

# AUSTRALASIAN RECORD

and advent world survey



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AND SOME THOUGHT . . .

## IT CAN'T BE DONE

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



The "Bike-a-thon" in Hobart, Tasmania, which raised over \$1,000, about to start. Pastors Don Self and Ken Mead, Tasmanian Conference president, can be seen at the far right.

Photo: courtesy Don Stephens.

CAN YOU REALLY blame someone for thinking that way? Why take a group of fifteen young people from Hobart to Honiara (in one day) to paint a mission hospital? Think of the expense . . . the problems and all that trouble. Well, it *can* be done. It was done and here's a story to prove it.

Tasmanian Conference Youth director, Pastor Ervin Ferris, and his wife Nadine, toured the Solomon Islands as part of their annual vacation. They visited Atoifi Adventist Hospital,

Malaita, and saw its need of a coat of paint. An idea developed and plans began to roll. Just six months later, in January, 1979, Pastor and Mrs. Ferris returned with a team to do that job and others.

Here again we saw and felt the potential of youth-in-action. A young church . . . dedicated to the Task. Len Larwood and Pastor Ferris share this story as they saw it. Len Larwood is the intrepid business manager of Atoifi Hospital. "Len, was it worth it? Now that it's all over what do you think?"



The Tasmanian Volunteer Youth group about to depart from the Atoifi Hospital airstrip.

Photo: courtesy W.P.U.M.

### The Manager's Story

The ship pulled away from the Honiara wharf and headed across the moonlit water with a group of Tasmanian young people on board. But things were different. It was not the River Derwent, and the air was warm. The ship was the *Raratalau* carrying the volunteer painters and tradesmen to Atoifi to paint the hospital.

We were fortunate to have a calm sea (although some passengers did not agree that it was calm), and arrived at Afitara Vocational School at daybreak. After spending an hour there, we proceeded down the coast of Malaita and through the Are Are Lagoon. As we came out of the lagoon we struck a moderate beam sea which gave the young people a taste of the pleasures connected with travelling the Pacific in small ships. One young man became rather attached to a life-belt, which he clung to until we reached calm water. The ship finally arrived at Atoifi at one o'clock next morning after twenty-eight hours of Pacific cruising!!

After a few hours' sleep it was all hands on deck with painting and electrical work, plus typing and sewing for the girls. With the assistance of the hospital carpenters and some painters from a nearby village, the insides of the wards were painted first.

Dr. L. McMahon arrived part-way through the visit to do surgery, which filled the hospital to overflowing.

Conditions at the hospital were somewhat chaotic. Imagine twenty people painting, with all the paraphernalia that goes with it; patients going to and coming from surgery; and the influx of outpatients and visitors associated with a surgical visit. The young people worked willingly and hard till late in the afternoon each day, then swam and canoed till nearly dark each night. After all, they were on "holidays." The last Sabbath saw them attending church in the surrounding villages, and on the Sunday everyone enjoyed a well-earned picnic on Leifi Island.

What were the results?

Gallons of paint were applied, transforming the hospital to a gleaming, clean institution, at *no* cost to the organisation. Electrical work was done, nurses' lecture notes were duplicated and uniforms were made. The group had a chance to see and work with people of a different culture and way of life.

I feel most of them left a part of their hearts here. I know quite a few left a pint of blood! All in all, Atoifi would like to say "Thank you, Tasmanians, for all you did to help us."

### The Youth Director Speaks

Pastor Ferris, who organised and directed the project, tells us how he saw it:

"If I had gone, I would have been ready, but if it had happened last week, I would not have been ready." So spoke one of the members of our group of Tasmanians, as he received treatment in the Atoifi casualty ward for an accident that could very easily have been fatal. What had made the difference?

During the weeks at Atoifi we had all seen the dedication of the staff, the earnestness of the national brethren, their quiet, simple faith; and all this had left a deep, indelible impression on the minds of our young people who came from a materialistic society. The young people saw a need and did the job, but of far greater importance to me than the 100 gallons of paint applied, the repairs done, the 130 stencils typed, the twenty-five uniforms altered, the houses re-wired and machines fixed, was the difference this trip made in the spiritual experience of the group.

Why do we, as youth leaders, take our young people on these tours? It isn't just for a holiday, because we know of easier ways of taking a holiday with fewer problems than a youth tour. We do it so that our young people will see beyond themselves and see the needs of other people, so that they will catch a fresh glimpse of Jesus Christ.

