

# AUSTRALASIAN RECORD

and advent world survey



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CONTACTS THROUGH LITERATURE WORK . . .

## “WONDER AND BE ASTOUNDED”

E. J. HURSEY, Publishing Director, South Australian Conference

“LOOK AMONG the nations, and see; wonder and be astounded. For I am doing a work in your days that you would not believe if told.” Habakkuk 1:5, R.S.V.

On Sunday, July 24, a team of eight literature evangelists accompanied by Pastors Pitt and Hursey arrived at the city of Port Pirie, South Australia. Port Pirie is a city built around the refinery that processes the ore from Broken Hill. Port Pirie is known for its clubs and sports groups, hence it is a hard city to enter with the gospel. Many prayers by the church members at Port Pirie, literature evangelist prayer partners, and the literature evangelists themselves bore fruit at the conclusion of the week.

You would not believe if told that \$7,000 worth of books were placed: over fifty *Your Bible and You*, and *The Great Controversy*. “Wonder and Be Astounded!” Fifteen homes opened for studies. The minister, Brother Lynn Burton, was jumping with joy. The Lord is truly doing a work in our day.

Brother Bill Barlow, our literature evangelist up in Darwin, tells us of an experience that reminds us of Paul’s vision in Acts 16:9, 10. Instead of Come over to Macedonia, the call was to Darwin. Brother Barlow was resident literature evangelist in Darwin when Cyclone Tracy struck. He was evacuated to Portuguese Timor, then back to North Queensland, but God called him back to Darwin. Brother Barlow tells the story this way:

“It was late on Thursday afternoon, the last day of May, when I called on the home of Mr. Nick Pastrikos.

“It was some four and a half years since I had revisited this home. In the meantime a cyclone called Tracy had interrupted our work here in Darwin, and we were evacuated. After several months, we found ourselves in Portuguese Timor, only to be evacuated from there, back to Australia when the political situation made it no longer safe for us to be there.

“Now after some quiet years in North Queensland, we are back in Darwin, taking up the work where we left off some years ago.”

### Still Remembered

“I was welcomed into the Pastrikos home, and they still remembered me as the ‘man who sells books,’ especially Greek books. I had sold



The team of literature evangelists who participated in the Port Pirie outreach programme. Back row, left to right: R. Earle, B. Hartwigsen, K. Barnes, R. Hughey, F. Basten. Front row: T. Dance, C. Gaitsvell, E. Hursey, and W. Pitt (absent: A. Johnson).

Photo: E. J. Hursey.

**"WONDER AND BE ASTONDED"**

(concluded from page 1)

a number to this family prior to the cyclone, but most had been lost because of Tracy. I showed the Greek books to Mr. Pastrikos, and he was impressed to buy. His wife was not home during my visit, but the children remembered the books from my last visit. They had grown up now, and had their schooling in English, and were very much interested in the books written in English. However, Mr. Pastrikos was determined that they should have it in Greek, so that they could keep in touch with their own language. I then presented them with *'The Desire of Ages,' 'Modern Medical Counselor,' 'Practical Guide,'* and the *'Bedtime Stories,'* all in Greek.

"The eldest daughter said that she would love to have *'The Desire of Ages'* in English, so that she could really appreciate it. I then told them that it was available in English in a set known as *'The Bible Reference Library,'* in other words, *'The Conflict of the Ages,'* in a beautiful binding. I brought the set in to show them, and the children were very impressed, letting their father know just how much they could learn from it; but Father still wanted it in Greek. It was then suggested that they all could enjoy it, if Father and Mother were to have the Greek, and the children what they wanted in English. I was able to go away with the thought in my mind that in that home there is a mine of information.

"Mr. Pastrikos was so thrilled with these good books, he wanted to make sure that another Greek family could have the opportunity of having a look at them. He said, 'Just down the road from here, lives a family by the name of Politis; tell them that I asked you to call.'

"It was now about 6.45 p.m. I had had an exciting day, and I was feeling rather tired, so thought, I will leave this call until tomorrow."

**To My Surprise!**

"On Friday morning I called on the home as requested, and to my surprise there was not only Mrs. Politis, but five of her sisters as well, with their families! Now I could see why the Lord had directed my footsteps homeward last night.

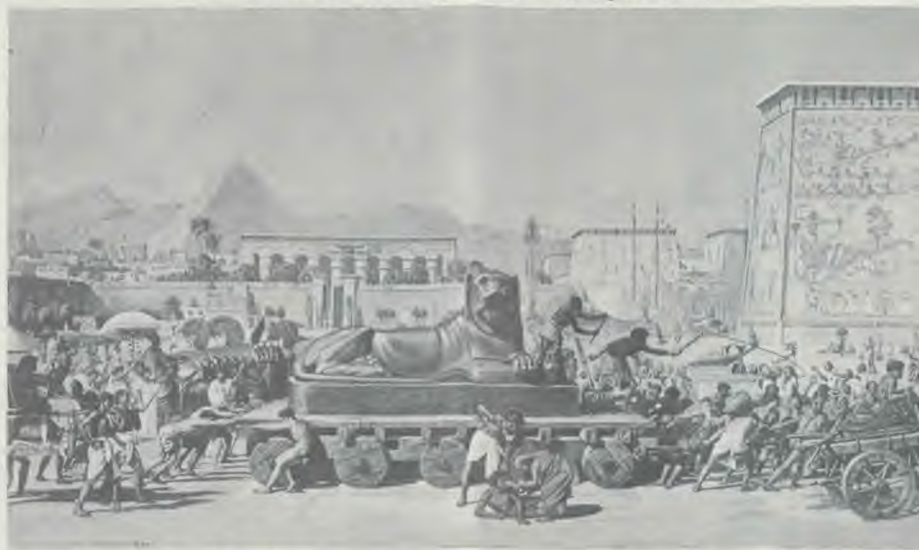
"Prior to the cyclone, I had taken the trouble to learn to read and write a little Greek; since I have had to learn Portuguese in order to do my work in Timor, my appreciation and toleration of another language is much stronger.

"The women, eight of them altogether, as another lot came in as I was demonstrating, were all speaking to each other at once, telling each other about the good points of the books. Then, after all the confusion came the calm, as I tried to write orders to suit each woman's wishes. Out of that approach, the Lord blessed with seven Greek *'The Desire of Ages,'* three sets of English *'The Bible Story,'* and three *'Christ Is Coming'* in Greek. So out of these two homes came sales to the value of \$700.

"And what of these people who buy: what will the books do for them? We are told that if we are faithful in placing these publications before the people, the Lord will do His part through the Holy Spirit, to impress them as they read, and friends, we have no doubts. 'Our God is able.'"

**AVONDALE COLLEGE TOUR FOLLOWS ...****In the Steps of the Exodus**

DR. ERIC MAGNUSSON, Avondale College President



AVONDALE COLLEGE is sponsoring a second Bible Lands Tour for January 1980 and the tour group, accompanied by Pastor Len Tolhurst of the College Theology Department, will be jetting to Cairo in less than five months' time. The experience promises to be just as rewarding this time as it was for the group led by Pastor Garrie Williams last January. The college had not planned to offer another escorted tour until 1981, but the response from the members of the first tour made us reconsider our plans. We have again engaged the tour agency which helped to make Footprints of the Exodus such a success.

The 1980 itinerary will include the same places as were visited by the 1979 Tour group, but this time we will begin in Egypt rather than Palestine. Travel arrangements are more convenient this way and, in addition, the tour follows history a little more closely when it begins with the city of Moses rather than the city of David.

The value of joining a tour with a Bible teacher as escort was very obvious to the 1979 group, and we are fortunate this year to be able to offer a tour leader who has had actual archaeological experience in the Jordan Valley. Pastor Len Tolhurst has made a specialty of Biblical backgrounds, and his participation in the "dig" at the ancient city of Heshbon is an extra bonus. Adventists who join the tour will also appreciate the arrangements made for each Sabbath of the tour, seats in the non-smoking section of aircraft, and the provision of vegetarian meals in all hotels and on all flights.

An escorted tour of this kind has a double advantage for tour members. The uncertainties of travel in the Middle East are much reduced when the tour leader is experienced and, in addition, a Bible teacher for tour guide is able to discriminate between what is historically valid and what is merely legend. Pastor

Tolhurst will be able to present the evidence that the "street called Straight" is the actual thoroughfare used by the Apostle Paul. When he takes you to the window through which Paul escaped in a basket from Damascus, he will be only as persuasive as the evidence permits. He will explain why it is impossible to be certain that the "Garden Tomb" is the place where Jesus was buried, and he will be fair with the evidence when the passing of time makes it impossible to be dogmatic.

Much has gone from the land since prophets and kings left their footprints in the land of Caanan, but there is so much that remains that a tour will be a rich spiritual experience for all who have any interest at all in Christianity and the Bible. The first Footprints group were excited by the sights and sounds of their twenty-seven days, but what remained with them when the excitement subsided was the feeling of confidence in the guidance of God for His people over the thousands of years of their history recorded in the Bible. The opportunity to meditate personally and quietly in the places where Jesus Christ Himself lived and laboured, and ultimately offered Himself as sacrifice, could well be one of the most wonderful things ever to happen in a person's spiritual life. ##



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

## Week 62

### Sunday

Spent most of the day preparing for the 5-Day Plan that began tonight. Fifteen people registered, and I was pleased to see Joan's father there. How much easier it is to do something for the second time!

