Pulepanda Ghemu. Division Youth Director, Pastor Jim Harris, was also present, and participated in some of the reading.

Just seventy-eight hours and thirty minutes later, the entire Bible was read. Pastor Wilfred Billi, president of the Eastern Solomons Mission, finished the Bible-reading marathon with Revelation 22.

An article about the Bible reading appeared

on the front page of the local newspaper of the Solomon Islands, *News Drum*.

Each participant was allotted twenty minutes to read. They could read at their own speed, and all used the Good News Bible. This translation is easier for the young people to read, as English is certainly not their mother tongue.

There was a little help by some members of the South Sea Evangelical church and other faiths. The Readerthon was conducted in the Dorcas Welfare room of the new Kukum Evangelistic Centre, Honiara. Even passers-by came to look and to listen.

The Readerthon was organised by the Eastern Solomons Mission Youth Department. John Paul is the Youth director, and his volunteer associate is Ian Johnson, a third-year ministerial student from Avondale College. ##

## CONVERTED BY AN ARGUMENT

MOSES GALO, Secretary-Treasurer, Eastern Highlands Mission, P.N.G.U.M.

SALATHIEL, a national magistrate and a senior elder of the United church in Goroka, was one of a number of interested and curious people who followed a debate featured during 1976 in the daily *Post-Courier*.

Many Christians from different church organisations, and even a number of non-Christians, had focused their attention on the editorial column. Their interest was aroused by the issue of the Sabbath or Sunday question.

A running exchange had arisen in those columns between the Sunday keepers and the Seventh-day Sabbath keepers. It continued to run for almost a full year. As in many other countries of the world, Papua New Guinea is a land of democratic freedom, which allows its people to speak and express their ideas and opinions in public. So the arguments were soon being voiced over the air by the news media as well as being printed in the *Post-Courier* newspaper.

There were a number from other denominations, and various national backgrounds, who disagreed with the observance of the seventh-day Sabbath. Some expressed their views and beliefs by quoting texts from the Scriptures, one after the other, to support their arguments. One of the many texts, often used, is found in Colossians 2:14. By this they hoped to explain that the seventh-day Sabbath was abolished on the cross by Jesus Christ.

Our church members in various centres in the country followed the exchange with great expectation. All were curious as to what would be the outcome of the arguments. Brother Salathiel took the time to examine the arguments from both sides; he also carefully looked up and compared all the texts used. Salathiel was also very interested in viewing the manner in which our members witnessed to their faith and beliefs. He noticed that in explaining to the public the importance and sacredness of the seventh-day Sabbath and why it is kept, they kept a Christian tone. As happens to so many curious people in countries all around the world today, new discoveries raised new questions, so Salathiel began to question the doctrines of his church. Did they worship on the right day, according to Scripture, or were they merely following the ideas and traditions of man?

### A Genuine Concern

Quiet and sincere in character, Salathiel was genuinely concerned about the importance of the seventh-day Sabbath. Then, early in 1977, while lying in a hospital bed, he had the opportunity to read through two of our books, *'The Marked Bible'* and *'The Desire of Ages.'* Immediately he was discharged from the hospital, he went looking for a Seventh-day Adventist church. On finding our church in Goroka, he attended his first Sabbath church service, without his family. The following Sabbath, his wife and children joined him,

(concluded on page 14)



Leading out in the Readerthon were, Mr. P. Ghemu, government Minister for Labour, Trade and Industry, Mr. B. Kinika, Deputy Prime Minister, and Pastor J. Harris, Division Youth director.

Photos: J. Banks.

ON THE MISSION FRONTIER, IT IS . . .

# HAVE HAMME

GORDON A. LEE, Commu



With their new truck in Tonga, Charlie, Rose and Peter are ready for their volunteer building programme.



Charlie has restored this beautiful old home in which the Thorpes lived many years ago as they opened up the work in Vava'au.

THE MOST EXCITING experience of sacrifice in Old Testament times was when Israel gave so much of their wealth and possessions to the building of the sanctuary in the wilderness. So much so, that Moses had to command the congregation to refrain from bringing their offerings.

It is hard to recall any situation in modern times, when a church administrator has come up against such an exciting problem. Yet there are those dedicated believers whose liberality with time and means astounds the church leadership. So much so on occasion that along with the praises to God for inspiring such unselfishness we sometimes feel the need to caution them, for their own benefit, not to overdo things.

Charles Boyd, his wife, Rose, and their son, Peter, come close to such a position; one wonders whether they are giving beyond their capacity to give. Several times Charles has made volunteer missionary journeys into the South Pacific mission fields. Each time, he has gone with builder friends, and at their own expense they have met all travel costs, as well as raising most of the money for the buildings they have erected. On one occasion, Charles took with him a utility truck to assist in the building project. When the work was done and he was returning to his homeland, he donated the truck to the local Mission.

The visits into the mission fields as a volunteer only served to open his eyes to the enormous need for buildings and finance in the South Pacific. His heart became increasingly burdened for the cause of missions. He saw that there was so much to be done and so little or nothing with which to do it.



The beginnings of one of the new national m

# WILL TRAVEL

ector, Australasian Division

## Prayer Led to a Decision

After his last visit into Tonga, he shared his burden with his wife, Rose. Together with their son, they prayed about the needs. Then they told others in their church district. Finally their decision was made: he would offer his trade to God's cause in the Friendly Isles, for at least twelve months, two years if necessary.

