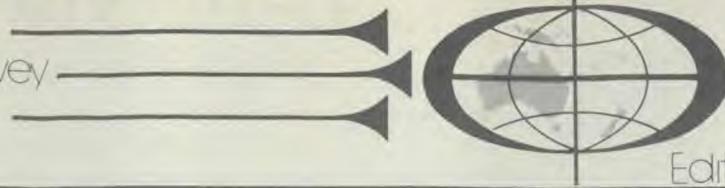


AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

Registered for posting as a Periodical—Category A

VOL. 84, NO. 32

PRICE 20 CENTS

August 6, 1979

THE POWER OF THE PRINTED WORD IS DEMONSTRATED

“SIGNS” WINS SOULS IN FIJI

TOMASI LASEKULA, Publishing Director, Fiji Mission

VONIANI TUQATA has worked on his own as a full-time literature evangelist for thirty-nine years. When Pastor Knopper conducted the first Publishing Institute ever in Fiji in 1978 he was surprised to find that somebody had been working with our Christian literature for that long. Approximately ten years ago Voniani spent most of his time canvassing in the gold-mine area on the western side of Fiji. One day, when Voniani called at a certain home, the man of the home ripped Voniani's shirt, pushed him out the door, and told him never to come back again.

So Voniani changed his programme and only called at that home when the door was closed or nobody was home. He would quickly drop the *Signs of the Times* and the Fijian magazine *Rarama* under the door and then move on again very quickly.

At the 1977 camp meeting in Fiji the literature evangelists were given opportunity to share their experiences. Voniani was among the group who led out in the meeting that day. At the end of the meeting, a man named Pet Kwong stood up and told the story of how he became a Seventh-day Adventist. He said, "Ten years ago I was working in the gold-mine area and one day this old man knocked at my door and canvassed my family and me. I told him I did not want to listen to him, and so I tore his shirt and pushed him out the door. A few months later I saw a magazine at our front door; I picked it up and read it, and here I am, with my family, not only as a church member but as a part-time literature evangelist working for the Lord."

We are grateful for men like Voniani and we thank the Lord for His wonderful love for mankind. ##



Left to right: Pet Kwong, Voniani Tuqata, Pastor J. T. Knopper.

AUGUST IS SIGNS MONTH

Helped by an Angel

TOMASI LASEKULA, Publishing Director,
Fiji Mission



Brother Atunaisa Tuikabu, now a literature evangelist in the Fiji Mission, at work in his previous position as offset-press operator for Trans-Pacific Publishers.

FOR SOME TIME Atunaisa Tuikabu, our leading offset-press operator at the Trans-Pacific Publishers, had felt impressed to enter literature evangelism on a full-time basis. And so at the end of 1978 the publishing house, feeling they were losing a good man, released him to fulfil God's leading. Now Brother Tuikabu is located on the northern part of Vanua Levu, selling our literature.

Early in May he decided to visit the island of Rabi, where most of the people from Ocean Island live. After travelling sixty miles by bus, he inquired early next morning regarding shipping and fares to Rabi. He was told that to hire a boat would cost twenty dollars, but if he waited to catch a returning boat, the fare would be about one dollar. It wasn't long before he saw a boat coming in with passengers from Rabi, and so he asked the captain if he could return with him. "Yes, that would be all right," Atunaisa thereupon loaded all his cartons on board and they set off. However, upon reaching Rabi, the captain told Atunaisa that the fare would be ten dollars! "But I only have one dollar," said Atu, and pulling it from his pocket he gave it to the captain, promising to pay the rest before he left the island.

As he unloaded his cartons, a stranger appeared close by and asked what was in the boxes. "I have books here," said Atu. "Can I take a look at those books?" was the next question. And so, quickly Atunaisa opened a carton and showed the man. He wanted to buy "Your Bible and You," the small edition at the price of \$4.25, and handed Atu a ten-dollar note. More troubles for Atu—he had no change! But the gentleman said, "You can have the change for your food." Brother Tuikabu thanked the man, turned and gave the captain what he owed him, and then turned back only to find the shoreline completely empty—the stranger had disappeared! With tears in his eyes, he thanked God for His care.

Angels are commissioned to go forth with those who take up this work in true humility.—"Colporteur Ministry," page 32. Atu believes this promise to be true. ##

ORDINATION OF DEFFE SIFONI

D. E. HAY, President, W.P.U.M.



Left to right are: Pastor Nathan Rore, Malaita Mission president, Pastor Samson Ubuni, Pastor and Mrs. Sifoni and family, Pastor Alfred Maetia and Pastor D. E. Hay, Union president.

Photo: D. E. Hay

ON THE SABBATH AFTERNOON of the Malaita Session, March 15, Deffe Sifoni was ordained to the gospel ministry in the Talakali church. The Union president, Pastor D. E. Hay, preached the ordination service, Pastor Samson Ubuni led the ministers in prayer of dedication, Pastor Alfred Maetia gave the charge, and Pastor Nathan Rore, Malaita Mission president, welcomed Pastor Deffe to the ranks of the ordained ministers.

Pastor Deffe entered denominational teaching service in 1964 at Kukudu, Western Solomons. In the following years he filled various teaching appointments in the Western Solomons Mission. From 1973 to 1975, overseas mission service was given at Kauma School in the Gilbert Islands.

As a District director in North Malaita in recent years, Deffe and his wife, Geli, have given themselves to the people. Both personally and as a District director, Deffe has given proof of his ministry in the number of souls added to the remnant church. His recent appointment as Stewardship director will bring strength to this department in the Malaita Mission. ##



Bottles for Investment

GORDON A. LEE, Communication Director,
Australasian Division

Mr. Stan Mower of Parkes, New South Wales, has for the past eight years collected and sold bottles of every shape and size imaginable. This long-standing project is his investment for World Missions project. In this time, he has handled 58,246 dozen (that is 698,952 bottles). These have brought in \$6,754.46 for the gospel work, which is an average of \$844.31 per year. ##

HISTORIC PICTURE GALLERY



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

Week 58

Sunday

Wendy Smith came along to the mission tonight with her parents. Judging from her rapt attention during the cooking demonstration, and the light-hearted banter in which she joined as everyone tasted the dishes, she found the meeting interesting and entertaining.

Monday

Wendy Smith is a different girl these days. Tonight, she actually sat in on her parents' Bible study. She admitted that she does not have a Bible, so I have put her on a Gift Bible course. This way she can catch up a little of the ground her parents have already covered.

Tuesday

Frequently of late I have been impressed by one fact in this business of soul winning, and that is, when the Holy Spirit leads a soul to Christ, He uses as His agent not one but many people. Take the Morrisises, for instance. True, I may have sown the seed in the mission meetings, but there have been a lot of other people watering and tending—a colporteur, the friendliness and example of church members, and even the adverse criticism of family has had its effect. And tonight when I arrived for our study, they were having family worship, because their hosts on Sabbath had told them what blessings it brought. The two older boys were trying hard to learn their memory verses, because the Sabbath-school teacher had promised them a star on their Thirteenth Sabbath crowns if they knew it. Yes! Soul winning is a family affair.

Thursday

Such a frustrating day today! Mrs. Ridgeway, with whom I have been studying for some time, told me that she has decided to remain with her own church. I had studied the mark of the beast with her and I think it proved too much. Then I called on three homes in response to Gift Bible cards I had received in the mail, only to find that they were not interested. In fact they had never applied for the Bibles. One of their witty friends must have been having his fun.

Sabbath

Had a thought presented to me in the lesson today. God's kind of love is the one that makes a person seek the other person's highest good. Staggering thought! What would be our impact on society if every Seventh-day Adventist was known as a person who could be absolutely trusted to act only for the highest good of the person with whom he was dealing? ##



Members of the New Zealand Central Board (S.H.F.) 1933-1934.

Front row, left to right: C. N. Millist (Christchurch), C. W. Tinworth (N.Z. secretary), Pastor S. L. Patching (president, S.N.Z.), S. H. Amyes (S.N.Z.), Pastor H. E. Piper (president, N.N.Z.), A. W. Dawson (manager, Christchurch factory). Back row: A. S. Herbert (sec.-treas., S.N.Z.), — Jacobson (manager, Dunedin retail shop), S. C. Greive (manager, Wellington cafe), R. I. Wright (manager, Auckland cafe) and A. S. Sprengel (manager, Auckland factory).

Photo: courtesy P. Glover, Warburton.



S.H.F. Managers' and Travellers' Convention, Auckland, March 1, 1954.