### Monday

There are these three elderly widows with whom I have been studying. They attended the mission, not, I suspect, to learn about spiritual things so much as to find company and a place to go. "I agree with everything," each one has said, "but I'm too old and set in my ways to change now." At a loss to know how to proceed, I appealed to Jennifer. Without preamble she rang each one, said how she had missed seeing them since the mission finished, and asked them to come to lunch on Thursday. Of course they were delighted to accept.

### Tuesday

I presented baptism to the Morrisises this afternoon. They had questions to ask about the ceremony of infant baptism that they, as children, and their little boys participated in. The study finished with the positive statement that they loved the Lord and they wanted to join the Seventh-day Adventist Church, and how soon could they be baptised. My family rejoiced with me when they heard the news.

### Wednesday

The discussion at the 5-Day Plan was lively tonight. Joan's father is still coming along and seems to be over the worst of his struggles. It is forty-eight hours since he had a smoke, so he is thrilled with the programme.

### Thursday

Each of my ladies was waiting for me when I called to bring them home to Jennifer's luncheon party. At first everything was so formal that I doubted we would ever progress from the topic of the weather. But women, I know, have their own means of communication, so after lunch I excused myself and left Jennifer to cope. When I returned later, I found them relaxed, sitting by the fire, knitting and sharing stories on first-name terms. Their main problem is not doctrinal, but personal. The ordeal of baptism is just too much—putting on a white gown and being plunged under water in front of everyone—they could not do it.

### Friday

Returned films and generally tidied things after the 5-Day Plan. It would have to be considered a successful effort, since we had 85 per cent success!

##

# HISTORIC PICTURE GALLERY



Dr. N. P. Clapham seems oblivious to the vista behind him as he leads the choir in "O Sing Your Songs." Few musicians have had the vision to take the search for reverberant acoustics to Echo Point, Katoomba, New South Wales. This was just one of many concerts during the first term choir tour, 1954.

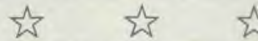


A cook has to eat sometime! Mrs. Watts takes a break during a hectic first term choir tour, 1954. This picture was taken at Orange, New South Wales. Mrs. Watts recently passed away in New Zealand.

Photos: D. Lawson.



Dressed to the nines, Mr. and Mrs. R. B. Watts were more than happy to have their picture taken at the first term picnic, Avondale College, 1954. Mr. Watts was science teacher at the time.



# “JESUS DID ON THE CROSS FOR MY SIN”

SOMEONE ONCE asked Karl Barth, credited by some as being the greatest theologian of the twentieth century, what was the most profound thought that he had ever had in all his study. He replied almost without hesitation, “The most profound thought is this: ‘Jesus loves me, this I know, for the Bible tells me so. Jesus loves me when I’m good, when I do the things I should. Jesus loves me when I’m bad, though it makes Him very sad.’”

I don’t care much on which side of the theological fence you sit, you can’t argue with that. Profound? Yes, so profound that this will be our study throughout all eternity. We will hear from the lips of the Master Teacher how it was that a God whose nature was repulsed by the very thought of evil, could work out such a plan and carry it through, that He could hate the sin while loving the sinner, that He could love that sinner in his worst moments as well as his best moments; how He could allow His Son, His only begotten Son, to risk His all by coming down to this dark old world and to live among us and die for us, taking our place upon the cross and paying the price for our sins, being our substitute and loving even those who pierced Him. What condescension that was, mortal mind cannot explain, and the more we study into such love and compassion (when He could have wiped us all out with the merest thought, mark you) the more we are confounded by the evidences of His loving concern for a race steeped in depravity.

The thoughts above were prompted by the writings of a very small boy. I do not know him, but I do have the original copy of his theological musings on the theme of salvation. Let me give it to you exactly as he wrote it, for such depths of understanding are rare in one so young; indeed, many a person old enough to be his grandparent, hasn’t the thing as straight as this youngster. Here is what he wrote:

“I love my mum and my dad and they love me. and God loves me too. Jesus did on the cross for my sin. I surrender all.”

Now, that small boy may not be any more prepared, at this moment, to write a spelling book than I am ready to author a typing manual—especially this morning when my fingers are not going at all according to plan, and I am using the xxxx all too often. No, his spelling is, to say the least, suspect. But spelling won’t save any of us. However, his theology is superb, his soteriology sublime. Let us sit at his feet for a moment.

First, you will see that he reasons from the concrete to the abstract, which is always a sound principle, especially where you might be floundering a little. This small lad loves his mum and his dad. It is something that he has experienced, because he adds, “and they love me.” What matters if he has it round the wrong way? Of course, they loved him first, and he has felt the warmth and security of his home, and he has revelled in the joy that comes from the feeling of being “wanted”—a feeling of satisfaction and permanence, of peace and contentment. And he loves his parents because they first loved him. He knows what love is all about; he has had it demonstrated in a thousand ways, and he has enjoyed the pleasures that warm the cockles of his heart when his parents have shown him that love (one suspects, “even when he’s bad”). Being a normal little boy, doubtless he has done a few things for which his parents have had to punish him. But they have not eliminated the idea of the love-relationship which exists between them.

Subconsciously he has said to himself, “My mum and my dad love me. I see how they give me food and clothes and a warm environment in which to live. They must be rather like God. I’ve seen my mum and dad, but I haven’t seen God, but He must be just like them. Now, if that is so, then He must love me too, and that is wonderful.” Or course, his statement to his subconscious would not be as sophisticated as that. He wouldn’t even know some of the words, but I assure you that a reasoning process of that kind must have gone on somewhere within the convolutions of that little chap’s brain. And I pause long enough to say, Happy the parents

who can show their children a picture of God in their dealings with them. Happy the children whose parents are clever enough and earnest enough to show them pure goodness and true sincerity and Christlike lives in their everyday living patterns.

Now, if you are able to understand him thus far, you are ready for his next statement of theological insight: “Jesus did on the cross for my sin.”

How I wish that every adult could understand the immensity of that statement! But even most Christians cannot fathom all the implications of that simple sentence. Of course, most Christians give it lip-service; they will tell you that they believe it; they will even preach sermons about it, some of them. But they continue to carry with them a burden of guilt that weighs them down and saps their energies and leaves them spiritually bankrupt.

To understand what that simple, misspelt sentence is saying is to understand the gospel. One of the great mistakes that most humans, and indeed some Christians, make is that they do not fully understand the nature of themselves. We are all sinners, all conceived in iniquity, born in sin. We are in need of a Saviour from the moment we arrive in the world—even before. The Plan of Salvation is all wrapped up in this little boy’s understanding of it: “Jesus did on the cross for my sin.” Notice how personal that is. He is not overconcerned for you. He is concerned for himself because he sees in himself a sinner. Perhaps he does not know of the implications of being a sinner; maybe he does not yet know the text which tells us that “the wages of sin is death,” nor can he recite the verse that says, “But God commendeth His love toward us, in that while we were yet sinners, Christ died for us.” Rom. 5:8. But he certainly knows all about the fundamentals.

I said above that many people do not understand what that statement implies. Let me spell it out for you. The death of Jesus on the cross tells me that my guilt, which threatened to weigh me down, which plagued the peace out of my soul, which had me a candidate for the psychiatric hospital, has all gone. Jesus’ death on the cross not only paid my debt, but it also wiped away all the guilt. I stand before God as if I had never sinned! Well has Ellen White so clearly written, “If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned.”—“Steps to Christ,” page 62.

Why that isn’t enough to expunge all guilt from the soul, I do not know. It is apparent that many who accept the death of Christ as theirs don’t really understand the length and breadth and depth and height of Operation Calvary. It means that your guilt has gone. Sure, you may regret the past, but don’t let that cloying load of guilt cumber your soul. It’s gone! Finished! Washed away! Thrown into the depths of the sea!

Finally, I must draw your attention to that inspired sentence that young Master Six has appended to his thesis, “I surrender all.” What a splendid climax to the profound simplicity of the rest of his credo! To surrender all when one fully understands the enormity of Christ’s work on the cross for you is the only rational reaction. Surrender all your sins, of course; let Him deal with them. And your guilt, too. But give Him, too, all your pride, your love, your misery, your attitudes, your strength, your weaknesses, your follies, your abilities, your bad temper, your gentle compassion, your sins that so easily beset, your virtues, your joys, your sorrows, your . . . everything. Let Him sort them out. Let Him cast out what is untenable for a Christian to retain; let Him infuse you with His strength, and the gentle revolutionary process of the sanctified life begins.

But you can achieve all this only if, in the words of our young friend, you “surrender all.”

Robert H. Parr

## TALKING DRUMS

RAYMOND COOMBE, Lay Activities and Sabbath School Director, P.N.G.U.M.