At Atoifi we saw Christian ministry in practical terms. Len Larwood and his wife Betty, painting, organising, housekeeping, teaching, helping in theatre, leading out in worships, acts of living kindness given to those in need. We watched as Dr. Lyn McMahon of Melbourne patiently tended the surgical needs of the people. His only remuneration was an aching back and tired eyes—but also the satisfaction that comes from giving, not receiving. We saw the dedication of the Sisters, Julie Fehlberg and Robyn Leet, who choose to leave friends and comforts, to minister to those who have not the means or knowledge to help themselves.

### Was It Worth It?

As our young people saw this dedication in the staff at Atoifi, many said that they would like to return someday and give of themselves, their time and talents in service to others.

Was it all worth while? The hours spent in fund raising—perspiration from wood cutting, picking spinach in the rain, watering lettuce, participating in a bike-a-thon, was it worth while to give up holidays and spend \$350 each just to get there?

Just ask any of the group and each one would say, Yes, a thousand times, Yes. And for me the sweetest words to hear, the words which could have been repeated many times, are: "If I had gone I would have been ready."

This is the reason for our trip. To John Banks, Youth director for the Western Pacific Union Mission, and to Len Larwood, business manager and director of nursing at Atoifi, thank you for helping the youth of Tasmania gain a fresh glimpse of what dedication and service mean.

What more is there to say except to say, "Thank you, young people on behalf of the Western Pacific Union Mission." So please don't be heard thinking in front of Youth directors or youth, "It can't be done." It must be done, and with God's leading all things are possible.

It is interesting to hear that there was a 40 per cent increase in the Mission Offering at the Tasmanian Camp Meeting. Can you guess the identity of the group who conducted the programme? # #



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

### Week 45

#### Sunday

Spent all morning doing last-minute preparations for the mission, reviewing my talk, checking the charts and aids. Whenever I began to feel a bit tense, I kept telling myself that my job is to "Go, preach," and comforted myself with the thought that when God calls us to do something, He gives us the strength to do it.

In the afternoon went down and set up the hall. The ladies have prepared a beautiful floral decoration. Everybody seemed very excited and full of suspense. Did my best to appear confident and relaxed, but I was praying hard for guidance, remembrance and, above all, PEOPLE. And the Lord blessed. The little hall was full, and about two-thirds of the people were not Adventists.

#### Monday

Slept badly. Kept thinking of all the things I did not say that I should have, and all the things that I did say that I should not have. Almost convinced myself that nobody will bother to come back next week. But then I remembered "despondency in God's service is sinful and unreasonable," so I got to, and prepared the résumé of last night's lecture before I went hospital visiting.

#### Tuesday

Jennifer typed and duplicated résumé and we posted them to all those who requested them. When we counted up the envelopes we found there had been quite an encouraging response after all.

Went to my three usual Bible studies this afternoon and had a good Bible discussion with each one. Truly "there is life in God's Word."

#### Wednesday

Started on the Book of Revelation with my afternoon cottage meeting. The old folk said they were thrilled to delve into things they had never understood before.

There was a good attendance of church members at prayer meeting, and the loyal souls said they enjoyed the mission on Sunday.

#### Thursday

Every moment I was at home was spent in putting finishing touches to Sabbath's sermon and in getting things sorted out for mission meeting. Had to prepare programme to hand to the people as they come to the mission. Jennifer typed and duplicated it.

#### Friday

Prepared transparencies and charts for Sunday.

#### Sabbath

Preached in a neighbouring church today. Always enjoy meeting with these folk, but Sarah gets a little upset that she will not get an angel on her attendance card at her usual Sabbath school. ##

## A Few Thoughts on a Text



DR. L. H. TURNER

### A BAD CONSCIENCE

"AND Ahab said to Elijah, Hast thou found me, O mine enemy?" 1 Kings 21:20.

These are remarkable words because they are spoken by a king to one of his subjects. The words suggest that the king was expecting this man to catch up with him. They even suggest that the king was scared that the man *would* find him. They are words that make the king sound like a little boy who has been waiting for years in little-boy-time for a punitive father to learn of his misdeeds.

But even weak kings don't talk like this. They don't need to apologise to any subject. Their power is absolute. They have only to speak, and the powers at their command would deal with any subject who had the temerity to upset them.

But in this case there was a difference. The king was Ahab whose very identity had been shattered by his witch-like wife, Jezebel; and, as far as Ahab was concerned, he was in the presence of the mightiest personality in the land—a man whom he saw, not as a subject, but as an ambassador of his acknowledged overlord, Jehovah. As far as Ahab was concerned, Elijah represented God, and righteousness and justice.