The Boyds sold up some of their assets and closed down his building business. In consultation with the Mission administrators they planned a building programme throughout Tonga—a programme that would restore many of the broken-down homes and churches. Where necessary, they would build new and more efficient buildings. Much of the essential finance they met or raised themselves.

Today they are in Tonga. Another new truck has gone along with them. Work is well underway with two new ministers' village residences. Restoration work has taken place on several homes. More are to come under his skilled hands. A new primary school is to receive his tender care as funds become available.

They do not live in a grandiose mansion with servants laid on. A broken-down, two-roomed shack has been renovated to accommodate this generous and dedicated family. Nevertheless they count themselves privileged and rich in God's service.

As I was saying, we do not see a great deal today of sacrificial giving on the scale of ancient Israel as they came out of Egypt. But let me hasten to say, there *are* such men and women today. Charlie Boyd and his wife, Rose, are in the vanguard of such a select group. May their tribe increase. ##



The "house" they will live in and repair while volunteering in Tonga.



The tiny primary school that must be replaced in Mizpah, Vava'au, Tonga.

Photos: G. A. Lee.



Homes which Charlie Boyd will build in Tonga.

THE RESULT OF A COMMUNITY SERVICES CONGRESS IS . . .

# "AN ENLARGED VISION"

E. I. TOTENHOFER, Lay Activities Director, T.T.U.C.



Pastor E. I. Totenhofer and Mrs. A. J. Bath, Federation president, wearing the new Community Services uniform.



Guest speaker Mrs. Betty Ahnberg chats with Pastor T. Rosevear and his daughter, Lois-Joy.

Photos: E. I. Totenhofer.

THE FIRST OF FIVE Community Services congresses planned this year for the Trans-Tasman and Trans-Australian Union Conferences was held from Thursday, April 19, to Sunday, April 22, at Stanwell Tops, fifty kilometres south of Sydney.

It proved to be a time of rich fellowship, animated discussion and great inspiration for the 250 men and women who attended. Delegates returned home from the congress with an enlarged vision of the importance and scope of our Community Services programme, and with the conviction that it concerns every member of the church.

The location for the congress proved to be ideal—as was also the weather. The Church of Christ convention centre, hired for this special occasion, overlooks the ocean and is set amidst pine and eucalyptus trees in spacious grounds, which provide ample facilities. There were bush tracks and scenic views from a nearby lookout waiting to be explored and enjoyed by any nature-lover who could find the time. Delegates came from Greater Sydney and the southern section of the North New South Wales Conference, and even included a representative each from Lord Howe Island (Brother Clive Wilson) and Norfolk Island (Sister P. Eastwood).

The programme commenced with registration on Thursday morning at 10.00 a.m., and concluded on Sunday afternoon at 3.30 p.m. with the spontaneous singing of the lovely hymn, "Blest Be the Tie That Binds." The featured guest speaker was Mrs. Betty Ahnberg, Director of the Medina Community Services Centre in Ohio, U.S.A. Mrs. Ahnberg is also a State Federation president, mother of three children and an experienced Community

Services worker. A sincere Christian lady with a vivacious personality, she captivated her audience as she told of her personal involvement in Community Services. Her meetings were illustrated with heart-warming experiences of God's leading through the work of the centre of which she is director. It has assisted people in the community over a period of more than ten years, and receives financial support from many non-Adventists.

## An Absent Leader

Due to illness, Pastor R. H. Abbott, Division Community Services director, was not able to attend the congress. Special greetings were sent to Pastor Abbott by the delegates as they assembled for the opening meeting. The gap was filled at short notice by Pastor E. F. Giblett, Lay Activities director of the Trans-Australian Union. Other speakers included Pastor H. C. Barritt, president of the Trans-Tasman Union, Dr. R. Swannell, Division Health and Temperance director, and Pastor E. I. Totenhofer, Lay Activities director of the Trans-Tasman Union. Local Conference departmental directors, A. J. Bath, D. Dunn and L. F. Schick, also made contributions to the programme.

A feature of the congress was the involvement of each of the delegates in syndicates. Delegates divided into three groups and discussed various aspects of the Community Services programme under the direction of a syndicate leader.

Another feature of the congress was the interesting reports on Saturday night from the men and women who are actively engaged in serving the community in their local churches. These stimulating personal experiences revealed that prejudice is broken down, friendships are formed and souls are won by engaging in those activities that occupied the major portion of Christ's ministry. Sister Ives

of Bankstown church had been appointed a delegate to three congresses in Papua New Guinea. She returned to Australia just in time to tell of her impressions and share with us the inspiration of the mission-field gatherings.

A model of a Community Services centre was displayed during the presentation of the topic, "Planning a Community Services Centre." The model was complete down to the last detail and showed, at a glance, the layout and furnishing of the ideal centre. This work of art was constructed by Brother Chester of the Thornleigh church in Sydney. It is planned to display the model centre at each of the five congresses.

## Spiritual Highlights

A highlight of the Stanwell Tops Congress was the music. For half an hour each night, the songleaders, Pastors L. F. Schick and A. P. Dyason, led the delegates in a spirited and meaningful rendition of favourite hymns and choruses. The theme song, "We Share His Care," soon became a favourite, and was sung with true feeling. Sister Betty Ahnberg commented that she had seldom heard better singing.