EVERY MISSIONARY who has visited the avemoni district of the East Sepik Province has been impressed by the uncanny beat of the talking drums. *Garamuts*, as they are called, are as effective, as prevalent and as indispensable as our modern telephones. Every family has its own *garamut*. Every ridge of the convoluted terrain that spreads down to the vast Sepik plains from the mountain peaks, seems to have a settlement, and thus another link in the chain of communication. Through an ancient skill, the people of the region are able to beat out precise messages on drums made from hollowed-out logs.

I was conducting a laymen's seminar in the village of Nimbogu, where we have a membership of approximately sixty. Noah, the



church elder, had lent his bush-knife to Jack, the deacon, during the afternoon. After the evening meal he was trying to find it again, but without success. Since Jack lived on a distant ridge, Noah decided to "telephone" him, picking up two small clubs, he began to beat the *aramut*. "Jack, where did you put my bush-knife?" It all sounded the same to me! But as we listened in the darkness, back came the reply—distant, clear and precise. "What did he say?" I asked. "We have received your message and will get it first thing in the morning," Noah said. And sure enough, early in the morning, Jack arrived and got the knife from the coconut tree into which he had driven it.

I awoke during the night, and heard another *aramut*, far in the distance. I looked at my watch. It was 2 o'clock. I wondered who would be awake at that time to receive the message, and why someone would "ring up" his neighbour at that hour of night. In the morning I asked Jack if he had heard it, and what it meant. "Yes," he said, "it was a message that had

(concluded on page 14)

## THE WIDOWS' MIGHT

R. H. SILLS, President, Western Highlands Mission, P.N.G.U.M.



Some of the members of the Pokomil church. They are grouped in front of their Dorcas Welfare building.

Photo: R. Sills.

THE TRANSLATOR was "turning the talk" from the local language to Pidgin. Several times he said, "Haus lotu long Pokomil em ful up tru long windows" (The church here at Pokomil has many windows in it).

It was nearly dark, we had just closed Sabbath and the one thing I could not see in the little kunai-thatched church was windows. In fact it was so dark a few minutes after sundown that someone had to light a smoky hurricane lamp. I caught the words again, and this time in the context of the sentence I could see the young interpreter was trying to say *widows*, not *windows*. The members of Pokomil church are mainly widows.

As it turned out, the grammatical error pointed up a strong spiritual truth. These widows of Pokomil were windows through which one could see a clear picture of dedication and self-sacrifice as an example within the church and within the community.

About three years ago this loyal band decided they would like to erect a permanent-materials church. The undertaking, in any culture, by comparison, was enormous, but by careful thought and prayerful action they somehow saved K1500. Pastor Ritchie Way, then the Mission president, put the Mission carpenters on the job to help, and gave increased financial encouragement, but funds ran out and the carpenters had to go to more urgent work. This was the reason for this Saturday night meeting.

### An Earnest Plea

But listen, one of the widows has risen to her feet and wants to speak. Someone lifts the lamp a little higher, and in the dim light I can see a face from which the beauty of youth has long since fled, but the harshness of time and the good news of salvation have brought another kind of beauty. The language she uses falls on an uncomprehending ear, but there is no

mistaking the atmosphere that is present, as with earnestness and sincerity, the elderly woman presents her plea. It is simple and direct, yet has impact. . . .

"Ever since the Sevendi Church came to our place we have wanted to build a church of permanent materials. The Lord has blessed our gardens and we were able to save enough to start, with the Mission's help. We now have a church which is near to completion. Pastor, most of us are nearly ready to be 'planted' [buried]; our last years have been the happiest since the Mission came, but we would like to worship in our new church, even if it was just once. Can you help us?"

I started to formulate my usual reply about Mission budgets, etc. (the Union treasurer has to remind us in his kindly way that budgets are built on "facts and not faith"). I could not "turn a deaf ear," although I certainly had to "harden my heart" to say what I was going to say, but the words were never uttered. For as the widow finished her talk, she came forward to the Sabbath school table where the pastor and I were seated. Slowly and deliberately she placed four kina in front of us. The others, with appropriate impact, followed her example, until K42 lay there.

They were waiting for me to say something, but I was having difficulty sorting my thinking. I knew just what sacrifice that amount represented, and I felt humbled and even faithless in contrast to what I knew was the widow's mite. I cannot even remember what I said, and it would have hardly mattered, for here was someone who could put "their hand where their mouth was." I also knew that here was a time when my faith should go beyond the facts, that the church at Pokomil would be completed, for the widow's mite clearly demonstrated the widows' might. ##

# MANFRED STRIKES AGAIN

GILLIAN FORD

LIFE CAN BE downright unkind to the Billy Beetles of this world. There he was, taking his daily stroll down a lonely twig, doing no harm to anybody, when he happened upon a stranger, sitting on the last leaf. Now, just as anyone would who's decent, our Billy stops to chat, and tries to be friendly. But Manfred, the Mantis, for that is the name of this foul fiend, has perpetrated this sort of mean trick before. An insect of innocent demeanour, but streaked with sadistic cunning, he coolly plays along until our Billy gets a little too close for his own good. Then it's Ker-runch!—manna for Manfred, and bye-bye to Billy.



The first lesson we'll squeeze from this tale of woe is the fact that evil often seems to get the upper hand, even apart from the human sphere of activity. Nature reveals that even with the creatures that don't think, there's a roaring beetle-battle going on. Though one can trace a Master hand in the painting of the sunset and the awe-inspiring architecture of a tree—the atheist can conversely point to Manfred and his ilk, and retort, "You can't kid me there's a God of love!" And one has to admit that watching a praying mantis devour its victim is somewhat akin to viewing a horror movie.

Not only in the natural world does evil besmirch the good. We see it also in the affairs of men over the ages. A Christian can view all the conflicts of history as the reverse of a tapestry. When the time comes that the tapestry is turned over, all the complicated, messy threads will be seen to have been the wrong side of something beautiful. But it doesn't look that way to the unconverted. He sees only the mess of threads, and reasons, "If God's in charge, He's sure making a mess of things!"

## Manfred Again

Neither can the world see a clear vision of God's love in society. The loving family which was meant to mirror Him, is too often a myth. Watching much of the behaviour of society, one can only murmur, "Manfred bites again!"

To understand the love of God we need a special revelation, and God has given us this in His Word. First of all, *He tells us so* in many places. Take Hosea 11, for instance:

"When Israel was a child, I loved him,  
and out of Egypt I called My son.

The more I called them,  
the more they went from Me;  
they kept sacrificing to the Baals,  
and burning incense to idols.

Yet it was I who taught Ephraim to walk,  
I took them up in My arms;  
but they did not know that I healed them.

I led them with cords of compassion,  
with the bands of love,  
and I became to them as one  
who eases the yoke on their jaws,  
and I bent down to them and fed them. . . .

"How can I give you up, O Ephraim!

How can I hand you over, O Israel! . . .  
My heart recoils within Me,

My compassion grows warm and tender.  
I will not execute My fierce anger,

I will not again destroy Ephraim;  
for I am God and not man,  
the Holy One in your midst,  
and I will not come to destroy."

Verses 1-4; 8, 9 (This and all subsequent texts from the R.S.V.).

Secondly, the Scriptures demonstrate that God loves even the most despicable sinner. Take the story of King Manasseh. None of you would invite him to tea, thrilling with the thought of entertaining royalty—not with his history, or at least not until he was sixty-eight. For, from the age of twelve to sixty-seven, fifty-five years, his life was a record of unmitigated evil. Manasseh, the mantis, rebuilt the high places his father had torn down; he erected altars to Baal; made idols to Asherah; worshipped the sun, moon, and stars; desecrated the temple by erecting idols in it. He even burnt his sons as an offering. Besides this, he practised all sorts of witchcraft and spiritualism. Tyranny, oppression, hatred of a man that was good, were the rule. Justice was perverted. Violence prevailed. When men of good character refused to betray the Lord, he crossed Manasseh, he destroyed them. The streets were filled with blood. Among those he killed was Isaiah, whom he caused to be sawn in half in a hollow log, according to tradition. *In toto*, the Bible says that he "seduced Judah and the inhabitants of Jerusalem, so that they did more evil than the nations whom the Lord destroyed before the people of Israel." (2 Chron. 33:9. Not what you would call a nice man, was he? We're told that God was very angry with him. In fact, because of all this behaviour, God sent the Assyrians against him, and he was taken into captivity. But do you know that, during this imprisonment, he genuinely humbled himself? Furthermore, though God had been so angry with him, He freely forgave him, and even brought him back to Jerusalem into his kingdom. Then, we are told, "Manasseh knew that the Lord was God." Verse 13. Here's a man gone far, fallen down into the depths of rebellion and wickedness, yet God forgave him. That is what God is like. He is love, and He cannot deny Himself. (See 2 Chron. 33:1-13; 2 King 21:1-18. Also "*Prophets and Kings*," page 381-383. Though it seems so easy to repent at the end, there was much that Manasseh could not undo. "Many had stumbled and fallen and never to rise again."—"*Prophets and Kings*," page 383. Nobody does anything in a vacuum. His own son never returned to the Lord. Conversion must have brought great remorse.