Front row, left to right: F. M. Bennet*, J. Rigby*, R. W. Gray, R. W. Groom, L. A. Piper, E. G. McDowd, R. I. Wright*. Second row: Pastor A. R. Mitchell, F. H. Pinfold, W. E. Edwards, J. M. Binning, C. F. Eiszzele, H. J. Gibson*, C. T. Priestley, J. H. Burton. Third row: G. L. Haycock, S. Bearpark*, T. J. Fraser, F. Fox*, J. D. Atkinson. Fourth row: A. E. Fraser, M. R. Bennet, R. N. Lewin, D. C. Myers. Back row: R. D. Craig, T. H. Ellison, A. P. Wiltshire, J. Slade and R. L. Smith.

* known to be deceased

Photo: from the files of the late Albert Smart. Identifications: courtesy L. A. Piper, Sydney.

In Touch

—with the President



THE HUMILITY OF CHRIST

THE APOSTLE PAUL counselled the Philippian believers not to let anything be done in the church "through strife or vainglory; but in lowliness of mind." He urged, "let each esteem other better than themselves." The humility of Christ is to be seen in every true believer. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Therefore God also hath highly exalted Him, and given Him a name which is above every name." Phil. 2:5-9.

There is something special about this text. It does not say that God the Father humbled Jesus. It does not say that the problems and the cross that He bore humbled Him. Neither does it say that the insults and mockery that He suffered, were responsible for His humility. The apostle says "*He made Himself of no reputation . . . He humbled Himself.*"

Reputation is more dangerous than riches. Jesus said it is hard for a rich man to enter heaven. He might also have said it is easier for a camel to pass through the eye of a needle than for a reputable man to enter the pearly gates. Some people are more interested in their reputation than they are in their Christian experience. Jesus said to His disciples, "Be ye not called rabbi." These are the things for which the Gentiles seek, "But seek ye first the kingdom of God, and His righteousness." Matt. 6:33. How much time and energy are we spending to make ourselves of some reputation in the world or even in the church? If reputation comes your way for some work done successfully, give God the praise. Don't linger too long with him who would have you say, "I will exalt myself above my fellows, for you see I have supreme knowledge and talents." This is the spirit of Satan. This spirit will ultimately cause your defeat.

But you say, "What has this to do with me? I have nothing of which to boast." Beware of yourself. I have not met a man yet who did not brighten and become all aglow when some word of praise was directed his way. It is right and proper to have a certain amount of self-esteem. The Bible declares that we are "now the sons of God." We have no reason therefore to suffer with an inferiority complex. We belong to the family of heaven. But we must always remember that anything and everything that we have was first given us of God.

Humility is not a cloak. It is not an outer garment that can be put on and taken off at will. Humility works from within outward. It is in the mind. It is the heart of the person. Our text says, "Let this mind be in you, which was also in Christ Jesus." The humility of Christ was seen in the way that He lived and died.

If we at last would wear the crown, we like Jesus must choose the cross. In the cross of Christ and in all that He did, we see great love, great endurance and great humility.

In the Bible we have a few examples of men and women who achieved a measure of the humility of Christ. Moses implored the Lord to blot him out of His book too, if He could not spare his people. Ruth, the Moabitess, clung to her destitute and forsaken mother-in-law and gave up the pleasures of her homeland to be a comfort to the one that she loved. Daniel grieved over the sins of his people as though they were his own. Esther bravely said, My people are more important than I. I will go in before the king and "if I perish, I perish." John the Baptist, when told of the success of his Master, said, "He must increase, but I must decrease."

The impassioned appeal of Paul to the Philippian church is God's appeal to us. God says to the Laodicean church, You think you have need of nothing. You believe that you have so much and yet you have so little. You have a name that you live and yet you are dead. The voice from heaven calls to us again, "Let this mind be in you which was also in Christ Jesus." Do you see in every other church member someone better than yourself? To have this kind of experience, we must be willing to be obedient even to the death of the cross. Self must die that Christ might live. When this happens, we will be able to shout with the Apostle Paul, "I am crucified with Christ, nevertheless I live."

The following comment from the pen of inspiration on this passage of Scripture, is worthy of our attention:

"Before honour is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labour for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls. He who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give unto him glimpses of Jesus that will strengthen and uplift the soul. From communion with Christ he will go forth to work for those who are perishing in their sins. He is anointed for his mission; and he succeeds where many of the learned and intellectually wise would fail.

"But when men exalt themselves, feeling they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power."—"*The Desire of Ages*," page 436.

When I think of the humility of Christ and all that He did for me, I am constrained to sing with Isaac Watts—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

K. S. Parmenter,
President, Australasian Division.

AN APPROPRIATE FANFARE AS ...

“BRASS COMES TO WARBURTON”

TIMOTHY SCHRADER, Junior Band Member



Say cheese! Resplendent in their uniforms, the members of the Warburton Advent Brass Band pose for a group portrait.

Photo: B. Howse.

BASED IN the picturesque valley of Warburton, under the leadership of the bandmaster, Mr. Grahame Weston, the Warburton Advent Brass Band has filled people's hearts with joy wherever they have played.

The band has been organised for about two years now, but in that time it has been a spiritual blessing to many in the church. The band is made up of a large number of young people, ranging in age from ten to eighteen. Then, of course, there are the adults who give the band a balance of experience and talent. Despite the number of young people in the band, it has not affected the quality of the sound, as some people might have thought.

In only one year, we have played at various venues such as Traralgon, Ferntree Gully, Lilydale and Cockatoo; and most recently we travelled to Ballarat church to play and take the Sabbath programme for them.

One of the most memorable MV meetings in Warburton was one taken by

the band and supported by two guest artists. What was so important about these two men? Well one of the men was rated as the second-best cornet player in Australia, and the other man the champion of champions trombonist.

All I can say is that if it had been appropriate for the people in the church to have clapped and cheered, they certainly would have done so with great enthusiasm. It is most satisfying to have a capacity audience anxious to listen as you perform your best.

On Anzac Day the band marched down the main street of Warburton leading the way with the war veterans marching behind. The war veterans deeply appreciated the presence of the band, which turned the Anzac Day into an unforgettable event.

The Warburton Advent Brass Band will continue to sound praises of glory unto the Lord and be a witness wherever they play, thanks to the untiring dedication of its members and especially its long-suffering conductor. ##

FULTON REPORTS ON ...

PACIFIC HOSPITALITY

LYELL V. HEISE, Director of Theological Education, Fulton College

ELEVEN STUDENTS and a faculty member from Pacific Theological College on a visit to Suva, Fiji, made for stimulating interaction at Fulton College in September 1978. They represented the new generation of well-educated Protestant church leaders in the Pacific. The object of their Fulton visit was to see first-hand, Seventh-day Adventist theological education.

Fulton offered them much more than they had expected—a large dairy, extensive gardens, and an ambitious agricultural programme. But the visitors found something else, as Bob, the professor in charge, warmly confided later—a spirit of warmth, a willingness to share, evidences of brotherly love—this had not really been expected.

Visitors and hosts both enjoyed a fellowship tea at the home of the Heises. This quickly escalated into a grand sharing of music and singing, which only those who know the Pacific can properly imagine. Family worship and prayer for the evening included the heartfelt amens of brothers in Christ from every major Protestant denomination in the South Pacific.

Later, Pastors Heise and Currie explained the programme of Theological Education at Fulton, as well as the Adventist missionary structures in the South Pacific. Fulton students found national brethren among the guests, and spent a happy half-hour with them in pleasant conversation.

Bob and his students from the Pacific Theological College expressed keen delight in having come to Fulton. They were enriched by this new perspective on the Seventh-day Adventist Church.

By the grace of God, the goodwill generated on September 19 will lead to better understanding throughout the Pacific. In the future, leaders of other Christian churches will find old friends among Adventist leaders—friends with whom they have met in happy fellowship and prayer. Such memories should do much to extend the effectiveness of Adventist witness. ##

PART 2 OF A THREE-PART SERIES ON THE SABBATH . . .

THE SABBATH: A MEMORIAL OF REDEMPTION

DR. SAMUELE BACCHIOCCHI, Theology and Church History Department, Loma Linda University

THE MESSIANIC AGE of the ingathering of all the nations is described in Isaiah as the time when "from one Sabbath to another, shall all flesh come to worship before Me" (66:23). The experience of the Sabbath *rest-menuhah*, which A. J. Heschel defines "as happiness and stillness, as peace and harmony" ("The Sabbath, its Meaning for Modern Man," 1951, page 10), is frequently identified both in the writings of the prophets and in the Talmudic literature with the Messianic age, commonly known as the end of days or the world to come. In late Jewish apocalyptic literature, the eschatological Sabbath is similarly identified in the majority of the passages with the days of the Messiah. The prophet Isaiah describes the mission of the Messiah (61:1, 2) in the very language of the sabbatical year, the time when slaves and debtors were to be released (Deut. 15:12-18) and when property was to be reintegrated to its original owner (Lev. 25:8-54; 27:17-24.)