Following the devotional each morning, time was spent in prayer fellowship. Dozens of small groups gathered both inside and outside the chapel and sought the blessing of Heaven on the congress and also on the outreach of Community Services throughout our vast Division.

At the final meeting on Sunday afternoon, every delegate made a commitment to greater Community Services involvement in the future: "Lord, make us more loving and kind. Anoint our eyes with eyesalve that we may see and feel the heartaches of those who lie bruised by the Jericho Road. Keep our service untainted by selfishness. Help us to care and share, for Christ's sake."

##

## OPINION

# Health Reform: a Testing Truth

BARRY R. HARKER

WHAT A MERCIFUL and long-suffering God we serve! More than three thousand years after He began to lead the Israelites back, step by step, to His original design for man's diet and health, He is still waiting patiently for His people today to understand and fully accept His purposes in health reform.

The importance that God attaches to this subject can be seen in the following passage. "The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel."—*Medical Ministry*, page 267. An understanding of why the manna was given will give us a clear perception of our duty to God in diet and health.

"As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angels' food, manna from heaven."—S.D.A. Bible Commentary, Vol. 1, pages 1112, 1113. The manna was also to have a deeply spiritual significance. "Jesus said to them, 'I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst.'" John 6:35, R.S.V. That Jesus was referring here to Himself as the true manna is shown in the preceding verses. Sadly, the Israelites failed to discern God's high and elevating purpose in providing them with manna, and fearful were the results of its rejection. "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents . . . and they bit the people; and much people of Israel died." Num. 21:5, 6.

## Rejecting God

In loathing the manna, the Israelites were not only rejecting God's plans for their physical health, but also the spiritual relationship that He designed to have with them. This is clearly evident by comparing Numbers 21:5 with John 6:35. The Israelites declared that there was no bread or water, and that the manna was not a worthwhile substitute. They spurned the best that Heaven had to offer. By satisfying their physical hunger and thirst, and providing them with manna, God desired to impress upon them the great truth that the Lamb of God could satisfy their spiritual hunger and thirst, by being the bread of life to them. So keenly did God feel this rejection, and so serious were the implications, that He later inspired Paul to write this instruction for us: "We must not put the Lord to the test, as some of them did and were destroyed by serpents." 1 Cor. 10:9, R.S.V.

If the light we have been given on diet is to be as significant to us as the manna was to be to the Israelites, how must God view our general indifference to the subject? If the repercussions to the Israelites were enormously solemn, how much more danger does this hold for us, if we reject health reform with such warnings and

instruction clearly before us? Commenting on Numbers 21:6 (S.D.A. Bible Commentary, Vol. 1, page 1116), Ellen White points out that "the Israelites, up to this time, had been preserved from these serpents in the wilderness, by a continual miracle; for the wilderness through which they travelled was infested with poisonous serpents." In rejecting God, the Israelites gave Him no alternative but to remove His protection from them. The laws of diet that God has graciously given to us will protect us from disease, but do we often by our own course of action make it impossible for God to fulfil this promise to us? "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all that hate thee." Deut. 7:15.

## Many Died Needlessly

Although many of the Israelites died from the serpent bites, there were also many who died needlessly because their attitude to God, concerning the manna, infected their perception of truth that was essential to their recovery from the bite of the serpents. Many thought that it was foolishness to look to the brazen serpent. They placed their own reason above the clear commands of God, and in their insubordination they perished. What solemn matters for consideration are contained in Numbers 21:5-9 for those who reason, incorrectly, that health and spiritual concerns are largely unrelated!

The clearest commands of God are foolishness to the heart that will not receive them. And inevitably, when God is rejected, His servants are rejected also, and their authority questioned. God is too loving to burden His people with unnecessary instruction, for the Scripture declares, "No good thing does the Lord withhold from those who walk uprightly." Ps. 84:11, R.S.V. If God gives instruction, it is always in our best interest. God never speaks "tongue-in-cheek" about anything! "And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways, to love Him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments and statutes of the Lord, which I command you this day for your good?" Deut. 10:12, 13, R.S.V.

## History Marred by Failure

Ellen White wrote in 1902, "The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonoured by a great lack of spirituality. . . . Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform?"—*Counsels on Diet and Foods*, pages 33, 34. Can we claim, as a people, to have done any better than those who received this reproof in 1902? Can we claim greater

spirituality amongst us? If not, we need to do some urgent soul-searching in regard to health reform. Yes, we are known for our abstinence from certain health-destroying practices, but are we known for advocating and practising positive principles that would make us a byword among the nations, and prepare the way for the reception of spiritual truths? Although the world does not have the light that has been committed to the church, in many ways we have been upstaged in health emphasis.