## God Forgives All

Therefore, the second lesson we draw from the story of Manfred is that God can forgive even the Manfreds of society.

A third evidence of God's love in Scripture is that He loves not only the recalcitrant sinner but He also loves the smug. When you read the sad saga of Billy the Beetle and Manfred the Mantis, most of you would have immediately sided with Billy. As in the traditional cowboy film, we love the "goodies" and hate the "baddies." But let me tell you: If you had known our Billy under any other circumstance you might not have been attracted to him so easily. He has been reported to have said, "I'm a good beetle. I don't eat carpets or chew u

people's furniture. I stick to the leaves for the wood of the nation. I'm glad I'm not like the republican wood-borer who lives next door." I'm afraid to say, he was a self-righteous little insect. Some of those sort are pretty hard to like.

We often hear the story of the wayward prodigal who came back to his father's house. But you must remember that the Bible tells us it was the story of a man with *two* sons. Don't forget the elder brother out in the field—the jealous one, fuming and resentful; the faithful, hard-working one, whose service was like that of a slave, not a son. Christ told this story to show that God loves not only the prodigals, but the smug. This is why the story remains unfinished. Christ was still pleading with the Pharisees, whom the elder brother represents, and so we do not read of their response. But just as God woos and pursues the rebel, He also woos and pursues the unloving. Only their refusal to respond will place them where He cannot help them.

### God's Willingness

Fourth, we see the greatest demonstration of God's willingness to forgive freely in Christ. Christ has not just acted for a group who are rebels, or a group who are smug. In His work, He represents the whole human race. But we see it only dimly. If you were to tell a group of children that some cruel boy had cut off a kitten's tail with scissors, or that the dog next door had gone onto somebody's property and came home with a shotgun wound in the shoulder, maliciously inflicted—at each story, the likely response would be "oohs" of sympathy, and great indignation at the cruelty of such a tyrant. But speak to most children about the atrocities of Calvary and they will more likely react, "Oh, we know all about that!" Familiarity brings insensitivity. We share it with our children.

Yet, as one has said, "Christ's death proves God's great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky."—*The Acts of the Apostles*, page 99. Why is it then that Calvary is often given only superficial attention? Why is it that we tend to think of it only spasmodically, rather than being conscious of its importance all the time?

We are not like the schoolboy, who on being asked to write out the extent of his knowledge of the Scriptures, wrote: "As the whale said to Jonah, 'Almost thou persuadest me to be a Christian!'" However, it might help us to go over a few of the basic Scriptural concepts necessary for appreciating Calvary.

First, *you must have a need*. Most people are self-satisfied, and don't realise that they need God until they are in trouble. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5:3. "They that are well have no need of a physician." Mark 2:17. Before a person senses his need of salvation through the impression of the Holy Spirit, the cross makes no sense. "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God." 1 Cor. 1:18. It is a stumbling-block to the unregenerate (verse 23). The creation of need in the unregenerate heart is the work of the Holy Spirit (John 3:5-8).

### Several Purposes

The second concept that we need to understand is *the depth of the law, and its several purposes for a sinful race*. As a standard, the law is infinitely perfect (Ps. 119:96). It represents the immutable character of God (holy, just, and good, Rom. 7:12). It reaches to the thoughts and intents of the heart (Rom. 7:7b). Because of our sinfulness, the law cannot justify us (Rom. 3:20). It can only condemn us (Rom. 7:10). According to the Reformers, the law has several uses: (1) It acts as a restrainer to confine evil (1 Tim. 1:8, 9). (2) It shows us our need of Christ (Gal. 3:24; Rom. 7:7). (3) It is the standard of the Christian's life (Rom. 8:4; 1 Cor. 7:19; Rom. 13; Gal. 5; James 1:25; 2:14, etc.). When the New Testament speaks against law, it speaks against its misuse. It was never intended that law-keeping should be used as a method of salvation. The Jews had used it this way. Paul particularly was against using the law in this respect (Rom. 7:1-12). He affirmed that we are free from the law as regards justification (Rom. 3:20a, 10:4). All who use it this way are under a curse (Gal. 3:13).

Third, one needs to understand *the doctrine of representation*. We are described by Paul as being lost in Adam, and likewise redeemed in the Second Adam, Jesus Christ (Rom. 5:12, 15, 17, 18, 19; 1 Cor. 15:22). By one man's act we were all counted sinners. By one man's act, we were all reconciled to God (2 Cor. 5:14). Thus, by one man, Adam, guilt was imputed to the whole race, and conversely, by Jesus Christ, righteousness was imputed to the whole race.

Fourth (and here, Mr. Atheist, are the seeds of those "bloody wars" of Scripture), one needs to understand *the doctrine of depravity*. Closely connected with the doctrine of representation is the fact that at the Fall, humanity in Adam was separated from God by sin (Gen. 3:6-13). In this act of sin, the curse of guilt and death came upon the human race (verses 7-19). Humanity is separated from the tree of life (verses 22-24). As a result of this separation we are born sinful (Ps. 51:5). The human heart is sick and deceitful (Jer. 17:9; Isa. 1:5, 6). There are none innocent (Rom. 3:9-18). All have fallen and continue to fall short of God's glory (Rom. 3:23). (N.B. The Greek present tense here implies a continuous state.) Therefore, the human problem is not merely acts of sin, though these are none-the-less important, and involved. Paul's concern is the separation from God that sin caused at the Fall, and the need for being reinstated with God. Thus, Billy and Manfred, though not like sinners, are sinners alike. You could say they are in the same boat, or to avoid mixing metaphors, on the same branch.

### Angry with Sin

Fifth, one needs to understand *the concept of God's wrath*. God's wrath is not merely a human passion. It is the recoil of His holiness against sin (Ps. 7:11). God is not only "angry" with the sin of the wicked (Rom. 1:18), but all men come under condemnation (Rom. 3:9, 23). Therefore, though there are degrees of guilt (James 3:1) in this respect of being under the condemnation of God, there is no difference between us (Rom. 3:22b). Thus, sin demands a restitution which we cannot give.

Sixth, one needs to know *the doctrine of substitution*. Christ came to save sinners (Rom. 5:8; 1 Tim. 1:15a). He took both our corporate sin (i.e., the results of Adam's fall) and our individual sin upon Himself, and gave us His righteousness (2 Cor. 5:21; Rom. 4:24, 25). It works like this:

CHRIST	WE
Takes our guilt.	Take His righteousness.
Declared a sinner,	Declared righteous,
though not inherently guilty.	though not inherently righteous.

By His death He dissolves the curse which came on the human race at the Fall (Gal. 3:13). By His life of perfect obedience, He works out a perfect righteousness which gives us a perfect standing before God (Rom. 3:24f).

Seventh, one needs to understand *the gift nature of this righteousness* (Rom. 3:24; Rom. 5:15-17). The acceptance of this gift is on the basis of faith without works (Rom. 3:25, 26b, 28). Yet, this faith must not be used as an excuse for lawlessness (Rom. 3:31; 6:1, 15; 7:7). Faith is always accompanied by works (James 2:14-26).

Eighth, one needs to understand that *we are called to be reconciled to a reconciliation that has already been effected by the finished work of Christ*. The work of atonement is finished (Heb. 1:3; 7:27; 10:12; 12:2; Rom. 3:21; 5:11; 6:10; 8:1; Col. 1:13, 26). We are called to be reconciled (2 Cor. 5:20b).

### Reasons for Difficulty

Now we may be able to suggest some reasons why we find it so difficult to grasp the meaning of Calvary. Maybe it is because we have too shallow a concept of God's law. Perhaps our sense of sin is too narrow. Maybe we have the inward conviction that we must pay for our sins, and cannot believe that God could be that good. Perhaps we don't have a real appreciation of the meaning of the "finished work of Christ." Or, could it be that we have a wrong idea of what Christian perfection is? (Though the Christian is to strive for maturity, the usual Biblical meaning for "perfect," as far as sinlessness in this life is concerned, it is only found in the perfect righteousness of Christ.) Perhaps our problem is dealing with present guilt, not realising that though a Christian detests sin, and avoids it where possible, he is still a sinner (Rom. 3:20; James 3:2). In fact, though sinning less outwardly than before, the Christian has a greater sense of His sinfulness, for the closer he comes to Christ, the more he senses his moral deformity (Rom. 7:14-25). Therefore one cannot depend on an inner witness of experience for assurance of salvation. Our trust must ever be by faith in an outward work of Christ for us, for only that work is perfect.

There's great hope through the gospel that Manfred will come to himself, and, convicted of guilt, turn from preying to praying. And innocent Billy? Even He needed grace, but it was hard for him to see that. However, God is too kind to let the Billys of this life go on in tranquil delusion, and allows trouble to overtake, in order that He might be able to overtake.