And Ahab was scared of him because he had a guilty conscience. He had just been involved in a callous, greed-inspired murder. And "conscience doth make cowards of us all," even a king.

How many a great king, strong, imperturbable, unbending in the power of his majesty, has suddenly found himself on his death-bed and known that he was afraid to die, because he knew that the King of kings would not remember his royal birth, or forgive his wicked deeds!

A bad conscience quite unmans a man. If we need to apologise, we have no peace till we have apologised. If we need to confess, the need eventually becomes a command. If we need to make restitution, our mind is tormented till we make restitution.

It is worse if no one knows of the wrong but ourselves. The need to confess often becomes overwhelming, and if fear or pride prevents our doing that, we try to push the memory out of our minds. And sometimes we succeed. We do forget, but our unconscious does not. The thing often haunts our dreams in disguised experiences that release all the emotions associated with fear of discovery, and strangely enough, the emotions are concentrated into an awful strength. We awake with only a vague memory of the dream content, and even the ordeal of emotional release may lack definition. But we know that something was awful and a cloud of depression settles over us.

A young man training for the ministry once sought release from the awful emotional pressure by telling me of a crime he had committed. No one knew that he was the culprit. It had happened some years earlier, but if he were to find peace he knew that he had to confess. But he also discovered that telling me did no good. He also knew that if he were to confess to the court, he would face a gaol sentence. Besides, he knew that he could not restore the money involved without years of work and saving. His was a terrible predicament. He had been reacting to his guilt in predictable ways. He became very devout. He chose the narrowest and most masochistic style of life. He was indignant with the more relaxed standards of others. He was very critical of the actions of those in authority. All this brought the misery he felt he ought to endure. He looked sourly at life and people and made no friends. He saw the college year out, but I never heard of him again.

"Hast thou found me, O mine enemy?" I find these words quite unforgettable. They express all the emotions that are born out of a bad conscience. They echo like a warning. There is the finality of doom there, and we turn to the advice of James with relief: "Confess your sins, one to another." ##

# In Touch

—with the President

## “SO YOU ARE A MEMBER?”

TO BELONG to the church of God is a tremendous responsibility and privilege. God is gathering out a people from the four corners of the earth, and is binding them into one body, the body of Christ, the church, of which He is the living head. All who are children of God in Christ Jesus are members of His body, and in this close relationship they may enjoy fellowship with each other, and with their Lord and Master.

The church is referred to in the Bible by such expressions as “the church of God” (Acts 20:28), “the body of Christ” (Eph. 4:12) and “the church of the living God” (1 Tim. 3:15). Christ as our living Lord and Head of the church, has a deep love for the members of His body. He is to be glorified in His church (Eph. 3:21). The Word of God declares that the longing desire of our Lord is to make it “a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph. 5:27.

It is a serious and solemn obligation to be a member of the remnant church of God. Every member should seek to understand the teachings and principles for which the church stands. For when we were admitted into the fellowship of the church through baptism, we vowed that we would support the church by our personal effort, means and influence. We can only do this as we have a full appreciation and understanding of the objectives, standards and doctrines of the church.

“The members of the church, those whom He has called out of darkness into His marvellous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to ‘the principalities and powers in heavenly places,’ the final and full display of the love of God.”—“*The Acts of the Apostles*,” page 9. Membership in God’s church is a spiritual relationship. We are sons and daughters of God and brothers and sisters of Jesus Christ. To maintain this close relationship, there needs to be evidence of having experienced the new birth and a close spiritual experience in the Lord. This is the only way to sustain the spiritual standing and purity of the church.

With church membership there come responsibilities as well as privileges. It is a tremendous privilege to be assured that we belong to the family of Christ, and that our heavenly Father in His love and mercy, will not only care for us in this life, but is preparing a home for us in glory. To fellowship with men and women who have the same hopes and ideals as our own, is certainly a great pleasure. But what about our obligations as members of the family of God? Are we just as ready and willing to accept our responsibilities as members of the church, by faithful attendance at the worship services and business meetings? Do we enthusiastically support the church’s mission projects at home and abroad by our personal effort and faithfulness in returning to the Lord His holy tithe, and offerings in proportion to our prosperity? Is the good name of our church so important to us that we can

always be counted on to uphold the high Christian principles for which we are known as a denomination? Not infrequently, the whole church is judged by what one or two members do or fail to do. While we may feel that this is unfair, it is nevertheless a fact of life. Therefore, we will always be on guard to make sure that our moral standards, our conduct and our influence rightly represent the church of the living God, to which we belong.