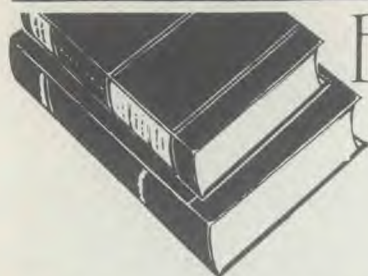
God's instruction is available to us all, and it is imperative that we should be familiar with it. Yet, our greatest need is not knowledge alone, nor more exhortation, but rather willingness and submission. This will allow the Holy Spirit to produce the fruit of self-control in the life. (See Gal. 5:23, R.S.V.) Self-control, of divine origin, is the only source of success. "Do not handle, Do not taste, Do not touch" (referring to things which all perish as they are used), according to human precepts and doctrines? These have indeed an appearance of wisdom in promoting rigour of devotion and self-abasement and severity to the body, but they have no value in checking the indulgence of the flesh." Col. 2:21-23, R.S.V. Mere restriction can never take away our desire for those practices that are harmful. "Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world."—*Counsels on Diet and Foods*, page 379.

## A Test for Us

It was a test for Daniel and his companions. It will also be a test for us. Daniel lived among the iniquity of ancient Babylon without partaking of its defilement. Because he refused to defile himself physically and reject God's claims, the light of Heaven shone clearly through him in every situation in which he was found. The defiling principles of modern Babylon surround us. God is calling us to come out of Babylon that we "be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. As Daniel was separate from Babylon in his habits of eating and drinking, health reform is to be an integral part of "coming out of Babylon."

Daniel was a moral giant. The excellence of mind and body, the wisdom and insight he displayed, and his unswerving fidelity to God are characteristics that are so needful among God's people today. How can we who claim to have the light of God for the world continue in any way to defile ourselves with the health-destroying practices of Babylon? Where are those who are prepared to be temperate and intelligent in regard to food, exercise, and healthful living, for the glory of God, and for the sake of those who do not yet know Him? Who today will "dare to be a Daniel"?

# #



# BOOKS ACROSS MY DESK

Conducted by ROBERT H. PARR

**"THE WORLD OF MOSES,"** by Paul F. Bork. Southern Publishing Association, Nashville, Tennessee. Paperback, 128 pages. Price \$A5.75. Available at your Adventist Book Centre.

Now here's a book tailor-made to my interests! I have always found the story of Moses a fascinating area for conjecture—for, with a bit of modern extrapolation, the situation of Moses translates roughly into Eva Braun grooming a young Jewish waif to become Fuehrer after Hitler!

Of course we all recognise Moses as one of the Bible greats—after all he was the first Bible writer. However, it has always seemed to me that the story suffers from the time warp of history—you know, that peculiar process by which we transfer flesh and blood into black and white cardboard cut-outs.

"*The World of Moses*" could do much to help bring that era back to life. Not that the book's physical aspect dispels the unfortunate tendency to present pre-twentieth century times in black and white, but its layout and text reveal a world of power-politics and people highly reminiscent of our own.

Paul Bork has done a commendable job of writing this book in a manner that is readable and yet quite scholarly. A number of diagrams and chronological charts are used, and by their instantly recognisable relevance to the text they give the hooks on which to latch the period.

The reader is taken through chapters that look at religion, medical practices, law codes, political situation, education, and a number of other areas that give a quite comprehensive idea of thought and life in Moses' day. Other sections compare the books of the Pentateuch (Moses' contribution to Holy Writ) with accounts of creation, etc., as viewed in his day.

Not only is Egypt looked at in depth, but a general introduction to the surrounding nations and peoples is undertaken. Most interesting is the account from the records of the Canaanite peoples of an invasion between 1400 and 1300 B.C. by a group called the Habiru. Almost certainly these were the wandering Hebrews as they overran the Promised Land. The governor of Jerusalem entertains King Ikhnoton of Egypt to come to his aid, and the textual evidence certainly suggests that the invaders were indeed the children of Israel.

A long chapter examines the preservation of recorded revelation. Not only does it deepen my conviction of the veracity of the Bible as we know it today, but the mere process by which it was preserved argues for a divine hand in its compilation.

As is sometimes the case, I had the opportunity to select this book from among others for a review. Naturally I chose one that

suit my interests, and just as naturally I expected to give a favourable report. "*The World of Moses*" more than lived up to my expectations, quibbles about the black-and-white illustrations aside (it does have quite a number of valuable illustrations). It is an eminently readable book that still manages to pack a lot of facts. And above all it does flesh out the dimension of the age.

To close this analysis, I feel I can do no better than to quote as an established fact the author's stated intention: "When one superimposes Biblical history upon secular history and adds archaeological evidence, he gets a three-dimensional picture with fascinating detail. I have tried to make Moses walk right out of history into our own day."

Lincoln E. Steed.

**"THE STORY OF REDEMPTION,"** by Ellen G. White. Published by the Review and Herald Publishing Association, Washington, D.C. 445 pages, paperback. Price in Australian Adventist Book Centres, \$1.95.

This book has been around for a long time, so it may seem a little nonsensical to review it, many of our readers already having it on their shelves. But this is a new edition in a paperback, and kindly notice the price. This review is not supposed to be a sales pitch, for I abhor that kind of thing: the thinly veiled effort to sell a book under the guise of a review.

However, if you do not have this book by Mrs. White, and you think you ought to have it, this is the time to grab it. At \$1.95 it is almost a steal. I'd say seize the opportunity NOW, before the A.B.C. managers change their minds and decide to cut their losses and sell it for more than twice the price.

This book is a classic, as most of us know. It is not written in the way that, say, "*The Desire of Ages*" was written, that is, where the author sat down with the studied purpose of writing a book. This book is a compilation of the writing of this good woman on the subject which is so clearly enunciated on the front cover.