Thank God, who caused the light to shine out of darkness into our hearts, for "the same Lord is Lord of all and bestows His riches upon all who call on Him." Rom. 10:12. ##

IN THE SPIRIT OF TEMPERANCE YEAR, 19

# SEMINAR

R. K. BROWN, Temperance



Dr. L. R. H. Drew, of Canberra, answering questions following the presentation of his paper—"Preventing Alcohol Problems: a Practical Approach." Dr. Drew is the adviser to the Federal Government on alcohol, tobacco and other drug problems.

SOME NINETY people attended the N.C.P.A. Seminar held at Surfers Paradise, Queensland, on June 19 and 20.

The N.C.P.A. (National Committee for the Prevention of Alcoholism) is an organisation made up of Adventist and non-Adventist personnel for the purpose of turning the spotlight of science on the problems of alcoholism.

It was originally formed in Australia by the late Dr. W. A. Sharffenberg at the time Pastor E. H. J. Steed was Division Temperance director. It is now affiliated with the International Committee for the Prevention of Alcoholism, of which the same Pastor Steed is the executive director.

In the early days of its formation, the N.C.P.A. sponsored several seminars and gave a strong lead to temperance bodies, health professionals, health department and civic leaders in the battle against alcohol.

In more recent times N.C.P.A. has been resuscitated by Pastor D. E. Bain and more recently by Dr. R. J. Swannell. Through the hard work of Dr. Swannell, the Surfers Paradise Seminar became a reality.

This seminar brought together speakers from all parts of Australia. Not only speakers, but sources of information and experience. Many see this organisation as a resource centre, working actively through its constituent members to press effectively for government action in curbing advertising and outlets, in educating and disseminating knowledge in the community.

The four sessions in the two days were chaired by Dr. A. Stoller of Melbourne, president of N.C.P.A.; Dr. H. E. Clifford, Medical director of the Sydney Adventist Hospital; Dr. Hugh Fraser, charter member of the N.C.P.A. when it was formed twenty-one years ago; Pastor D. E. Bain, director of Health Education, Sydney Adventist Hospital.

The conference was opened by the mayor of the Gold Coast, Alderman K. Hunt. Mr. Hunt made the point that the Gold Coast has a permanent population of



"Make mine orange juice," say two Adventist ministers at morning-tea time. They are Pastors Ian Watts (left), Health and Temperance director, South Australia, and Calvyn Townend, Murwillumbah church pastor.



A view of most of the ninety people who attended the seminar.



# SURFERS'

Australian Union Conference

00,000, with an average of 287 days of sunshine per year and an average temperature of 23° Celsius. Mr. Hunt also said he had given up alcohol and cigarettes. They usually go together and soil business, professional careers, sport and home-life.

Speakers included: Senator P. E. Keating, Canberra, chairman of the Senate Standing Committee on Alcohol, Tobacco and Drugs; Dr. L. R. H. Drew, Department of Health, Canberra and adviser to the Federal Government on drugs; Mr. J. Santamaria, Department of Community Medicine, St. Vincent's Hospital, Melbourne; Dr. B. S. Hetzel, Division of Human Nutrition, C.S.I.R.O., Adelaide; Mr. C. Fua, Alcohol and Drug Dependence Service, Brisbane; Mr. J. B. McInerney, president, Australian Hotels Association, Sydney; Dr. D. W. Allen, Institute of Total Health, Brisbane, as well as several other speakers.

Professor Hetzel made an important contribution when he showed the physical effects of alcohol on people. These were cirrhosis of the liver, cancer of the oesophagus and the foetal heart syndrome.

The foetal heart syndrome (deformities of unborn babies) is becoming a serious health problem as the result of drinking parents. Children showed very serious brain defects, mental retardation and distortion of facial appearance. Overseas studies have been carried out on this problem, and Dr. Hetzel has confirmed them in his own studies in Adelaide on sheep.

Seventh-day Adventists have a very clear concept of alcoholism. The only safe course is to "touch not." We cannot subscribe to the philosophy that one can educate toward moderation. This is an impossible dream. The teaching of the Bible and Spirit of Prophecy on total abstinence is the correct course for Christians.

However, we can co-operate with other scientific and educational bodies and thus make our case stronger in presenting the Christian concept. ##



The chairman of Session 2 was Dr. H. E. Clifford, the Medical director of the Sydney Adventist Hospital.

Photos: R. K. Brown.



View of the Conference room of the Illuka Motor Inn.



Officers of the N.C.P.A. discuss the day's programme. Left to right: Dr. R. J. Swannell, executive secretary; Dr. A. Stoller of Melbourne; and president Dr. Hugh Fraser, who was one of the original committeemen when the N.C.P.A. was formed twenty-one years ago.

THANK YOU FOR . . .

**THE GIFT**

Bev Hook



IT'S JUST a little piece of bushland, Lord, not very big by most standards, and You could never call it a national park; but it's mine, Lord. Left here, in the midst of the hustle and bustle of the city, like a small, green oasis in the dry dullness of our urban existence. To most it's just a "short-cut," something useful to speed them to appointments; to some a traffic-free course for daily jogging; but to me it's a special place where You and I can meet. Here I can feel all my tensions tumbling out of me, just as the stream tumbles and bubbles along, swirling round my rocky perch where I sit gazing up through stately gums at the clear blue sky overhead. And it's mine, Lord. I like to call it mine because You gave it to me. Only a gracious, loving Creator could plant a garden like this, Lord, with tall trees standing sentinel watch over shady ferns and tiny wildflowers. And then there's the music, Lord, the music of singing stream, birdsong, and leaves rustling in the passing breeze. And as I raise my eyes toward the sky I can feel the peace of Heaven flood my soul, and I know You're here (not just here of course, because You walk with me in all my daily comings and goings); but I look on this as our sacred retreat where You and I can talk without the distractions of an outside world. And as I watch the green and gold of dappled shadows moving on the grassy carpet around me, I thank You for my little piece of Eden. Oh Lord, what must heaven be like!

# #



It's all aboard the rescue boats for a fast run downstream.

Photos: M. Smith.

**PATHFINDERS HELP OUT****KEN MOORE, Communication Secretary, Warrimoo Church, Greater Sydney Conference**

WHEN THE STATE Emergency Services Rescue Group of Penrith Windsor and Colo (N.S.W.) ran an evacuation exercise on the Hawkesbury River recently, they needed "flood victims" to "rescue."

Warrimoo church, through its contacts with the S.E.S., was asked if it could supply any volunteers to act as "evacuees." Pathfinder directors David Moore and Sandra Smith seized the chance to combine an outing and a community service project for their club, and recruited a contingent.

With some parental assistance (and participation), the Pathfinder travelled to the exercise embarkation point at Ebenezer. Here they joined other groups of "evacuees," and waited to see what the day would bring.

The joyous prospects of a river frolic were somewhat diminished when Red Cross personnel descended on the young "flood victims" and administered "first-aid." Unsuspected "broken legs" were splinted, heads were bandaged and any tendency toward frivolity among the participants was instantly curbed.

Pathfinder spirits were not dampened, however. Even Chris Jackson's "blood-soaked" bandages failed to diminish his smile.

The "evacuees," complete with life-jackets, were assisted into the flood-boats, and the downstream journey commenced. Some aspiring photographers were denied the privilege by virtue of their "injuries."

At their destination, the "evacuees" were fed and "clothed" and return transport was arranged for them. The Pathfinder directors were pronounced "dead on arrival," which, fortunately, was a very fictitious statement. It certainly did not prevent them from driving a happy bunch of Pathfinders home in the evening, with perhaps some new-found knowledge of first-aid and emergency procedures! # #



Pathfinder director Sandra Smith adds a touch to junior counsellor Jenny's bandaged head while "wounded" Jackson brothers, Tim and Chris, await their turn.



"Outreach." Anthony Miaris is at the far left, back row. Lance Tucker, group organiser, is next to him.

Photo: R. Tucker.

## INVOLVED

ANTHONY MIARIS, A Member of "Outreach"

TO KNOW JESUS is to be a different person. This has been my experience and my aim as the result of joining a singing group in Perth, Western Australia, organised early in 1977. It is called "Outreach," and we are under the enthusiastic leadership of Mr. Lance Tucker and his family. This is a self-sponsored group, and we have supplied all our own instruments and uniforms, and have willingly given our time.

I have found that the secret of contentment and peace and happiness is to seek to live a life of usefulness to others. It is worth it for Christ. "Outreach" realises this, and ever since its inception has gone forward in faith with the one aim of preaching the "good news" via song.

In 1977-78 we had the privilege of singing in Perth metropolitan Adventist churches, churches of other faiths, prisons, hospitals, and the Maida Vale camp meeting, as well as on a large number of other small but important occasions.

This year has been a unique one for "Outreach." Right from our first public appearances we commenced supporting Pastor Ian Vickery's mission programme. Yes, there are other missions in Western Australia besides Pastor Youlden's highly visible and successful city mission. Pastor Vickery's missions are attracting quite good numbers of interested people.

The Vickery mission series is running in both Mandurah and Rockingham. Mandurah, a tourist town of 15,000 people, has always been difficult to break through with our message. The present church membership varies between ten to thirty per week, and as yet they cannot afford a church. In Rockingham, situated on the coast, there is again only a small company of Adventists. However, by the end of the year they hope to have built a church.