The Saviour and the Sabbath

This prevailing Messianic-redemptive understanding of the Sabbath, explains why Christ in His inaugural address, delivered on a Sabbath at the synagogue of Nazareth, announced His very mission by quoting the sabbatical message of Isaiah 61:1, 2 (cf. 58:6), which says: "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Luke 4:18, 19. [This and subsequent quotations are from the Revised Standard Version.] Christ's brief comment on this passage is most pertinent: "Today this Scripture has been fulfilled in your hearing." Luke 4:21.

What did Christ mean by declaring His mission to be the fulfilment of the sabbatical promises of liberation? Did He regard His redemptive work to be the fulfilment of the promises of liberation of the Sabbath? A study of the Saviour's subsequent Sabbath ministry leaves us in no doubt as to the new redemptive value Christ placed upon the Sabbath.

Early Sabbath Healings. Christ's initial announcement of His Messiahship (Luke 4:16-21) is followed in Luke by two healing episodes. The first occurred in the synagogue of Capernaum during a Sabbath service and resulted in the *spiritual healing* of a demon-possessed man (Luke 4:31-37). The second was accomplished immediately after the Sabbath service in Simon's house and brought about the *physical restoration* of Simon's mother-in-law (Luke 4:38, 39). The healing made the Sabbath a day of rejoicing for the whole family and resulted in *service*: "Immediately she rose and served them" (verse 39). These early Sabbath healings already hint

at the meaning of the Sabbath as *redemption, joy, and service.*

The Man with the Withered Hand. In the healing of the man with the withered hand (Matt. 12:9-21) Christ further exemplifies the redemptive value and function of the Sabbath. A deputation of scribes and Pharisees, who had brought the invalid before Jesus, posed the testing question: "Is it lawful to heal on the Sabbath?" Matt. 12:10. Christ replied first by enunciating a principle, then by illustrating it. "Is it lawful on the Sabbath to do good or to do harm, to *save life or to kill*?" Mark 3:4. To illustrate this principle, according to Matthew, Christ added a second question containing a concrete example: "What man of you, if he has one sheep and it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more *value* is a man than a sheep?" Matt. 12:11, 12.

Both by the question of principle and by its illustration, Christ reveals the *original value* of the Sabbath, a day to honour God by showing concern and compassion for others. The believer who on the Sabbath experiences the blessings of salvation will automatically be moved "to *save*" and not "to *kill*" others. Christ's accusers, by failing to show concern for the physical and spiritual well-being of others on the Sabbath, revealed their defective understanding and experience of God's holy day. Rather than spending the Sabbath involved in a saving ministry, they were engaged in destructive efforts, *looking for faults* and thinking out methods to *kill* Christ (Mark 3:2, 6).

The Crippled Woman. The redemptive significance of the Sabbath is brought out even more explicitly in the healing of the crippled woman (Luke 13:10-17). Three times, in fact, the Saviour uses the verb "to *free*"—*luo* in (13:12, 15, 16). To the woman who for eighteen years had been "bent over" (13:11), Christ said: "Woman, you are *freed* from your infirmity" (13:12). The ruler of the synagogue became indignant (13:14) over Christ's healing act. For him the Sabbath was rules to obey rather than people to love and save. To clarify the latter meaning of the Sabbath, the Lord addressed the ruler first by referring to a rabbinical concession: "You hypocrites! Does not each of you on the Sabbath *untie* his ox or his ass from the manger, and lead it away to water it?" (13:15). Then, building upon the concept of untying an animal, Christ draws the obvious conclusion in the form of a rhetorical question: "And ought not this woman, a daughter of Abraham whom Satan *bound* for eighteen years, be *loosed* from this bond on the Sabbath day?" (13:16).

Arguing from a minor to a greater case, Christ shows how the Sabbath had been distorted. It was legitimate to *untie* an ox or ass from his manger (possibly because a day

without water may have resulted in loss of weight and consequently in less marketing value), yet a suffering woman could not be released on such day from her physical and spiritual infirmity. What a perversion of the Sabbath! It was necessary therefore for Christ to act deliberately on the Sabbath against prevailing misconceptions in order to restore the day to God's intended purpose.

The image of loosing on the Sabbath a victim bound by Satan (13:16), recalls Christ's announcement of His mission "to proclaim release to the captives" (Luke 4:18; cf. Isa. 61:1-3). The similarity in the imagery used by Christ, suggests that the Saviour viewed His Sabbath-saving ministry as the fulfilment of the redemptive-Messianic symbology of the day.

We may ask, how did the woman and the people who witnessed Christ's saving interventions come to view the Sabbath? Luke reports that while Christ's "adversaries were put to shame" (13:17) by the Lord's justification for His Sabbath saving activity, "the people rejoiced" (13:17) and the woman "praised God" (13:13). Undoubtedly for the woman and for all the people blessed by the Sabbath ministry of Christ, the day became the memorial of the healing of their bodies and souls, of the exodus from the bonds of Satan into the freedom of the Saviour.

The Paralytic and the Blind Man. Two Sabbath miracles reported by John (5:1-18; 9:1-41) further exemplify the relationship between the Sabbath and Christ's redemptive ministry. Both healed men had been chronically ill: one invalid for thirty-eight years (5:5) and the other blind from birth (9:2). In both cases the Pharisees formally accused Christ of Sabbath breaking for instructing the invalid to carry his pallet (5:8, 10, 12) and for preparing clay (9:6, 14) for the blind man. To defend Himself against the accusation of Sabbath breaking, Christ made a memorable statement: "My Father is working still, and I am working" John 5:17 (cf. 9:4).

Some critics use this passage to discredit the Genesis notion of God observing the Sabbath. They argue that Christ by saying that His Father has been "working until now" in creative activities, implicitly denies that God has ever experienced the creation Sabbath rest. Is this interpretation correct? Is Christ referring to creative or redemptive activity when speaking of the "working until now" of the Father? The notion of a continuous divine creation, though present in Hellenistic Judaism, is foreign to the teaching of the Gospel of John. For John wrote "all things were made" (1:3) by Christ at an indefinite distant past known as "beginning" (1:1). Moreover since the works of the Father are explicitly identified with those performed by Christ on earth (cf. 5:17-29), this

(concluded on page 14)

A NEW DAY DAWNS IN WESTERN AUSTRALIA ...

THE "BLUEPRINT" IN ACTION

R. L. HODGKINSON, Lay Activities Director, West Australian Conference

YES, it is a new day for evangelism here in Western Australia. Evangelist Geoffrey Youlden has swept into Perth with a fresh approach to the visitation programme associated with any large- or small-scale evangelistic series. Instead of a few ministers making hundreds of calls each week, Pastor Youlden's plan (already at work) is for scores of laymen joining with their ministers and each making a few "telling" calls each week.

Are the laymen being sent out unprepared and untrained to do this work? No! A continuing programme of instruction, inspiration and fellowship was launched at the "Witnessing Seminar" held at our Maida Vale campground over the week-end of March 30 to April 1. These periods of instruction are now being carried on each Sabbath afternoon in the Victoria Park church, and it is most heartening to see the number of committed laymen attending and enthusiastically entering into the spirit of evangelism.

The men and women of our churches who are attending these training programmes are fully aware of the time and effort that will be required of them in order to be included in the Perth metropolitan programme in 1979. Pastor Youlden has made it very clear as he has visited among the churches, that only those who are prepared to attend the mission each week, attend the training programme each Sabbath afternoon and set aside one night each week for visitation and Bible studies, would be accepted as members of the visitation team. Scores of our members responded to this challenge, and today it is thrilling to see this army of volunteers being equipped for greater service for Christ.

Visitation began after the fourth week of meetings, and thrilling contacts are being made.

An Interview

Let us now interview Pastor Lewis Parker, of the Belmont church, who has members helping him in his visitation programme.

"Pastor Parker, what is your reaction to having a number of members helping you in your visitation programme?"

"I am very pleased. At the present time I have fourteen members helping me in the visitation programme."

"Is this help enabling you to give attention to weightier matters?"

"Yes, it is giving me time to train members. Every Tuesday night, right through the year, it is our plan to meet for further training sessions, besides those being held on a Sabbath afternoon at the Victoria Park church.

"What is the programme doing for your church?"

"It has given new spiritual life to my church."

"Would you want to continue such a programme?"

"Yes, we are already planning to continue after the Youlden Mission is finished."

It would be good now to get some comments from one of the laymen who is in Pastor Parker's team. Brother Stan Shaw is a new



Pastor Geoff Youlden and Pastor Lewis Parker meet with members of the Belmont church, who are actively engaged in visitation with the Perth mission. The group has a total of forty-eight interests attending the mission and/or receiving Bible studies.

Photo: R. H. H. Thomas.

Adventist who recently moved from Port Hedland to Perth.