Love, trust and loyalty make up the glue that binds the family of God together. Jesus prayed that His followers would possess the same unity and “oneness” that He enjoyed with His Father (John 17). Any family would soon fall apart if every member felt that he or she had a right to act independently of the other members of the family. There would be no stability in the family unit. This is also true of the larger family—the church. Unity and “oneness” among the membership is an evidence that we are God’s children. If any other spirit exists, we can be sure it is not from heaven. The Apostle Paul recognised the importance and need for the members of the church to press together when he urged the church at Ephesus to endeavour “to keep the unity of the spirit in the bond of peace.” Eph. 4:3.

“Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organisation. But I have been instructed by the Lord that in this work there is no such thing as every man’s being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord’s work may advance healthfully and solidly, His people must draw together.”—“*Testimonies to Ministers*,” page 489.

Our Lord felt His responsibility to His church so keenly that it was said of Him, “The zeal of thine house hath eaten Me up.” Ps. 69:9, quoted in John 2:17. Wouldn’t it be wonderful if our neighbours and friends could say the same thing of us! There is so much for each of us, as members of the body of Christ, to do in preparation of heart and life, and yet so little time to do it. We cannot afford in these closing days of earth’s history, to tear down what God has been building up over the years. Every effort must be directed toward the completion of the task Christ has assigned to us. He is waiting patiently and with longing desire to be joined with the members of His family for whom He gave His life. We cannot keep Him waiting too much longer.



K. S. Parmenter,  
President, Australasian Division.



Present at the seminar were (back row, from left): Pastor E. H. Clark, Brother L. McMahon, Pastors A. White and J. L. Lansdown. Front row (from left): Pastors W. F. Taylor, L. C. McMurtry, O. Speck, E. J. Garrard, and Brother K. Eastman.



Roundtable discussions with Pastors J. L. Lansdown and L. C. McMurtry.

# ANNUAL UP-DATE

KENNETH EASTMAN, Solicitor, Australasian Division

WAHROONGA, March 5 to 7, 1979, was the venue for the annual seminar for Trust Services personnel in this Division.

The seminar, organised by Pastor O. L. Speck (director, Trust Services, Australasian Division) involved the active participation of all Trust Services directors with contributions from J. K. Irvine (assistant secretary, Property, A.C.A.), L. L. Butler (treasurer, Australasian Division), Lloyd McMahon (member of Trust Advisory, Australasian Division) and Kenneth Eastman (solicitor, Australasian Division).

Topics were wide ranging and included helpful discussions on such matters as, "Wills and Broken Marriages," "Handicapped Persons," "Emergency Wills," and "Powers of Attorney." Particularly appreciated was the presentation by Lloyd McMahon on the latest methods of minimising income tax. Welcomed into this important field of work at this time was Pastor A. White, newly appointed director for Victoria.

The services of this department are provided for church members, and are available to them on request. If you need any help with preparing your will, please contact your local Conference office, and assistance will be provided for you. ##



Lloyd McMahon explains a legal principle.



Relaxing between sessions, Pastors A. White, E. H. Clark and E. J. Garrard.

# HUMANITY'S DUNKIRK

R. KEITH MILLER

IN SEPTEMBER, 1939, the Nazi military machine swept into Poland. Here the main elements of lightning war, or *blitzkrieg*, worked with such terrifying speed and effect that Polish active resistance collapsed in a matter of days.

The highly organised armies of the Third Reich then swept so rapidly through the Low Countries that early in 1940 they had reached northern France. Allied soldiers were forced to retreat. Almost half a million soldiers were driven to the beaches of Dunkirk. At this point the British Admiralty carried out a most remarkable evacuation.

A strange nondescript flotilla, manned by volunteer Englishmen, was engaged in the operation. Unarmed and unescorted, they sailed their little boats toward the smoke and fire of Dunkirk to rescue an ill-fated army.

When sin entered the world, humanity faced a disaster more horrifying than Dunkirk. Resistance to evil, by our first parents, capitulated in Eden. Divine justice demanded that death, the penalty of transgression, be imposed on mankind. Would there be no hope? In His boundless love, God provided a way whereby justice and mercy could both be satisfied.