Week by week, "Outreach" has been ea-

gerly involved in these missions. We have had to travel great distances from Perth, and please keep in mind that we finance this from our pocket-money. But every week of it is worth it. If Christ died for me, a sinner, whatever I do to show appreciation for this, is but mere "peanuts." The psalmist says, "I will sing unto the Lord, because He hath dealt bountifully with me." Ps. 136:6.

"Outreach" sings with the prayer that the average person who hears us will be lifted above the slavery of an artificial life into a life of freedom and grace. More recently we have not just been singing by ourselves. After presenting our two items, we invite the people to join in with us. Then, using a slide projector for the words, we all sing such uplifting hymns as "Rock of Ages."

Let me assure you that singing with "Outreach" is no longer a matter of filling in spare Sabbath hours, but rather it is a way of life: working together with Jesus in bringing happiness to empty, depressed lives that Christ died for.

"The ability to sing is the gift of God; let it be used to His glory."—*Gospel Workers*, page 357. So we sing that it will be known, seen and heard, as a witness to others, that Jesus Christ is working within us. It is our prayer that as a result someone may accept Him as their Saviour. ##

## Golden Wedding

NORMAN TODD



George and Ann Davey.

Photo: N. Todd.

FIFTY YEARS AGO on February 13, 1929, George Davey and Ann Whelan were married at Charters Towers, Queensland, in the home of the bride's grandmother. The bridal party, including the minister, had travelled by railway from Ayr to the Towers.

George and Ann were very active members of the Ayr church for many years, and after selling their farm they left to live in the south. They are now living at Terranora, New South Wales, and are very active members of the new Kingscliff church.

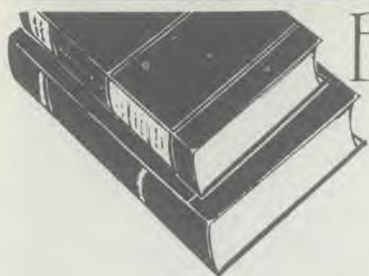
On Sunday, February 11, 1979, their daughter Rosemary, son John and wife Shirley arranged a real surprise party for their parents. Seated at the bridal table was the complete bridal party of fifty years ago.

Present were the chief bridesmaid, Evelyn Cormack (sister of the bride, from Lismore, New South Wales); bridesmaid, Clarice Todd (sister of the groom, Ayr); Norman Todd, best man (Ayr); groomsmen, Charles Whelan (brother of bride, Ayr); and the flower-girl, Mrs. Elva Cobb (cousin of the bride, from Ipswich).

The celebrations were held in the Assembly Hall, South Queensland Conference, 19 Eagle Terrace, Brisbane. The catering was done by the Springwood church catering committee, under the leadership of Jill Hiscox, who must be commended.

George and Ann are both good

(continued on page 14)



# BOOKS ACROSS MY DESK

Conducted by ROBERT H. PARR

**"LAODICEA: THE CHURCH THAT DOESN'T KNOW,"** by Thomas A. Davis. Review and Herald Publishing Association, Washington, D.C. 95 pages. Price \$4.50. Available from Adventist Book Centres.

Now here's a timely book for our consideration. This quarter's Sabbath school lessons have quite a focus on the message of the True Witness to the Laodicean church, and a book such as this can flesh out our study of a vital message.

In preparing last week's lesson study, I read Ellen White's statement that one of the final shaking issues in the Adventist church will be over the reception of the message in Revelation 3:14-22. We owe it to ourselves to be conversant on the subject.

In one sense this smallish paperback is light-weight, but in another it is exhaustive. Thomas Davis has traced the message through in little chapterettes that examine each segment phrase by phrase. No word or phrase misses out on some comment, yet rather than an academic dissection, the author brings out personal applications from the ideas expressed. Woven into his amplification are many relevant quotations from the writings of Ellen White. Overall I would rate this short chapterette treatment as most approachable. Certainly everyone would profit from using this as an extra to our current series of lesson studies.

L. Steed.

**"REFLECTIONS ON REVIVAL,"** by Charles G. Finney. Compiled by Donald Dayton. Published by Bethany Fellowship, Inc., Minneapolis, Minnesota. Price \$US2.95. Australian agents: S. John Bacon, Melbourne.

No reasonable reader of church history would dispute the right of Charles G. Finney to comment on the vital topic of revival in the Christian church. This book is made up of a complete series of letters which Finney wrote to fellow clergymen after twenty years of successful revival experience. He was humble enough to admit that he had made mistakes which should not be repeated, and from his ripened experience, he has a burden to help his fellow ministers.

Extracts from the foreword which was written by the compiler give a valuable background to a colourful, yet dedicated man of God: "Charles Grandison Finney (1792-1875) must 'be reckoned among our great men,' to use the words of American historian Richard Hofstadter. He was the most outstanding evangelist of the early nineteenth century, the heyday of Evangelicalism in America. But he was also an author, a professor of theology and a college president.

"Finney has often been called the 'Father of

Modern Revivalism' because of his role in popularising such practices as the 'altar call' (or the 'mourner's bench' that was used in his time), the 'revival meeting' (the 'protracted meeting' as they called it then), the special 'inquirer's meeting,' the use of extemporaneous preaching, and other 'new measures' that have since become commonplace."

In the thirty-two letters that follow, Finney covers every phase of revival that can come to mind. He deals with the preacher as a man, and the Word of God as truth. The book outlines revival methods, and while he admits that enthusiasm and zeal are essential, he warns against excess excitement and fanaticism, and emphasises the importance of confession and repentance. He admits that in earlier years he placed too much emphasis on the "natural ability" of sinners to respond to God, and not enough on the power of God's grace to change the human heart.

Donald Dayton, the compiler, says: "These letters reveal a Finney that breaks through the caricatures and stereotypes by which he has been maligned by both Christians and non-Christians. We find Finney recognising the value of emotion in religious life, but also affirming the role of the mind and rational reflection. We see Finney, the evangelist, warning his fellow evangelists not to destroy the 'pastoral relation' and calling them to support the church and the ongoing spiritual feeding of converts."

As spiritual revival is our greatest need, surely here is a book that every pastor and evangelist should read, but it is written in a way that would assist and bless local elders and all serious-minded church members.

C. D. Judd.

**"TELL IT TO THE WORLD,"** by C. Mervyn Maxwell. Pacific Press, California, U.S.A. Hard covers, 284 Pages. Price \$8.25. Available from Adventist Book Centres.

This story of the rise of Adventism in the nineteenth century, under the active promulgation of William Miller and associates, to the formation of the Seventh-day Adventist Church and its progress to the turn of the century, makes fascinating reading. It is a book crammed with interesting anecdotes, glimpses into the lives of the pioneers, blow-by-blow descriptions of the problems, crises, difficulties and hardships faced by the early church. An account of the way the doctrines of the church have been hammered out, and a solid

background of information on issues that relate to our own times, appear in a very readable and popular style.

Clearly, Seventh-day Adventism has been at the crossroads many times in its history. Dynamic personalities have endeavoured to determine the course the church should take. Talented men such as John Harvey Kellogg have dominated the scene; and reading the account makes one wonder all over again how different things might have been had not his independence and personal feelings taken him along the road he chose.

But a reading of this book brought the conviction that the onward progress of the Adventist Church has ever been, and must always be, something that cannot be dictated by human whim. "Tell It to the World" reinforces the sense of God's guiding hand, gently leading His church, the object of His supreme regard, in the way He would have it to go.

Basically the story of the rise of Seventh-day Adventism in the nineteenth century is set on the eastern seaboard of the United States of America. The message began to spread to the rest of the world in the seventies, and the work of J. N. Andrews and his illustrious associates and successors receives due acknowledgment. Brief accounts of the work in Europe, Australia, and around the world appear, but, as the author notes, these are more properly the province of separate books, and such books should be written.

It is in precisely this area, of facts relating to the spread of the work in distant world divisions, that "Tell It to the World" might miss the mark. In a recent "Opinion" column in the RECORD, Dr. Milton Hook warned that denominational history writers tend to repeat traditional stories that with the passage of time have become embellished and accepted as fact when the author has not taken the trouble to verify his primary sources. Some of the random mythical elements associated with Australasia denominational history listed by Dr. Hook appear in "Tell It to the World," making one wonder if strict attention to historical accuracy has been sacrificed in the interests of readability.

Also on the Australasian scene, some of the expressions used are trite and meaningless to the point of being silly. On page 252, writing of Ellen White in Australia, the author declares: "She hewed a college out of poverty and eucalyptus that was to become the revolutionary 'blueprint' for all future Adventist education." The same expression, "poverty and eucalyptus," appears elsewhere in the text.

Having aired these grievances, I would summarise this book as being a very interesting, at times inspiring, account of the origins of the Seventh-day Adventist Church.