"Brother Shaw, are you enjoying this privilege of visiting people to invite them to the Youlden evangelistic programme?"

"Yes, very much so."

"Have you done something like this before?"

"No, never. This is an entirely new experience for me."

"What has been the response to your visits?"

"Very, very good, and most rewarding."

"Are you finding the training sessions helpful?"

"Personally, I am finding these very helpful, and they are binding our group together in a strong spiritual fellowship."

The divine blueprint for advancing the work of God on earth calls for a uniting of the efforts of ministry and laymen in search for souls and leading them to Jesus Christ in acceptance and for service. We are told in "Gospel Workers," pages 351 and 352 that "the leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the

work that can be done by the laity for their friends and neighbours. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

The Lay Activities Department of the Conference has been committed to achieving this necessary uniting of forces throughout its existence. Regular seminars, workshops and retreats have been held at Conference and at local church level in an endeavour to inspire, train and lead our laymen and ministry into a combined effort of working for the lost. In some instances evidence of success is being seen. There are some churches where the laymen and ministers are working together and souls are being won for Christ. In some areas there has not been this uniting of forces. Whatever the cause, a new day has dawned for the work of God in the Perth metropolitan area. This year, 1979, is not only a year in which we celebrate our state's 150th anniversary, but the start of a new era in which we confidently expect to see a large harvest of souls for God's kingdom. ##



Congress Number 1 at Stanwell Tops. Chatting together are, from the left; Pastor E. I. Totenhofer, Mrs. P. Eastwood (Norfolk Is.), Mrs. L. Cramp (Tamworth), Mrs. B. Ahnberg and Mr. C. Wilson (Lord Howe Island).



Leading out at Caloundra, Queensland, April 26-29, were, from the left: Pastor R. Tindall, Pastor E. F. Giblett, Pastor P. Pedersen (G.C. Community Services director), Mrs. B. Ahnberg (guest speaker), and Pastors E. I. Totenhofer, H. Harker, M. M. Kennaway and E. C. Lemke.



What better place for a discussion group than outside in the Queensland sunshine? Pastor M. Kennaway was the leader in this group study at the Caloundra Congress.



Congress Number 3, May 3-6, at the Nunawading Tasmanian, Victorian, South Austr

MUCH ACTIVITY IN AUSTRALIA AND FIVE COMMUNITY CONGRESSES

E. I. TOTENHOFER, Lay Activities and Comm

NINE HUNDRED delegates attended the five Community Services Congresses held near Sydney and Brisbane, in Melbourne, and near Perth and Auckland in April and May, 1979.

Guest speakers included Pastor P. Pedersen of the General Conference (at Caloundra Congress only), Mrs. Betty Ahnberg, a Community Services director of Medina, Ohio, U.S.A., Pastor E. F. Giblett, Lay Activities director of the Trans-Australian Union Conference, and Pastor E. I. Totenhofer, Lay Activities director of the Trans-Tasman Union Conference.

Pastor C. D. Judd, president of the



The large group of delegates who attended the A delegates the A

Photos: courtesy E. I. To



Ground, Melbourne. Delegates attended from the
with New South Wales Conferences.



Congress Number 4, May 9-12, at the Maida Vale Convention Ground, Perth. Shown are a group of
the friendly West Australian lay delegates.

LAND WITH . . .

TY SERVICES SSES

ces Director, Trans-Tasman Union Conference

Trans-Australian Union Conference, and Pastor H. C. Barritt, president of the Trans-Tasman Union Conference, both attended one congress and spoke at the divine service hour. Local Conference Lay Activities directors also attended and made a valuable contribution to the programme.

All delegates returned home inspired to be involved in a larger way in community services programmes in their local churches. Many observed, "This is the best congress we have ever attended." Without doubt, the captivating presentations from Mrs. Ahnberg contributed greatly to the success of these congresses. ##



A group of the delegates who came from all sections of the West Australian Conference.



gress. Included in their number were twenty-five
New Zealand.

F. Giblett and I. Johnstone.



Congress Number 5, held at the Ardmore Convention Ground, Auckland, N.Z., May 17-20. A group of
the ladies in uniform. Sister Phillip, of the Hamilton church (she is wearing a hat), was a delegate to the
three congresses in the C.P.U.M.



TEENS & TWENTIES

ALL FOR ONE

J. H. HARRIS, Youth Director, Australasian Division

ON MY RECENT itinerary throughout the Western Pacific Union Mission, I met several of our student and young volunteer missionaries along the way, among whom were Ian Johnson, David McRoberts and Darryl Attiwill. I came across the trio in the Solomon Islands at the Union Mission headquarters in Honiara, and was immediately interested in why they were there and what they were doing. Over a period of ten days, as I met with them casually and during extended periods, I learned the answers, and I would like to share them with you.

Ian Johnson, twenty years old and a fourth-year theology major at Avondale College, is giving nine months of ministry to the Kukum church and the youth of Honiara, working as an assistant to John Paul, Youth director of the Eastern Solomon Islands Mission. Twenty-one-year-old David McRoberts has likewise come as a student missionary, to fly the Western Pacific Union Mission's twin-engined Aztec aircraft. He hails from Pacific Union College in California, where he has been majoring in Business Administration. Darryl Attiwill, twenty-three, and from Beachport, South Australia, completes the trio and is serving on the Adventist Volunteer Service Plan as the Union Mission landscape gardener.

Interestingly, all of the young men are serving because of special mission needs, and because they know this is where the Lord wants them to be. Says Ian, "I came because I know the Lord wants me here, and my work gives me the practical



Three willing volunteers: Darryl Attiwill, David McRoberts and Ian Johnson.

Photo: J. H. Harris.

experience I wanted and needed for my final year of college." Dave came because of the Union Mission's call for a pilot, and with his more than 2,000 hours of logged flying time, he "felt this is what the Lord wants me to do." Darryl likewise, volunteered in answer to a call, to serve from March to November as the Union landscape gardener and views his contribution "as a ministry to those who visit the church's headquarters." Says Darryl, "These grounds should and must convey a message of God's love." Already his work testifies to that.

Ian is spending the majority of his time organising and involving the huge numbers of youth in outreach ministries, and already the fruits of that effort are to be seen in the many youth who have returned to the church as a direct result. With the larger percentage of the church membership as youth, the potential is unlimited.

David spends his hours in the air, moving administrators, visiting officials, departmental staff and field workers from mission station to mission station. In addition he uses the plane to transport supplies, and as an air ambulance as well as a hearse for the dead.

Darryl, upon completion of his work at the Union Mission headquarters, will move on to Betikama High School to landscape a tourist reception area in connection with the copper and carving industries, as well as implement a general landscape plan for the campus. In addition he will give attention to a landscape plan for the Eastern Solomon Islands Mission office and the new Kukum church. Later in the year he will visit Atoifi Hospital for the same purpose.

Our young student missionaries and Volunteer Service Plan workers have been and are an essential part of our island teams, and their contribution is of inestimable value. We tip the MV hat to each of them in sincere appreciation. # #

SERMON IN A SECOND



Nan

"HAVE YOU FINISHED TYPING MY SERMON?... MISS HIGGINS?... MISS HIGGINS, WAKE UP!"

YOUTH PROFILE

ROGER NIXON, Youth Director, Central Pacific Union Mission



Miriama Vakadrasiga radiates Christian joy.
Photo: K. Martin.

IN THIS WEEK'S column we would like you to meet Miriama Vakadrasiga.

Some three years ago a group of young people in the Wainibuka district, Fiji, suggested to their young minister that they would like to conduct a Voice of Youth programme. He agreed to this suggestion, and a decision was reached to conduct a programme in a non-Adventist village. With one or two young people, the minister approached the chief of the village. Although only a formal Christian, he agreed to the Adventists conducting a series of meetings. Upon hearing this, some of the village people were upset, but could not overrule their chief's decision.

The Adventists erected their tent and, in the usual island way of promoting a programme, set about encouraging people to come. On the opening night it seemed that the elements had run wild, as rain really came down in all its fury. Despite the adverse conditions, the tent was full of largely non-Adventist young people and some older folks. Most evenings the same thing happened, despite stormy conditions the tent was always crowded.