The physical aspect of the book is good; it is printed in good, readable type, on sturdy paper, and has an appropriate cover which should not offend the most conservative taste. However, it is a paperback, so don't give it to the baby to play with.

The style is typical of the author, and the book itself first saw the light of day in 1947, so it has probably been thoroughly raked over by reviewers these thirty-some years. But please do not conclude that I think any the less of the responsibility of my task at this late stage. I was much taken with the presentation of this book; its message is tremendous, and some of the

chapters sprang to life in a most virile manner.

If you do not have the book, I can't think why. At this price, someone must have made some serious miscalculations. Sooner or later the publishers are going to find out and put up the price; they'll have to break even. In the meantime, rush and buy half a dozen copies.

Robert H. Parr.

**"FOR SINGLES ONLY,"** by Janet Fix with Zola Levitt. Published by Fleming H. Revell, New Jersey. Australian agents, S. John Bacon, Mount Waverly, Victoria. Recommended price, \$4.95. Paperback, 126 pages.

Janet Fix, by her photograph on the back of the book, looks a very attractive young-but-mature lady. She is obviously extremely cluey, well educated, and experienced in the ways and problems of "singles." Her co-author (not pictured) is Zola Levitt who has more than twenty books to his credit, and is a well-known writer in the religious field. They make an acceptable writing team. (Incidentally, isn't Miss Fix the best name for a counsellor you ever heard?)

I launched into this book, not quite knowing what to expect. However, I soon found that Miss Fix and Mr. Levitt didn't balk at any of the difficulties experienced by single people. I found that such things as sex, emotions, broken hearts, love, masturbation, homosexuality and liberation (as promised in the write-up on the back) were indeed dealt with in a practical and honest way. But best of all, Miss Fix has dealt with them all in a Christian way. And you feel that the lady is not talking from airy-fairy theory; you feel that she has been there. On page 121, toward the end of the book, she writes, "Believe me, I know how difficult it is to honestly submit to a life of being single. Don't think for a minute that I haven't struggled with this, and I still have setbacks, but by now anxiety is not a common emotional state for me. As mortals, we seem to think we need acceptance and flattery and companionship, and I'm one of those mortals. Sometimes we go through long, dry spells, and I must admit that I've wondered if there was something wrong with me, or if I had even as much 'sex appeal' as a wet mop. Thank God, the dry spells are becoming fewer and fewer as I've begun to learn to trust my 'Bridegroom' to be my fulfilment."

You'll get down-to-earth stuff like that throughout the book. Single blessedness is something that is thrust on many people—especially, in the religious world, where there is a shortage of eligible males. Miss Fix is apparently one of the unclaimed gems. From her experience, she talks from the heart, and what she says on all aspects of this situation makes worthwhile reading.

I'm taking a final look at Miss Fix's photograph. By this, I'm sure that one of her counsellors has invited her out to lunch. Perhaps they are now living happily ever after.

Robert H. Parr.

# WELL DONE!

W. A. TOWNEND, Patron, Avondale Advent Brass



Avondale Memorial Brass under the baton of Ted King, playing at the Anzac Day service.

Photo: W. A. Townend.

AN ANZAC DAY special at Morisset, a small town some five kilometres from Avondale College, New South Wales, brings a big turn-out of people for the commemorative march and service. About 2,000 local residents are there. And . . .

The marching is to the music of Avondale Advent Brass, our Adventist band of thirty musically skilled players led by bandmaster Ted King and headed on the march by mace-wielding Drum-major Roy Hilder.

(concluded on page 14)

# SCOUT LEADER FOR A DAY

LEE REDWOOD



Pastor Des Potts opens God's Word to an intent group of young Scouts.

Photo: L. Redwood.

ADVENTISTS not only lead out in our own Pathfinder organisation, but sometimes are in a position to direct the attention of Scouts to the Master.

The Havelock North, New Zealand, Paper, *Te Mata Times* reported the following on their front page, together with a large photograph:

## SCOUT FOUNDER'S DAY

"On Sunday, February 25, a Scout commemorative service was held at the bottom of Chambers Walk.

(concluded on page 14)



## book special corner

An Adventist Book Centre service

**A MINK'S STORY**—The adventures of Alusa and her family of mink kittens. A delightful nature story.

**BRUCE**—The moving story of conversion and faith in the face of a mysterious, crippling disease.

**JONIE GOES TO ACADEMY** and **JONIE GRADUATES**—Two books every teenager should read. Jonie, a fun-loving youngster, finds fulfilment in our Adventist education system.

**UNBLESSED**—A gripping story of religious intolerance and tragedy when Catholic Margaret married into a Lutheran family.

**WHERE ARE WE RUNNING?**—Another fascinating book written by June Strong—remember "Mindy"?

**WITNESSES THROUGH TRIAL**—A collection of victorious stories made precious through the rigours of suffering and misfortune.

**ALL ONE PRICE: \$A2.15 \$NZ2.40**

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**10 Full-length Books  
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**FLEE THE CAPTOR**—The thrilling story of S.D.A. John Weidner who risked his life to rescue nearly 1,000 persons from the cruel Nazis.

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**ALL ONE PRICE: \$A3.25 \$NZ3.55**

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Add for local postage.