On page 264, Mervyn Maxwell writes of his experience in attending the 1975 General Conference Session. In the midst of the 1,700 delegates, subjects of almost every political ideology on the earth, he "saw, heard, and felt how deep beneath little ripples of controversy flowed the currents of confidence and accord. This book of beginnings clearly charts those currents and is a great morale-booster to anyone who might not see the ripples of controversy in their true perspective. I recommend this book

James Rabe



## LETTERS to the EDITOR

PLEASE NOTE: Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be sub-edited to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original. Pseudonyms may be used for publication, but the original must have the full name and address of the writer. Letters published may not necessarily represent the beliefs or the teachings of the denomination; such are found in our editorial, devotional and news columns.

### Unity in a Person

Dear Editor,

From the two "Open Letters" which appeared in recent RECORDS it is evident that the adversary is once again trying to cause disunity among God's people. The call to cease such agitation is sensible, but will it be heeded? And will the "official pronouncement" on these matters, as a result of the research of our theologians, solve the problem? Will it not be defended as a "creed" by some and rejected by others?

It seems so easy to forget that Christian oneness is not found in doctrine, but in a Person. While not minimising for a moment the importance of divine truth, we should never forget that Christianity is Christ. We are not saved because we believe in righteousness by faith, composed of justification, sanctification, etc., no matter how accurate our belief might be. We are saved only because we trust in and have surrendered to a Saviour. Standing for the "faith once delivered unto the saints," no matter how important that might be, can cause disunity. Endeavouring to maintain our unbroken relationship with our Lord can only lead to harmony. In Him we are one.

With total earnestness God's people of old stood for their doctrines and trusted in their calling, the covenants, the law, the temple. But they rejected the One sent as their Saviour. As a result, all these things were taken from them

and they ceased to be His people.

Paul, the pupil of the great Gamaliel, and quite a theologian himself, had to learn to count even his knowledge but a total loss in order to trust in Christ alone and to be found in Him.

In view of the times we are living in, of the task that is ours, and especially of the wonder of the fellowship that is offered to us, shall we not learn the lesson?

Truth is important; the Author is more so. Truth is necessary, the Author is essential. Even truth can divide, but we are one IN HIM.

John Ralston,  
South Australia.

### Unite for Revival

Dear Editor,

To every true and sincere Christian, the following, taken from "Gospel Workers," page 352, will be of great significance:

"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 the ministers and church officers."

We could be certain of a spiritual revival, if this valuable information contained in the important statement above, were introduced into our churches and put into action.

G. Weslake,  
Queensland.



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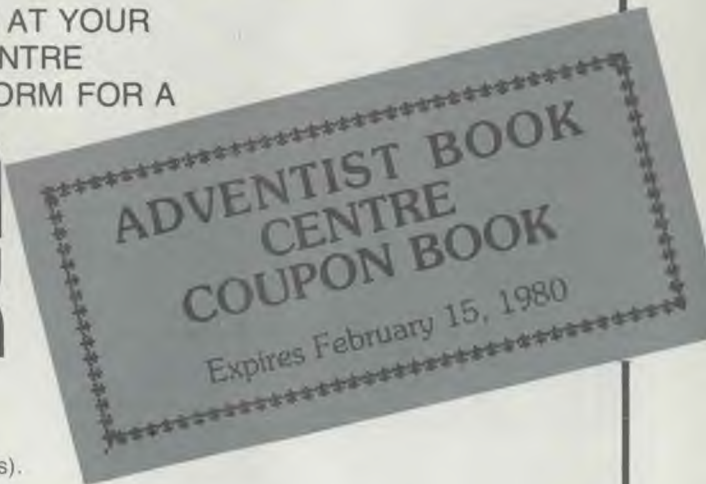
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**TALKING DRUMS**

(concluded from page 5)

been relayed from Wewak, telling the local magistrate of the nearby village that his son had just died in Wewak, and his body had been taken to the morgue." At sunrise, rhythms of mourning echoed among the hills.

Often the drums talk of death, and beat out messages of bad news. But at other times they relay notice that the missionary is coming. Good news to the isolated villages! "Leaders from the Seven-day Church have arrived in the village," and other details are also communicated. Yes, the hills echo with messages of hope too, as faithful laymen go from village to village conducting branch Sabbath schools, and as Dorcas ladies make their welfare visits.

As Scripture says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Isa. 52:7.

That is our glorious task. By word and by example we must be bearers of good news. Our lives must beat out a message of hope. Whether by Telephone Evangelism, Gift Bible Visitation, Vacation Bible Schools, Television Spots or the Talking Drums of the Sepik.

We must go and "Tell it on the mountains, over the hills and everywhere, that Jesus soon will come." ##

**GOLDEN WEDDING**

(continued from page 11)

examples of what a true Christian should be. It's never too much trouble to help anyone, and they are always thinking of others. To show their appreciation, the neighbours came in a group to the Davey home in Terranora, with a beautiful floral arrangement of golden flowers.

May the God whom they have faithfully served in the past, give them many more years of happy retirement. ##



**LAKIN.** Alice Maude Lakin passed quietly to her rest on July 14, 1979, after a brief illness. A great part of our sister's eighty-eight years were spent as a member of the Hurstville church, New South Wales, where she was greatly loved and respected. She developed a strong faith in the Lord and lived for the time when she would meet her Saviour. So, at the Pinegrove Cemetery, New South Wales, the writer was able to speak with confidence regarding her resurrection, and the sure hope of eternal life in Christ. Allan Butler.

**LINNELL.** Early on the day that would have been her ninety-third birthday, July 13, 1979, Sister Brightie Emylean Linnell passed to her rest. She had been a member of the Hobart church since January 1934. To her surviving son Les, and to the group of friends assembled, the blessed hope and the comfort of God's promises were extended at the funeral service and the burial in the Cornelian Bay Cemetery, Tasmania. R. G. Douglas.

**FOOTPRINTS OF THE EXODUS II,  
January, 1980**

**BIBLE LANDS TOUR**

Sponsored by Avondale College

Avondale College is happy to announce that the Australasian Division has asked for another Bible Lands Tour to be conducted in January 1980. The popularity of the previous tour was a factor in the decision to organise another for next summer.

Places to be visited include Cairo, Luxor, Damascus, Petra, Jerusalem, the Sea of Galilee, Jacob's Well, Sinai, and the Dead Sea. On the way home a visit to Athens has been arranged, and a stop-over in Hong Kong for sight-seeing and shopping is included.

Why not take this opportunity to visit and see for yourself the land where Jesus lived and died?

Leaving Sydney on January 1, you will spend twenty-seven unforgettable days in travel and fellowship with other Adventists.

Pastor L. P. Tolhurst, lecturer in Archaeology and Ancient History in the Theology Department of Avondale College, has been appointed tour leader. He has travelled extensively in the Middle East, and was a member of the Heshbon archaeological excavation team in 1973.

For full information, brochures and itinerary, contact:

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**A HOME FOR YOU**

IF YOU HAVE BEEN thinking of moving to a climate with a mild winter and sub-tropical summer, you could come to south-east Queensland. You see, a strong group of church members in the beautiful suburb of Springwood has recently completed the church hall, and it is now free of debt after six years of unified effort. Now we have a church to build, and the same progressive group with some additional members is steadily raising funds.

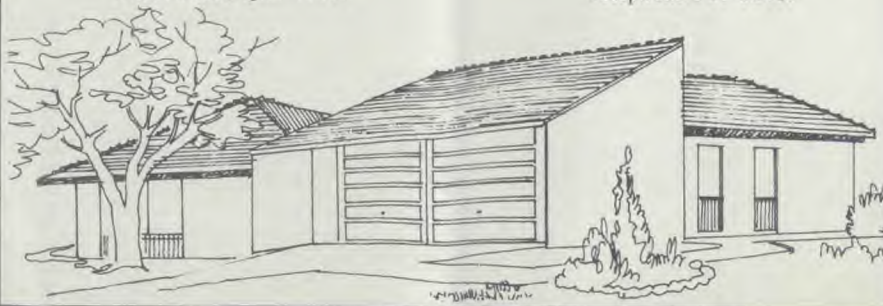
One of the current projects is a modern three-bedroom brick home, and when this is sold, the profits will help our building fund. Eventually we will have a church in which to worship.

As well as having a good climate to offer, this home has other attractions, for it is ideally situated, being in close proximity to the Griffith University, two shopping complexes, a hospital which is presently being constructed, and nearby is the site for the 1982 Commonwealth Games. Last, but not least, the school bus passes on its way to the primary and high schools at Mount Gravatt.

If you are feeling unsettled and would like to start out anew, then please give this your consideration, as it is certainly an appealing place. For further information contact:

Mr. C. Van Der Veer,  
320 Millers Road,  
Underwood, Qld. 4119.

Telephone 341 1640.





# Weddings

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

**BOBONGIE—BARTON.** Down by the singing mountain stream, where the shade of the weeping willows cooled the busy ground, June Barton, on the arm of "Father" Michael, came to bring love and joy to her beloved Samson Bobongie, Jr. The date was March 25, 1979, and loved ones came from Adelaide, and from Darwin, and other places near and far to bring joy and blessing to the happy couple. The wedding was celebrated at Mirriwinni Gardens, New South Wales, where June and Sam are working for their own Australian people. E. C. Rosendahl.