From the outset, Miriama attended these meetings. However, she was admonished by her father, about halfway through the series, to discontinue meeting with the Adventists. Her father, the Protestant minister of this particular village, felt it not in his best interest that his daughter continue to attend meetings run by another religious group. However Miriama had felt the call of God's Spirit, and she indicated her desire to continue. Against

her father's wishes, she went the next evening, and upon returning home, was given a very severe beating by her father. However, this did not deter Miriama, as she believed the Adventists were preaching the truth and she dearly wanted to hear all that they had to say. A few nights later she was found again worshipping with a large group of people listening to the Adventist young people and their preacher. Upon her return home, she was met by a very upset mother and father. This time her parents shaved her head in an attempt to shame her from leaving home. Miriama did feel saddened and heavy of heart, but she made her decision to continue to attend the meetings. Again she went, and on her return home was asked by her parents to collect all her belongings. She obeyed and was directed to take all her personal effects outside to the foot of the coconut tree. Kerosene was poured over her clothes and other items and then her father set fire to them. When everything was reduced to ashes, the mother and father then directed her to leave their home and never return. They had disowned her. Some hours later she found herself in an Adventist village, where to this time she resides. Miriama is a wonderful Christian who loves her Lord and has a deep burden for the salvation of her parents and others who have not as yet heard and accepted the Adventist faith. ##

A REAL GEM

B. HANKINSON

WHEN WE FIRST arrived at "The Ridge," Jan was still overseas, completing a seven-month term as a volunteer missionary nurse at our Sopas Hospital. She had been baptised only a short while and decided to embark on this mission for the Lord.

With the seven-month term completed, Jan returned to "The Ridge" again, to her home labelled with a prominent weather-worn sign: "Jan's Opals—from \$1." Yes—as well as having been the local bush nurse, Jan is an opal dealer. She has used the money from the sale of these gems to finance her trips for volunteer service in the mission field.

The next Sabbath I was introduced to Jan and her little "monsters." I had heard all about this group from Mrs. Southwell—the previous minister's wife. Jan sat towards the rear of the church surrounded by little children, and more children were dispersed through the audience. So these were the monsters and this was Jan! Most of these "monsters" Jan had brought into the world. Not one was an Adventist, yet they came because Jan cared enough to bring them to know Jesus, the Friend of little children. I was distracted from my thoughts by the Sabbath school superintendent's remarks. "And why are you happy to be here, Dody?" From a bedraggled little Dody I heard, "Because it's Jesus' Sabbath day."

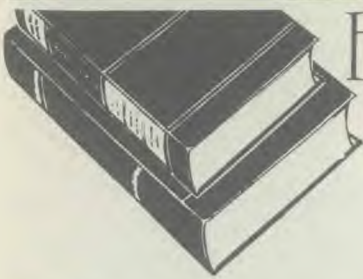
Still there was more for me to learn of Jan.

On a piece of land by the creek at Angledool, not far from "The Ridge," is Jan's camping spot. Here she has an old double-decker bus set up for camping with the "monsters." We joined a small group there for a Sunday outing. One young fellow decided to go for a swim with the few children that were there. A minute later I saw a bloodied face and chest coming towards us. He had hit a hidden log or stump, just as he'd plunged beneath the water.

Quickly Jan had everything in order. She organised people to get blankets, a mattress, hot water and other things that were needed. She was prepared for any emergency.

At the moment, Jan is in Wahroonga, N.S.W., working at the Sydney Adventist Hospital to boost her funds to finance her next missionary effort. Soon she will embark for a twelve-month term of voluntary service to Yuka Hospital at Zambia in Africa, where she will join two hard-working American missionaries and Paul and Dawn Giblett. This hospital is not far from the Rhodesian border and fifty miles from the nearest white person.

We hope that with us you will be praying for Jan Ridding and the Gibletts at Yuka. ##



BOOKS ACROSS MY DESK

Conducted by ROBERT H. PARR

"MANUAL FOR CHURCH OFFICERS," prepared by the Ministerial Association of the General Conference of Seventh-day Adventists, Takoma Park, Washington, D.C., U.S.A. Price in Adventist Book Centres (recommended) \$4.50. Loose-leaf in a three-ring binder. 128 pages.

"Is there a book," my friend asked me, "which tells of the duties of a church clerk? I have recently been appointed church clerk, and I would like to check over the duties of the office." I knew it was a large church, and I knew him to be a conscientious man.

"I have just the thing for you," I said. "It's a new book that has just come out; landed on my desk only yesterday, and it ought to be the very thing. I'll let you see it."

That was this morning's conversation. But I won't bother giving it to him. The poor old church clerk doesn't even get a mention! As far as the compilers of this neat volume are concerned, the office may as well not exist. What an oversight! Surely the church clerk's job is one of the most responsible in the whole gamut of church offices!

Then I looked through the Table of Contents to see if the treasurer received honourable mention. Apparently he doesn't exist either. Maybe he's even been abolished and we here in the back-blocks don't know about it! Well, our church sends (literally) hundreds of thousands of dollars a year to the Conference, and we also think that the work of such an officer is of paramount importance. What happened to him in this noble little tome is open only to conjecture.

Now, having said that, I ought, in all honesty, to say that the book, as far as it goes, is very good. Some of the chapters I had read before as they are direct lifts from the *Ministry* magazine, but they are not to be downgraded because they have not been specially prepared for this book. I have no quarrel with this. Thus I was able to skim over some of the chapters because it seemed as though I was meeting old friends. Other material had been specially written, and the 128 pages of information is first-rate.

As one who has to conduct communion services for shut-ins occasionally, I found the fourteen points of the service as listed interesting and helpful. Such a service is, of course, somewhat elastic, depending on the numbers present and the circumstances. Usually, the numbers are small, and deacons are hardly necessary, as I see it.

One of the things I like about this book is the direct attack it makes on "the careless way some of our [church] services" are conducted. Examples of irreverence and loose organisation are given, pointing up the fact that visitors are adversely impressed by such a poor presentation of our message. This section, "The Role of the Pastor," is particularly good, and I

commend it to all ministers and elders. I would suppose that there isn't a church anywhere where the dignity and decorum of the church service couldn't be improved.

There is an excellent section on the work of the elder(s), "the undershepherd(s)," and all who are called to such a post should benefit from reading this section of the book.

Deacons will enjoy and profit from Orley Berg's chapter on deacons. He lists forty-eight salient points on the gentle art of ushering! And here we are, most of us, thinking that there is nothing to it. Just point them to a seat and say, "There's a seat over there, I think." No sir! Ushering is made to look very close to a science; at least, it's an art.

Deaconesses, Communication secretaries, Health leaders, Lay Activities leaders, Sabbath school administrators, Temperance leaders and Youth leaders are all catered for. All except those poor old church clerks and treasurers! And I feel that a section could have been included for music directors, who often need a spot of counsel when it comes to the organisation and operation of their departments.

Remember that the omissions I have mentioned are not necessarily permanent. It is a loose-leaf format, and these additions can be made painlessly later. Those who are catered for, however, will find much to help them here. I cannot but say that Pastor Orley Berg, who is primarily responsible for the manual, has done a most creditable job. Pity about those omissions, though! Robert H. Parr.

"THE COMPLEAT MARRIAGE," by Nancy Van Pelt, Orion Books, Southern Publishing Association, U.S.A. Paperback, 153 pages. Price \$3.25. Available Adventist Book Centres.

Written as a companion volume to *"The Compleat Parent,"* this book can claim to be something of an authority on the subject of marriage, as its author has an impressive list of qualifications, not the least of them being that she is happily married. Nancy Van Pelt is a frequent guest on radio and television programmes, and is a popular speaker at churches and conventions. "Take any dozen wedded couples," she says, "and four will jump overboard; six will stay on deck without joy or love because of children, careers, family, church; and only two will enjoy a compleat marriage."

This is the situation she sets out to try to

correct. The book is a compilation of the marriage and family enrichment seminars Nancy Van Pelt has organised and directed. She lists practical suggestions for husbands and wives for a happy married life. It is not in the strictest sense a marriage manual, although the chapter, "Sexually Fulfil Your Mate," is an excellently written outline of some of the more common problems, with appropriate solutions.

Appreciation, listening skills, love and understanding, and the nature of true submission in marriage, are some of the subjects to receive consideration. In a very readable style the author proposes remedies for the breakdown in communication that leads unhappy couples to recrimination, alienation, and ultimately to the divorce court.

And finally the author assesses her programme as something requiring hard work, effort and self-discipline to produce a happy marriage. But that's not all. Balanced living, with due regard to the spiritual, mental, physical and social spheres, requires fun times, togetherness, the ability to enjoy one another, to laugh and find delight in one another's presence. Nancy Van Pelt's challenge is pertinent to all of us:

"How about you? Are you fun to live with? Have you brought something into the marriage recently that was interesting, challenging, creative, or delightful? When was the last time you did something alone with your mate just for fun? When was the last time you enjoyed a good laugh together?" James Rabe.

"MOVEMENT OF DESTINY," by LeRoy Edwin Froom. Review and Herald Publishing Association, Washington, D.C. Paperback, 700 pages. Available from Adventist Book Centres for \$7.95.

Ellen White aside, only a select number of Adventist authors have left an enduring mark on the Adventist Church. One of these would surely have to be LeRoy Edwin Froom, who is well represented by the book under review, *"Movement of Destiny."* Additionally he authored *"The Prophetic Faith of Our Fathers,"* *"The Conditionalist Faith of Our Fathers,"* and *"The Coming of the Comforter":* all books of note in the Adventist bibliography.