**WELL DONE!**

(concluded from page 13)

You feel proud of the group in their new, smart uniforms of maroon gold-buttoned jackets, striped grey trousers, completed by white shirts, black ties, shoes and socks. Smart, dignified, impressive. And so is their marching and their playing.

At the cenotaph service the band leads the singing and, of course, plays the national anthems.

And there is an extra reason for a justifiable denominational pride: Avondale Adventist High School and Avondale Adventist Primary School are in the march, and our Pathfinders' banner is there, too.

When the Master of Ceremonies announces the list of groups to lay wreaths or books on the steps of the cenotaph, three of our local Adventist organisations are named.

Well done, the whole thing! ##

**SCOUT LEADER FOR A DAY**

(continued from page 13)

"The service was held to mark Scout Founder's Day which is held each year as a memorial to the life and work of Lord Baden-Powell, the founder of the Boy Scout movement.

"Nearly a hundred boys, friends and supporters met at the bottom of Chambers Walk and took part in a service which was conducted by Pastor Des Potts of the Seventh-day Adventist Church. The Hastings Salvation Army band was present to play for the service.

"After the service, some of the Scouts walked to Te Mata Peak, and some returned to a camping activity which was already in progress."

The enjoyment of the whole meeting was catching. Everybody listened with care to catch all the comments—and there were smiles and laughs, but also concern and serious thought.

Thank you, Des Potts, for the thoughtful manner in which you referred to Moses as also being a good "Scouter." ##

**CONVERTED BY AN ARGUMENT**

(concluded from page 7)

attending the services and even taking part in lesson discussions, which gave our brother an opportunity to discover more of the truths that he had been seeking for so long.

Despite much opposition from the members of his former church for his conviction and his new-found faith, Salathiel accepted Jesus Christ fully as his personal Saviour. On the lovely Sabbath morning of October 28, 1978, Salathiel stepped down into the watery grave and was baptised, along with fifteen other candidates. We believe that his wife will soon follow him in baptism.

Today Salathiel and his family are happy in the Lord, still worshipping with us in the Goroka church. All this the result of the Sabbath-and-Sunday argument in the *Post-Courier* newspaper. How true are the words of the Spirit of Prophecy, "Our heavenly Father has a thousand ways to provide for us, of which we know nothing."—"The Ministry of Healing," page 481. Let us each pray that the Lord will use us in some way to bring honest searchers like Salathiel to Christ. ##

# GOOD FOOD

with SALLY HAMMOND



Sometimes the traditional food of other countries can supply us with a new dish. Many countries, for economic, social or religious reasons, do not use meat or animal products in their food. Sometimes it may be only for a specific time, during the course of some religious festivity, or it may be as a useful alternative to expensive meats. Whatever the case, we can often come across tasty, inexpensive recipes in the cuisine of other lands. This time, I would like to share with you Glamorgan Sausages—doubtless by their name hailing from Wales, but I think you will like them as well as the Welsh do.

**GLAMORGAN SAUSAGES**

- |   |                        |
|---|------------------------|
| 1 small onion, grated                   | ½ teaspoon salt        |
| 1½ cups soft whole-meal breadcrumbs     | 1 egg                  |
| ¼ cup grated cheese (or cottage cheese) | ¼ cup whole-meal flour |
| ½ teaspoon dried mixed herbs            | ¼ cup milk             |

Mix all ingredients together and form into small sausage shapes. Dip in egg and breadcrumbs and fry or bake in a little oil till golden on each side. Cook slowly. Makes about 10 sausages.



England to further their ability to communicate the gospel of our Lord Jesus Christ.

W. J. Gerken.

**MOSS—JOSEPHS.** Peter John Moss and Beverly Jeannette Josephs were united in marriage amid a beautiful floral array at the Glenhuntingly church, Victoria, on the pleasant autumn afternoon of May 21, 1979. Peter is the elder son of Mr. and Mrs. John Moss of South Caulfield, Victoria, and Beverly is the younger daughter of Pastor and Mrs. Harold Josephs of Highbury, South Australia. The wedding breakfast was held at Elsternwick, where many guests gathered to wish the happy couple God's blessing in their Christian walk together.

H. G. Josephs.

**MURROWOOD—GOLDSMITH.** Stephen Dennis Murrowood and Lindee Nadelle Goldsmith met in the Croydon church, Victoria, on June 3, 1979, and, in the presence of many of their relatives and friends, pledged lifelong fidelity each to the other. Stephen is the son of Mr. and Mrs. C. R. Murrowood of Melbourne, and Lindee the daughter of Brother and Sister Alwyn Goldsmith of Healesville, Victoria. Their many friends wished Stephen and Lindee God's blessing on their marriage at the church and later at a delightful breakfast at The Gables at Healesville. May their marriage be blessed by the Spirit of God in the home they establish.

R. H. Parr.

**ROBERTS—DYSON.** God and His holy angels drew near as Lyndley Roberts and Raelene Dyson joined hands and pledged to love and to cherish "until death us do part." The Geelong church, Victoria, was almost filled as guests and well-wishers joined the young couple on this their special day, March 8, 1979. Lyndley's parents are Mr. and Mrs. Max Roberts of Cooranbong, and Raelene's, Mr. and Mrs. Ted Dyson of Geelong. We know that as this happy young couple set up home in Geelong theirs will be a life of happiness and harmony.