**BOSTON—HARVEY.** Sunday, July 22, 1979, was the long-awaited wedding day for Carol Joy Harvey of Laidley, Queensland, and Raymond John Boston of Warwick, Queensland. As they stood facing each other in the beautiful Seventh-day Adventist church, they pledged to love God and each other "as long as they both shall live." Together with their many friends and relatives, we wish them the Lord's blessing as they establish their home in the Goldford district in Queensland. H. E. Vysma.

**BUDD—MEDLAND.** The eighth day of April, 1979, was a special day for Paul Judd and Susan Medland, as they met to begin their lives in the beautiful Waitara church in Sydney, New South Wales. Paul is the son of Mr. and Mrs. W. (Bill) Judd of Warburton, while Sue is the eldest daughter of Barry June Medland (manager of the Auckland Sanitarium and Health Food Company). We wish Paul and Sue, who are both graduates of the Sydney Adventist Hospital, a Heaven-blest life together. Allan Walshe.

**SAUNDERS—VINCE.** On June 24, 1979, Robert Vincent Saunders, son of Mr. and Mrs. Vincent Saunders of Angeles, U.S.A., exchanged wedding vows with his wife Elaine Vince, elder daughter of Pastor and Mrs. R. A. Vince of Sydney, New South Wales. A large company of friends and relations from Australia, Europe and U.S.A., gathered in the chapel of the Glendale Seventh-day Adventist church in California, the service being shared between Pastor Jerry Sorensen of Glendale and the bride's father. Recently graduated from Loma Linda University, this excellent young couple will carry their first pastorate in Riverside, California. R. A. Vince.

## ADVERTISEMENTS

**ANNIVERSARY**  
**THE OFFICERS AND MEMBERS** of the Mount Lawley Seventh-day Adventist church in Western Australia cordially invite original members, their descendants and friends to a special Sabbath programme on the occasion of the 20th anniversary of the dedication of their church building, September 15, 1979.  
 A warm invitation is also extended to past members and friends in sister churches to be associated with them on this special commemorative occasion.  
 Organising Committee Chairman: Dr. W. B. Grubb, 21 Halls St., Morley, W.A. 6062.  
**FOR SALE,** cottage; 2 B/R plus sleep-out. Five mins. from Lilydale Academy and on bus route to Croydon Methodist Primary School. Situated in Montrose, Melbourne. Details: P. Carver, 20 Cedar Rd., Hume Weir, Vic. 31, or ring Melbourne (03) 557 1861.

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**A NEW ADVENTIST SCHOOL** centrally located in HOBART, TASMANIA. The Board of the Moonah Adventist School wishes to advise that construction of the new school will commence in the near future. Those planning to move to Hobart to educate their children in surroundings that allow a **HIGHER QUALITY OF LIFE** are invited to contact:

**The Headmaster,  
 8 Officer Street,  
 Rosetta, Tas. 7010.**

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### 60th JUBILEE

Attention all former ministers and teachers and former members of the Mildura church. The Mildura church will hold its 60th Jubilee on Sabbath, December 8, 1979.

Please plan to be with us.  
**Contact us c/- Jubilee, Box 738,  
 Mildura, Vic. 3500.**

If you have any old photos or articles of the Mildura church in its early days, we would be glad to borrow them.

**MRS. EILEEN BAZLEY,** Box 124, Monto, Queensland, desires to thank very sincerely all who are so kindly sending literature to her. She regrets that she is unable to thank each donor personally. Will each please accept this as her personal thanks.

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**SUNDAY, SEPTEMBER 9, 1979,  
 at 1800 hours  
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## AUSTRALASIAN RECORD

and advent world survey 

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

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# FLASH POINT



☆ **LAST YEAR**, in April, I had the privilege of seeing the work as it is being carried forward on the island of Malaita. Our Atoifi Hospital is a shining light in a dark place there, and the local people put much store in the medical skill and the tender loving care that is given when they come in or are brought in because of health problems. There are still 7,000 heathen people on this island, and plans are in hand for taking the gospel to them. When I was there, it was a privilege to meet Pastor Alfred Maetia, and I detected a man of unusual spirit and dedication as he carried out his work as chaplain of the hospital. But he also has a burden for those whose souls need care and who never get to the hospital. So he is building a new village far inland from the coastal village of Nazareth, and a volunteer worker will stay with the people who occupy this new village. You see, the inland people do not like to journey long distances to the sea, even when the gospel has found them, so Pastor Alfred is taking the gospel to the hinterland where there are many people who still, as we say, sit in darkness. The isolation and the high cost of materials are problems to be faced, but Pastor Alfred is of good courage and believes that the Lord will bless this new venture.

☆ Dennis Steley was teaching at our Betikama High School when I was in the Solomons, and he it was who started the industry that has blossomed into Betikama Copper, and a going concern it is. Well, he's back in the homeland now, but he didn't let the grass grow under his feet while he was in the Solomons, and he is now the proud father of a new book just off the press called "*Walkabout Long Canoe*," which tells some of the story of the work as it developed in the Solomons. The Solomon Island folk (both national and expatriate) are smiling over the cover of the book: a war canoe with an outboard motor, and paddles is depicted, but Dennis wasn't the artist, so don't blame him. Otherwise, the book gets a high recommendation. Pacific Press are the publishers.

☆ I am told that there is a new Australian film out called "*Iu Me Nao*" (literally, You and Me Now, or, more correctly, Us Now). The film is said to have cost a cool \$250,000 to produce, so you will immediately know that it wasn't produced by our church; it is a commercial film in which some Adventists feature—Pastor Sasa Rore, Arthur Viva, Noel Fatnowna and Solomon of Iriri Village. But the thing that excites the local people is a shot of the prime minister, Peter Kenilorea and his family at breakfast. After the No. 1 man says grace, he has the good sense to pour into his breakfast bowl a goodly helping of "Skippy Cornflakes"—which augurs well for clear thinking and sound legislative moves for the Solomons.

☆ Back home, and in Western Australia this time for a news note. Pastor Geoff Youlden is holding a mini-mission in Carmel College. There are one hundred

resident students there, and many of them would like to attend the Youlden programme in Perth, but have not been able to. So the mountain has come to Mohammed as the saying is. In the regular chapel periods in the second term, Pastor Youlden is giving the students the fundamentals of faith and the basics of the gospel presented in the main programme in Perth.

☆ When you have a S.S. Visitors Day, do you have a greater number of visitors than you have regular members? New Norfolk, Tasmania, did. New Norfolk is about twenty-five miles from Hobart, and is not noted for its milling crowds and traffic jams around the church on Sabbath mornings. Their S.S. attendance figure was generally fewer than twenty, but they planned, prepared and prayed for their Visitors Day, and what a thumping success it was! More than thirty guests came and it was a time of happy study, worship and fellowship. A smorgasbord lunch was the social climax, and what a wonderful covey of cooks those New Norfolkiens are! Now they tell me that the Rosny church in suburb Hobart has done a similar thing. And the successful formula, in case you are thinking of a similar venture, has already been mentioned: planning, preparation and praying. Go thou and do likewise.

☆ While we are mentioning the Taswegians, let us not overlook Glenorchy's outreach programme. The kirk Glenorchy is Tasmania's largest Adventist church, and you know how it is with large churches: they tend to settle down into a lethargic state and do nothing. But not Glenorchy. There is a newly burgeoning suburb developing at Bridgewater, about thirteen miles from Hobart's centre, and it is reputed to be the fastest growing area in the island State. So the Glenorchy church people have galvanised themselves into action and they have conducted community outreach programmes that have included Temperance, Health and Fitness, Bible Study and branch Sabbath school work. Now, each Sabbath afternoon the branch Sabbath school is continuing, and up to 100 people are attending the programme. Cooking demonstrations and health instruction courses have harvested some splendid responses, and there has been an excellent community response. The principal of the local high school happily allows the branch S.S. to be held in the auditorium of the school, and the cooking demos, etc., have been held in the Domestic Science area. Right now, those Glenorchids (or whatever you call the citizens of Glenorchy) are looking for a suitable spot where they can buy something that will indicate to the local people that the Adventists have come to stay. All of which is exciting news, I think.

☆ On this page some time ago it was mentioned that the Union Evangelists would be located at this spot and that. Pastor Garrie Williams' name appeared, he having done a stint at Avondale College for a year or three. Bold evangelists never seem satisfied for long when they are not in the forefront of the battle, and he has requested that he be given such an appointment. He will take his place at Avondale College the word is that. Pastor Austen Fletcher, the current Union evangelist now reaping in the Northern Rivers area just south of the Queensland border, will proceed to Avondale. A new appointment, I would venture to opine.

☆ Other changes at Avondale: Pastor Peter Colquhoun, presently dean of students, will return to field work in N.N.S.W. (thus keeping the numerical balance in the field) and Pastor Alex Currie, who is presently principal at Fulton College, will return to the home field and to the position vacated by Pastor Colquhoun.

☆ "Finally, brethren . . ." (submitted by P. J. A. Smith, Queensland): Tact is the art of making someone feel at home when you wish they were.