I rate *"Movement of Destiny"* as one of the landmark works and would expect little disagreement. What is even more remarkable is that although the research on the book was begun in 1930 at the suggestion of the then General Conference president, A. G. Daniells, it was not completed until 1971, only a few years before Froom's death. So the book has the dual quality of being researched early enough to make use of direct evidence from pioneers in the church, while being of such recent release as to be of immediate concern.

The movement of destiny examined is, obviously enough, the Advent movement. LeRoy Froom was evidently a man who paid great attention to detail, and in this book everything is defined and documented to the ultimate. The result is an extremely accurate book which is more suited to reference than casual reading.

Names, dates and places form a considerable bulk of the coverage, but overall I would not rate this as a history book *per se*. Rather, Froom

uses historical facts to hold together the fabric of his view of Adventist doctrine. "Movement of Destiny" is thus an exhaustive survey of the development of the tenets of our faith.

A focus of particular attention is the Righteousness by Faith issue—this alone should be impetus for all to read the book. Such serious study of the issue might lead to less hasty argument.

Another overriding emphasis of the author is a presentation of the Advent concern with a "last-day" message. It almost seems that LeRoy Froom pitches his writing higher and higher, so that by the end of the book the initially restrained tone has become a clarion call to righteousness and reform.

The particular book under review is in the very recently released paperback version. It is here that my reservations begin, and at the risk of offending my erstwhile employer, the Review and Herald, I will state my case. Paperbacks are ideal for making books available for mass consumption. Storybooks or message books intended for low cost or free distribution benefit from the glue-back process. But large, reference-type books should never be released in paperback. Within months the pages part company and all is lost. Better a sewn binding with thin card cover than the abomination that a thick paperback becomes.

My second reservation to this release is the price differential. The hard cover version, a handsome presentation indeed, sells for \$10.95, the paperback is only three dollars less at \$7.95. Three dollars' saving is too little to warrant the certain heartache at the loss of your book.

My advice is therefore to ignore the paperback and buy the hard-cover version. It is

a book that belongs in every Adventist home.

L. Steed.

"CHRIST AND HIS CHURCH IN THE BOOK OF PSALMS," H. Bonar. Kregel Publications. 457 pages. Price \$12.95.

Some books are for scholars. Both in style and in depth of thought they warn off the lay reader. Some are superficial, and can be disposed of with less analysis and thought than one would give to an editorial in a newspaper. Just occasionally a book comes to hand which can feed the scholar's mind and yet remain within reach of the humbler reader such as your reviewer. This work of Bonar's falls into that category. The author was a fine scholar of his day, a well-known and valued writer on the gospel. His work on the subject of holiness is of lasting value.

This volume on the Psalms is a treasure-store for any Bible student, preacher and layman alike. It has a constant perspective as each psalm comes up for review. Christ, His mission, His character, His trials, His atoning death and His resurrection is the centre of his gaze, whether it be an imprecatory psalm or one which is acknowledged as Messianic. He declares, "We cannot err far, therefore, if with Amyrauld we keep our left eye on David while we have our right eye full on Christ."

He further suggests that to read the psalms is to be directed "to the real LIVING ONE in whom all perfections meet and against whom all the plots and malice of hell have ever been directed—Messiah the Righteous One."

From such a wealth of material it seems invidious to select any examples, but there are

always four psalms which I use as a touchstone to any commentary upon them. These are Psalms 22, 46, 51 and 119. The first tests the critic's view of the atoning Saviour, the second affirms His defence of His people, the third reveals the commentator's attitude to sin, and the last, his submission to the discipline of Sinai.

Of these, the notes on Psalm 46 are the most disappointing. There seemed to be little application to the climactic events of time. One could read such a view into the closing paragraph, but the summary, "The Mighty One on the side of the righteous. Amid earth's sorest throes." I felt was inadequate. Perhaps my own bias was too strong.

The familiar Shepherd Psalm offers some new insights, especially in its application to the experiences of our Lord as His earthly life drew to its close.

More than twenty pages of comment are devoted to Psalm 119. The notes are nicely balanced between demand and delight as God's holy law is reviewed. The summary is a fair indication of the material presented, "A pilgrim and stranger guided day and night by the law of the Lord."

Each psalm has its comments. These vary in length of course, but even when brief they never occupy less than a page, and their application to Christ and His people is unflinching.

This would prove a very helpful work for laymen seeking material in preparation for prayer meetings and worship sessions. It is not cheap, but it is good, well worth a place on your bookshelves. Like me, you will probably have to take the Hebrew quotations as read, but this will not detract from either your profit or your enjoyment.

A. L. Hefren.



book special corner

An Adventist Book Centre service

MANUAL FOR CHURCH OFFICERS

General Conference Ministerial Association

Whereas the Church Manual tells what should be done in the operation of a local church, the MANUAL FOR CHURCH OFFICERS tells how to do it and why. The first sections set forth the purpose of the church and define its goals. From there each church officer is led to see his or her own respective position in terms of the overall objectives of the church.

Inspirational as well as highly practical, this 128-page manual, in loose-leaf form in a vinyl binder, was prepared by the Ministerial Association of the General Conference, and incorporates suggestions for more efficient church operation from around the field. Every church officer—elder, deacon or deaconess, communication secretary, health leader, lay activities leader, Sabbath school officer, temperance leader, youth leader—should consider this manual a vital tool for his or her work.

\$A4.50
\$NZ5.20

Please send me the MANUAL FOR CHURCH OFFICERS
ORDER FROM YOUR LAY ACTIVITIES
SECRETARY OR ADVENTIST BOOK CENTRE
(Add separate list if necessary.)

NAME

ADDRESS

..... P/code.....

Add for local postage.



A MEMORIAL OF REDEMPTION

(concluded from page 6)

excludes *a priori* the possibility that it could refer to creative works.

In the Gospel of John the works of God are identified with and manifested in, the saving ministry of Christ: "This is the work of God, that you believe in Him whom He has sent" (6:29; cf. 5:36; 10:37, 38; 14:11; 15:24). The redemptive nature of the works of God is absolutely clear in the healing of the blind man, since such act is explicitly described as the manifestation of "the works of God" (9:3).

To understand the force of Christ's defence, we need to remember what we discussed earlier, namely that the Sabbath is linked both to the *cosmos* through *creation* (Gen. 2:2, 3) and to *redemption* through the *exodus* (Deut. 5:15; Ex. 20:8-11). While interrupting all secular activities, the Israelite was remembering the Creator-God. On the basis of this theology of the Sabbath admitted by the Jews, Christ defends the legality of the "working" that He and His Father perform on the Sabbath, since Their works consist in raising the dead, in giving life (5:21) and in conducting a saving judgment (5:22, 23).

To silence the echo of the controversy, Christ wisely adds the example of the circumcision (7:22-24). The Lord argues that if it is legitimate on the Sabbath for the priests to mutilate one of the 248 parts of the human body (that was the Jewish reckoning) in order to mediate through the rite of the circumcision the salvation of the covenant, there is no reason to be "angry" with Him for restoring on that day the "whole body" of man (7:23). The Sabbath is for Christ the day to work for the redemption of the *whole* man. In fact, in both healings, Christ looked for the healed men later on the same day to minister to their spiritual needs (5:14; 9:35-38).

We can conclude therefore that the expressions, "the Father is *working still*" (5:17) and "I must work . . . while it is day" (9:4), which were spoken by Jesus to defend His saving Sabbath ministry, do not refer to the works of creation, but of redemption. ##

(To be continued)

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.

ALCOHOL, TOBACCO, DRUG PROBLEMS . . .

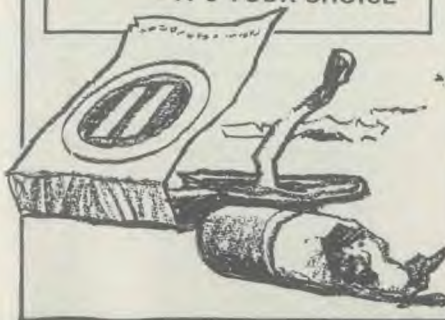
. . . in your home, church,
school, or community?



The Temperance Department of the Seventh-day Adventist church is your agency serving you with programs, literature, films, and other aids toward positive alternatives.

Please request guidance and assistance by contacting your church temperance leader, conference temperance director, or write the temperance director of the General Conference, 6840 Eastern Avenue, N.W., Washington, D.C., 20012, U.S.A.

REAL LIFE
—IT'S YOUR CHOICE



CHRIST'S KINGDOM

Christ had no place to lay His head,
In birth a manger was His bed;
A cruel cross His only throne,
His kingdom is in hearts alone.