G. I. L. Roberts.

**ROUSE—SPENCE.** As the bride's sister and brother-in-law sang their own arrangement of the "Wedding Song," Myree Spence, hand-in-hand with Tom Rouse, entered the Hawera church, Taranaki, New Zealand, on Sunday, June 3, 1979, to receive God's blessing on their marriage. Many relatives and friends gathered to wish the young couple a long

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.

**JUDGE—LANGER.** Chrysanthemums and roses graced the Maryborough church, Queensland, for the noon wedding of Carol Joy Langer, daughter of Mr. and Mrs. K. R. Langer of Maryborough, and David John Judge, son of Mr. and Mrs. C. Judge, also of this city, on May 27, 1979. Friends and relatives were at the church to witness this ceremony and to wish the young couple God's blessing on their life together. They propose to establish their Christian home in Maryborough.

R. J. Allen.

**KOZIOL—GANE.** On Sunday, June 3, 1979, Daniel Koziol of Canberra, Australian Capital Territory, and Julie Gane of Sydney, New South Wales, exchanged vows in a beautiful garden setting at the home of the bride's parents in Galston, Sydney. This wedding had many personal features including a Bridesmaids March and a Bridal March composed by the groom and played by a group of College friends. Relatives and friends rejoiced with the happy couple, wishing them well for the years that lie ahead as they move to

and happy life together. Myree and Tom both grew up in the Opunake district of Taranaki, and plan to set up their home in Hawera. Pastor G. W. Oaklands assisted the writer in the service.  
M. J. Bull.



## TILL HE COMES

**HUDDLESTON.** Sister Cornelia Huddleston of Christchurch, New Zealand, passed quietly to her rest on Thursday, June 14, in her eighty-fourth year. She is survived by three of her children: Doreen (Mrs. Brock), Louisa (Mrs. Elton) and Betty (Mrs. Stark). Through the years she was an active church worker and a much-loved mother. The blessed hope was uppermost in her mind right to the end. We laid her to rest in Memorial Park Cemetery, Christchurch, on Monday, June 18, 1979, to await the call of the Life-giver. The writer was assisted in ministering comfort to the mourners by Brother R. Moody, head elder of Aranui church, of which Sister Huddleston was a member.  
C. V. Christian.

**KIPA.** On May 28, 1979, Ngareta Tipene Kipa was laid to rest in the Tuahivai Cemetery, Woodend, New Zealand. A host of friends met to share their grief with the family. Sister Kipa, a strong but gentle spirit, never allowed hardship or sickness to crush her. Over her seventy-four years, her life ever expressed a joy in living with the Lord; she was baptised and became a member of the Seventh-day Adventist Church in 1967. She is survived by her ten children, thirty-seven grandchildren and eight great-grandchildren. She encouraged all to share her faith in a soon-coming Saviour, and now she rests from her labours, awaiting the reunion of that glorious day when Christ shall return.  
I. B. Rankin.

**MERRIMAN.** Reginald Merriman was born in England in 1902, and was in his seventy-eighth year at the time of his death. He passed quietly to his rest in his home at Sawtell, New South Wales, on April 22, 1979. Mr. Merriman was a loyal member of the Coffs Harbour church ever since moving from Sydney in 1974. It was in Sydney that he heard the distinctive truths of the Adventist message, and he worshipped for many years at the church at Parramatta. He leaves his wife, Kathleen, and two children, Earl of Sydney and Patricia Frame of Sawtell. Brother Merriman will always be remembered for his quiet, consistent life and his love for God and his fellow man.  
C. G. Stanley.

**REID.** Lilly May Reid was sustained through her long and active life of eighty-three years by faith in God's Word. She was baptised and became a member of the Seventh-day Adventist Church some sixty years ago and, together with her daughter-in-law, commenced the church building fund at Thames. Some time after the passing of her first husband, Robert Ross Lowrie, she married Willie Reid, with whom she lived happily for the past seven and a half years. She passed quietly to her rest on Friday, May 18, 1979, and the funeral service was at Thames church, New Zealand, on May 21. Together with her two sons Trevor and Adrian and her husband Willie, we look forward to the grand resurrection day.  
L. W. Ritchie.

**WATSON.** On June 9, 1979, Alice Joyce Watson, wife of Fred Watson, of West Tweed Heads, New South Wales, passed peacefully to her rest in the Redcliffe Homes for the Aged, Brisbane, Queensland. She was born in England on July 26, 1901, and came to Australia while quite young. It was in June, 1978, while attending the Sabbath service in the Tweed Heads church, that Sister Watson suffered a heart attack and was rushed to the hospital. From this point on she gradually declined in health. We laid her to rest in the Tweed Heads Cemetery, there to await the call of her Saviour. Left to mourn her passing are her husband Fred and a son by a previous marriage, Ted Richards of Wamuran, Queensland. The writer was assisted at the church and graveside by Pastor Rex Robinson.  
W. E. Rudge.

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

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# FLASH POINT



☆ **THE ELDER AND LEADER** of our church on Lord Howe Island is Mr. Clive Wilson. He is also a member of the island council and spokesman for island affairs to the New South Wales Government. (Lord Howe Island is part of N.S.W., in case you had overlooked that small point.) Well, in the Queen's Birthday Honours, Mr. Wilson was awarded the M.B.E., and we congratulate him on this recognition of his services to his island home.