All earthly things He counted loss,
He stooped to die upon a cross;
With thorny crown upon His head,
He wrote His love in crimson red.

They pierced His hands, His feet, His side
Stripped off the robe His shame did hide;
They spit upon His sacred brow,
In joke and mock their knee did bow.

What deep distress and agony
He bore that day on Calvary;
But from His side there flowed a stream
Of precious blood for all unclean.

They placed Him in a borrowed grave,
But He arose and lives to save;
He conquered death and hell and sin,
He rules and reigns in hearts of men.

His kingdom is from up above,
He conquers all through boundless love;
His kingdom is in hearts alone,
He reigns from this exalted throne.

—Fred D. Jarvis.



Weddings

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.

HABERFIELD—MISSEN. On May 9, 1979, in glorious Gippsland sunshine, a special wedding was conducted in our Traralgon church, Victoria. Ivell Missen of Gormandale, and William Haberfield, a Sydney church elder, both radiant, pledged lifelong love and loyalty according to the high ideals of God's remnant church. Distinguished family and friends from far and near abounded, and the sumptuous reception rippled with humour and the Master's joy. Traralgon district will miss Ivell's loving and talented ministry, as, in Sydney, another home "where angels delight to linger" is established. B. H. McMahon.

HENNIG—BARTON. In the Timaru church, New Zealand, on April 22, 1979, Clive Hennig and Valda Barton met to exchange their sacred vows and be united in marriage. Clive is the son of Mr. and Mrs. R. Hennig of Maryborough, Queensland, and Valda the daughter of Mrs. H. Pope of Twizel, New Zealand, and the late Mr. W. Barton. Valda was given away by her foster father, Mr. Alan Jackson. Clive and Valda have set up their home in Brisbane with the assurance that those who make the Lord the foundation of their home will experience that little bit of heaven on earth our homes ought to be. A. S. Foote.

PLATT—MARTENS. On Sunday afternoon, April 22, 1979, in the Grenfell Seventh-day Adventist church, New South Wales, Dean Platt and Jan Martens exchanged

marriage vows and pledged their love and loyalty to each other. Jan is the only daughter of Mr. and Mrs. Bert Martens of Grenfell, and Dean the second son of Tony and Nancy Platt of Mandurama. With the strong background of good Christian homes, Dean and Jan will have the joy of establishing another Christian home in the Mandurama church area.
D. J. Donnelly.

SCOTT—BARTLETT. In the beautiful setting of an early winter afternoon, the warm sun added its blessing to a truly blessed occasion when Valerie Bartlett came to the altar of the Oatley church, Sydney, New South Wales, to exchange marriage vows with Alwyn Scott, on June 17, 1979. Valerie is the eldest daughter of Mr. and Mrs. Les Bartlett of Cooranbong, New South Wales, and Alwyn is the only son of Mr. and Mrs. Garnett Scott of Jannali, New South Wales. As Alwyn and Valerie unite their lives in Christian love, we know their home will be strong and enduring, and their Christian witness effective.
E. S. Bartlett.

SINGH—CLAYTON. On June 3, 1979, Barry Singh and Maree Clayton exchanged marriage vows in the St. Albans church, Christchurch, New Zealand. Maree is the youngest daughter of Mere and Ronald Clayton. Barry is the son of the late Mr. Ranjit Singh and Cecilia Singh of Palmerston North. Many friends met to rejoice with Barry and Maree on this happy occasion and to share especially in giving praise to God for His leading in Barry's life. May God richly bless this new home established in His name.
I. B. Rankin.

person who will be sadly missed by his three brothers and parents and friends. The promises of God's Word brought comfort to all at the graveside at Enfield General Cemetery.

I. A. Watts.
(The celebrant apologises for the lateness of this notice.)

WATTS. On Sabbath afternoon, June 16, 1979, Sister Lillian Marion Watts went to sleep to await the call of the Life-giver when He comes to claim His own. We laid her to rest amid the peaceful and beautiful surroundings of the Nambour Lawn Cemetery, Queensland. There, too, we took courage from the only source of comfort on such occasions, the exceeding great and precious promises of God's Holy Word. Though sorrowful, her husband, Horace, two sons, (Pastor) Horace and Ken, and three daughters, Doris (Mrs. Carruthers), Clarice (wife of Pastor R. Tindall) and Mertyle (Mrs. Cooper), along with their families, look forward with joyous hope to the resurrection morning.
A. D. Pietz.

WILSON. Claire Wilson passed to her rest in the Allendale Hospital at Cessnock, New South Wales, on June 29, 1979, at the age of sixty-four years. Many young people remember her for her devoted work as a counsellor in the Wallsend Pathfinder Club, so her influence will live on. Her son and his wife, John and Heather, her daughter Claire, and her two sisters, were comforted by the large gathering of friends who met in the Wallsend church as a token of respect to a faithful mother and Christian as she was committed to the care of Jesus to await the resurrection morning.
A. K. Gersbach.

FOR SALE
NATURAL FOOD RESTAURANT AND LUNCH BAR
Sit down or take away.
Fully remodelled, seats over 70 in sunny, warm Coffs Harbour.
(Excellent church primary school.)
Complete \$9,500.
Prospectus available to genuine buyers.
Write to: H. L. Burford,
"Supernatural,"
372 High Street,
Coffs Harbour, N.S.W.
2450.

AUSTRALASIAN RECORD
and advent world survey 
Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

Editor	R. H. PARR
Associate Editor	R. W. TAYLOR
Editorial Assistant	LINCOLN E. STEED
Office Secretary	GLENDIA FAIRALL
Wahroonga Representative	LYNDREA MAYWALD

Annual subscription—post paid:

All areas covered by the Australasian Division	SAUST. 10.00
Other countries	SAUST. 17.15

Air Mail postage rates on application

* Order through your Adventist Book Centre or send direct to the Signs Publishing Company, Warburton, Victoria, 3799, Australia. All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria, 3799.
Editorial Office: Phone (059) 66 2501.
Printed weekly for the Division by the Signs Publishing Company, Warburton, Victoria.

DIRECTORY
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH
148 Fox Valley Road, Wahroonga, N.S.W. 2076

President	K. S. Parmenter
Secretary	R. W. Taylor
Treasurer	L. L. Buller
Assistant Secretary	R. A. Evans
Assistant Treasurer	W. T. Andrews
Field Secretary	A. S. Jorgensen
Auditor	S. H. Macfarlane
Associate Auditors	G. J. Bland K. M. Hughes

Departmental Directors

Education	G. F. Clifford
Education (Assistant)	H. T. Irvine
Health Food	F. C. Craig
Lay Activities and Sabbath School	R. H. Abbott
Health and Temperance	Dr. R. J. Swannell
Nutritionist	B. A. Shollenburg
Temperance (Assistant)	W. G. Dowling
Ministerial Association	A. N. Duffy
Communication, Stewardship and Development	G. A. Lee
Communication (Associate)	R. A. Vince
Publishing	J. T. Knopper
Religious Liberty	R. W. Taylor
Young People's Missionary Volunteer	J. H. Harris
Y. P. M. V. (Assistant)	K. E. Martin
Christian Services for the Blind	R. A. Vince
Trust Services	O. L. Speck

ADVERTISERS PLEASE NOTE: All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria, 3799.
Advertisements approved by the editor will be inserted at the following rates:
First 25 words - \$5.00
Each additional 5 words - 25 cents
For your advertisement to appear, your payment must be enclosed with a recommendation from local pastor or Conference officer.

ADVERTISEMENTS

AYWON REMOVALS
Your own furniture removal and taxi-truck service.

- Servicing all country centres, interstate and local areas.
- Regular trips to the North Coast.
- Packing and storage facilities provided.
- Reasonable rates.
- Free quotes.
- Prompt, efficient and careful service.

Phone John Paul on (02) 639 8756.
Or write 15 Kent Street, Baulkham Hills, N.S.W. 2153.

FOR SALE. In Mount Gambier, the "Blue Lake" city, 2 x 4½ acres (approx.) building-blocks. Situated on main highway with bitumen road on 3 sides. Only a few kilometres from main shopping centre, and from our church school, and new church complex. Serviced with water, electricity. School bus. Ideal for good country living. Good value at \$16,000 each. Contact J. W. & Y. R. Hann, Tollner Road, Mount Gambier, S.A. 5290.

HOME FOR RENT, SYDNEY. Large home available for twelve weeks, commencing August 22, 1979, until November 12, 1979. Situated on North Shore of Sydney. Reasonable rent. Telephone Sydney (02) 452 4923.

HOWQUA YOUTH CAMP LODGE
An invitation is extended to qualified master builders who are interested in erecting a 180-square lodge at the Howqua Youth Camp near Mansfield, Victoria, to contact the Victorian Conference Secretary-treasurer, 8 Yarra St., Hawthorn, Vic. 3122. Phone (03) 818 1513.

SEVENTH-DAY ADVENTIST church services are being held each Sabbath at 3 p.m. in the C.W.A. rooms, Cowes, Phillip Island, Victoria. A warm welcome to all. Bible study every alternate Tuesday at Glen Isla Court, Cowes.

WANTED TO BUY. Evangelistic equipment to help set up young minister in first mission programme, especially Kodak carousel projectors, large screens, PA equipment. Please send details to Jim Zyderveld, 150 Logan St., Tenterfield, N.S.W. 2372, or ring (067) 36 1798.

WANTED FOR MISSIONARY WORK. Clean used copies of the *Signs of the Times*, *Good Health*, *Alert*, *Liberty*, *Channels* and *Guide* magazines. Please post to Eileen Bailey, Box 124, Monto, Queensland 4630, or by rail, c/- Railway Station, Monto, Queensland.



CAMPBELL. After spending all but the last fifteen months of her life in Broken Hill, New South Wales, Fanny Campbell, aged seventy-nine years, passed to her rest in a nursing home in Adelaide, South Australia, on May 25, 1979. Our late sister was a sincere Christian lady, a true mother in Israel, a lover of nature and nature's Creator. The promises of God and His coming were in her thoughts continually. In the church and at the graveside a message of comfort and hope was given to Mary (Mrs. Baiton), Caroline (Mrs. Yeo), Angus, Gordon and families and the many friends by the writer, assisted by Mr. L. Burt. "In God's care until the resurrection morning."
E. D. Oliver.

DEBRECINI. Richard Geza Debrecini, aged eight years, passed away suddenly as a result of a car accident on May 13, 1979. Richard was a happy Christian, and will be greatly missed by his parents, Geza and Elizabeth and sister Bernadette and friends and church members of Trinity Gardens church and school friends from Eastern Districts S.D.A. Primary School. The sad farewell was brightened by the promises of God which assure us of a resurrection and a reunion which we all eagerly await.
I. A. Watts.

FIANDER. Gladys Victoria Fiander passed away peacefully in the Coronella Hospital, Melbourne, Victoria, on May 22, 1979, in her eighty-first year. Our late sister and her husband, though not members of the Adventist Church, participated regularly in the services conducted at Coronella, and found comfort and blessing in so doing. On March 10, 1979, Mr. Fiander passed away, and a few weeks later our sister took ill. Shortly after I had prayed with her on the morning of May 22, she quietly fell asleep. To her sorrowing relatives we extend our deepest sympathy, and look forward to meeting her in God's kingdom through the salvation of our Lord and Saviour, Jesus Christ. Services were conducted in the Nunawading church and at the Templestowe Lawn Cemetery, on May 24, 1979, by Brother N. S. Haines and the writer.
J. A. Mitchell.

LARWOOD. Trevor Wayne Larwood, aged nineteen years, son of Mr. and Mrs. K. S. T. Larwood of Klemzig, South Australia, died unexpectedly as a result of a push-bike accident on December 6, 1978. He was an active young

FLASH POINT



☆ AUGUST IS SIGNS MONTH. And this August we have something for everyone. The August issue of the SIGNS OF THE TIMES is the kind of magazine that you'll be sending to your friends, neighbours and whoever as from December. Slightly smaller, it is true, but packing all the punch that you would want it to have. Some of the regular features will be changed, and yet all the essentials will be there. I can assure you that we are on your wave-length for 1980 with our missionary magazine. How do I know? Well, we sent out from here a questionnaire to more than a hundred ministers in every Conference—well, most Conferences, at any rate. Then we sifted through the returned questionnaire and found out what the men thought about it, and we have tailored our 1980 (starting Dec., 1979) monthly magazine to look how we think you want it to look. Best of all, the price is DOWN! Postal charges aren't helping, of course, but by making it that teeny bit smaller, we can cut the cost. We thought you would like that, and we also believe that you will swing right in behind us in this annual commitment to reach those who need the gospel and its power. Thanks for standing by us again this year.

☆ There is a lady whose marriage isn't what it might be. Actually, there are probably dozens of such ladies, but I'm speaking of one special one. She wrote to me and wonders whether a marriage CAN be mended. She has suggested that we run a column every so often entitled, "WE MENDED OUR MARRIAGE—BY THE GRACE OF GOD." I like that. You see, this lady figures that if she is in that frail barque called *Marriage* and hers has sprung a leak and looks like foundering, it would bring her a lot of courage if she knew that you once had that problem but you came through. And she also figures (and I agree with her) that there might be a ton of other people who would take courage from a similar set of stories. . . .

☆ Now, here's the plan. If your marriage has run into difficulty and you have come through it and things are better now than you thought they could ever be, would you write and tell us about it? Try to keep your stories down to about 750 words; write (but preferably type) your material double-spaced; write on one side of the paper only; and tell it so that there will be no red faces (or defamations) or we won't be able to run it. And, because we trust you, you don't have to sign your name if you want to remain anonymous. However, if you trust us with your name (and we'll be as tight-lipped as the Sphinx, I promise), we'll send a book of the appropriate kind (such as "*The Compleat Family*") to every one whose story we print. You have my assurance that your name will not be printed, and you may change any proper names just to preserve your anonymity. . . .

☆ What do I mean by that? Well, suppose you are Doris and George and you live in Christchurch, and George became too friendly with Myrtle Nexdoor. You can call

yourselves Alice and Harry, and talk about Natalie Fatback, and you all live in Sydney. OK? Names may be changed—they call that literary licence, to protect the innocent (to say nothing of the guilty—and the reformed). But the story must be true. No real names published. . . . No real names if you prefer in your covering letter. . . . But if you put your name on it, we'll send you a book. Now, who's first?

☆ The W.C.T.U. in N.Z. publishes a wee magazine called *The White Ribbon Digest*. Of course, I get it. And I read it. And ten minutes ago I was leafing it through and I came upon this: "National Temperance Quiz Examination, 1978" (that was the bold headline). Under it was this note: "We congratulate two entrants in gaining 100 per cent and qualifying for a special prize. Grade 3: Phillipa Early, Church of Christ, Nelson; Carolyn Jackson, Seventh-day Adventist, Hamilton." And I'd like to say that I'm proud of Our Carolyn, aren't you? These two were the only one hundred percenters! Magnificent!

☆ Darwin is not everyone's idea of a pleasant place to live since Cyclone Tracy acted up rough on Christmas Eve, 1974. But the hardy types who relish a bit of warmth when the rest of us are shivering have returned there in droves, and among them is Vada Kum Yuen and her husband. Vada (nee Heggie) is standing in for the regular Communication man when she sends me word that the acting principal of one of Darwin's largest primary schools, Bob Pannekoek, received his B.Ed. in primary teaching back in May, and we all gather round to congratulate him. . . . Vada also mentions that soon they will be having their "Top-End" camp meeting . . . and that Pastors C. D. Judd, L. L. Butler, R. W. Taylor and R. E. Cobbin will soon be up there looking into what can be done in the way of Aboriginal evangelism. Bravo!

☆ Here's an item that Mr. Cec Powell, the chief of the Risk Management Service of the Australasian Division, sent me some little time ago, and it hasn't found space yet. So, lest he should put a hex on me and have spontaneous combustion consume me, I hasten to get this in. . . . When the Graduation and Awards Night was held by the Insurance people in N.S.W. recently, Our Men were well to the fore (as usual, we might add with due modesty). First there was Leon Olsen who can now add the letters A.A.I.I. to his name (that means he is A1 twice, I think). What is notable is that Leon sped through the course in three years as against the usual six! First place in N.S.W. for the highest average marks in completing Stage 1 of the Associateship was achieved by Kelvyn Carr, and in the process of notching up this success he took three first places in N.S.W., and three second places in Australasia in individual subjects. Kelvyn is well into Stage 2, and has already completed two subjects, scoring one first place in Australasia and one first place in N.S.W. (second in A/sia). Nice work, gentlemen. You will be a pleasure to do business with when our church burns down.

☆ Had a letter from Bro. W. W. Lawson a week or two back—he's the principal of our Kauma Adventist High School in Abemama, in the Gilbert Islands (now called something else, because they've been granted independence). He writes that they have their hands full with a capacity complement of 200 boarding students, catered for by a staff of nine teachers. They go as high as Form 3, most of their students coming from the Gilberts and Tuvalu (formerly Ellice Islands). Incidentally, as I read the letter again, I find that the new name for the Gilberts is KIRIBATI (pronounced, of course, Kee-rebus) which, according to Brother Lawson, is supposed to be the Gilbertese word which was corrupted into the word *Gilberts*.

☆ "Finally, brethren . . .": Tact is the art of building a fire under people without making their blood boil.