☆ The theme song for the General Conference (April, 1980, Dallas, Texas) was the subject of a competition. There were 102 entries. On May 14 the fateful decision was made, and the winner is a stirring song entitled, "By His Spirit," composed by Mrs. Kathleen Newman, a Jamaican whose husband is chaplain of the Antillian Adventist Hospital, Curacao, Netherlands Antilles. The Newmans left their native Jamaica two weeks after their wedding and have spent most of their thirty-three years in the ministry outside of Jamaica.

☆ My old friend and sometime colleague, Nat Devenish, is now the A.B.C. manager in the South Aust. Conf. But he is also the assistant Communication director. In this latter capacity he forwards me news of Pastor Garrie Williams and his team of college theology graduates-to-be who are in Adelaide to run a programme of outreach. It began on June 30, and 1,816 people were present over three sessions. A nice beginning, and Nat promises to keep us informed.

☆ Smile-a-while Department. A certain Conference president, who insists on being anonymous (an unusual trait in Conference presidents, incidentally), sends me the following item taken from the Executive Committee's Minutes of his Conference. Under the heading, "MINISTER'S ROLL IN CHURCH" it reads: "A discussion was held on the minister's roll in the church. It was emphasised that we need to uphold these men in prayer and encourage them in their work." (Holy rollers, no doubt.) Actually, it was the secretary who mistyped the minute who suggested to the president that he ought to forward it to me, which shows that some people are still able to laugh at their own mistakes—a valuable asset. But perhaps you had better keep your eye on your minister, just in case . . . !

☆ Some time ago I was forwarded a clutch of retirements and somehow, in the general mêlée that goes on in my office, the matter was overlooked. With malice toward none and charity to all, as old Abe Lincoln once remarked, I belatedly come forward, red of face and all apologetic, to mention these five good souls. Miss Joy Brandstater retired on March 17, 1978, after thirty-five years of service. Her final period of service was an extended term at the A.R.T.P., where she was a stalwart in the Voice of Prophecy Bible School. Then there was

☆ Miss A. M. Deer who retired on April 28, 1978, after thirty-three years with the S.H.F. in Melbourne. At least, that is where she was when she retired, and I think it was a time spent mainly in that location. . . . Miss E. M. Ivey was almost a fixture in the South Australian Conference office, and I don't know how they will stumble along without her. April 28 last year saw her clean out her desk for the last time and move into a less-demanding pattern of living. . . . Mr. D. R. Eliot (and I'm ready to swear on a stack of Bibles that I mentioned THIS retirement, but here I go again; Ted Jones can never call me unco-operative) retired from the Audit Department of the Division office on May 26, 1978, after twenty-eight years of service, having spent time in the Conference secretary's chair and also in the assistant business manager's chair at Avondale. . . . And Pastor Len Kent, who gave forty-one years of service and retired from the Greater Sydney Conference's pay-roll on June 16, 1978, having served the church in many roles, notably in Youth, Lay Activities and pastoral capacities. It's my understanding that Pastor Kent is still active in his special branch of Welfare work, which only emphasises that you don't retire from the ministry. To all the above splendid people, we wish a long and happy retirement, and hope that good health dogs your footsteps and may all your dreams of ease be fulfilled.

☆ One of the reasons that things sometimes don't get mentioned in these columns is that nobody tells me about them. I had to read the A.B.P.M. *Newslines* of May/June, for instance, to learn that Pastor Roy Naden is now Dr. Roy, having received his D.Ed. from the U.C.L.A. (University of California, Los Angeles), and is now on the staff of Andrews University, Michigan, in the Department of Religion, teaching young evangelists and sharing experiences with them in the field. Congratulations to Dr. Roy, and tell me, Roy, why didn't you show some of that brilliance when I had you in my classes nearly thirty years ago? What's that? The quality of the teaching didn't bring out the latent brilliance? Sorry I asked.

☆ When Pastor Neal Wilson was here, he spoke many times in churches and to church gatherings. But only once did he accept an "unofficial" commitment. That was when he talked to the A.B.P.M. in Sydney at their Annual Dinner on June 30 at the Wentworth Hotel. What a scoop for the A.B.P.M.! And how nice of the president to fit it into his busy schedule. (Will the editor of *Newslines* kindly notice that I have picked up two items from his noble screech? I DO read it, you see.)

☆ Back to Nathaniel Devenish for a moment. In his capacity as manager of the S.A. Adventist Book Centre, Nat is a gentleman with considerable get-up-and-dust. Now word filters to me that he is arranging, comes September, for several thirty-second spot advertisements on Radio 5AA Adelaide. What delighted Our Man Nat is that he finds the advertising rates at 5AA actually cheaper than those charged in Hobart, Tasmania, twelve years ago (don't go and tell 5AA, now) when he pioneered radio advertising for our A.B.C. there. Nat tells the president that he has found radio a successful means of attracting people not of our faith to our Book Centres. He's sure it will still work. Right on, Nat!

☆ "Finally, brethren . . ." (sent by friends in the Plant Development Division, Cooranbong, and attributed to one Celia Coggins): The trouble with people who talk too fast is that they often say something they haven't thought of yet.