The sentence of death had been imposed by God as a consequence of human waywardness.<sup>1</sup> Following the fall of man, either the sinner or a substitute must die to satisfy that verdict. Fortunately for all of us born in sin, we have a Saviour—Christ Jesus, “in whom we have redemption through His blood, the forgiveness of sin, according to the riches of His grace.”<sup>2</sup>

The depth of that love is unfathomable. Such mercy is an incomprehensible mystery. Grace—“sufficient for our needs”—is unmerited favour toward us, but is “manifest by the appearing of our Saviour Jesus Christ, who hath abolished death.”<sup>3</sup>

Satan, who used all the tactics of fifth-column treachery to turn Eve from the paths of rectitude, has maintained that same aggressive thrust on each succeeding generation. We are living in a dominion that was once Adam's but which has fallen to the control of a usurper. Sinners are separated from God by the menacing advances of the enemy. We are forced to the beaches, as it were, and left stranded and helpless. But a rescue plan from above has cast the shadow of a cross upon a lonely hill. A resultant hope abides in the care-worn soldiers of the cross. We can expect to be ferried across the channel that separates sinners from the shores of their heavenly home.

Yet while we are still standing as if in columns on the beaches, some will be mortally wounded by the fiery darts of the enemy. They will never experience salvation, for as carnally minded people they follow fleshly lusts and are selfish, corrupt and depraved. In each of us there is a dynamic hostility between the flesh and the spirit. Transformation is essential for salvation. “For to be carnally minded is death.”<sup>4</sup> Heaven is for those only who are prepared to be born again.

## New Birth

Nicodemus, who was a member of the Jewish Sanhedrin, longed for a conference with Jesus, but he declined an open interview. However, when night fell and the darkness

rendered men indistinguishable, Nicodemus came to Jesus.

“Rabbi,” he said, “we know that Thou art a teacher come from God.”<sup>5</sup> An artfully structured pause ensued. Silence was broken only by Jesus' seemingly irrelevant reply, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”<sup>6</sup>

To the perceptive Nicodemus this seemed a nonsensical reply, but he persisted, “How can a man be born when he is old?”<sup>7</sup> At this stage he was groping to comprehend two concepts—

improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.<sup>13</sup>

This wonderful change could be a sudden experience or it might be a prolonged process. In a manner as invisible as the wind, the Spirit of God is constantly working on the heart. Little by little, and perhaps unconsciously to the receiver, impressions are being made on the heart. This transformation is effected by the process of regeneration.<sup>14</sup> “That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God.”<sup>15</sup>

The baffle was shifted from the reasoning process of Nicodemus when he ceased to regard his earthly credentials as a means of salvation. He later defended the “Rabbi” to other members of the Sanhedrin,<sup>16</sup> and together with Joseph, he gave Jesus a “decent though temporary burial.”<sup>17</sup>

## Evidence of New Birth

When conversion has truly taken place, self will be surrendered to God. Those who are born



that of the new birth and why as an Israelite could he not be sure of the kingdom merely by virtue of his birth. The reply from Jesus did not at that time clear the thought processes of this clever academic. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”<sup>18</sup>

It is only when a condition of helplessness pervades the life of a sinner that he can cry out, “O wretched man that I am! who shall deliver me from the body of this death?”<sup>19</sup> Hope then comes from the Saviour, who replies with inexpressible tenderness and pity, “Wilt thou be made whole?”<sup>20</sup> For us to respond in the affirmative is to experience spiritual regeneration, for “if any man be in Christ, he is a new creature.”

## Meaning of the New Birth

In order to become this new creature we need to put off the old man and put on the new.<sup>22</sup> “The Christian's life is not a modification or

again will always say:

“Have Thine own way, Lord! Have Thine own way!

Thou art the Potter; I am the clay.  
Mould me and make me after Thy will,  
While I am waiting, yielded and still.”<sup>18</sup>

In the lonely moments at Gethsemane, when Jesus trod the winepress alone, salvation trembled in the balance. Would the rescue of the ruined race justify the cost? The pale lips of the Prince of Peace struggled to produce not only words, but also the concept of surrender, “Not My will, but Thine, be done.”<sup>19</sup>

Jesus looked ahead in time and saw a veritable army in defeat, awaiting evacuation. He envisaged the despair that would consume the world lamenting without a Saviour. He resolved to save a lost world by His own supreme sacrifice. God's will was done.

Just as Jesus could leave His life in God's

(concluded on page 14)

# Ordination in North New Zealand

I. G. JOHNSTON, Communication Director, North New Zealand

ONE OF THE high points of the North New Zealand Conference Session, December 29, 1978 to January 6, 1979, was the ordination of Brother Rank Tupai. Brother Tupai is the pastor of the Samoan church in Wellington.

In his address, T.T.U.C. president Pastor H. C. Barritt encouraged Brother Tupai as he reminded him and all the ministry that it is God who places a man in the ministry. He illustrated this from the life of the Apostle Paul, who had been "enabled" or "put" into the ministry by Christ.

Brother Tupai was then challenged to follow righteousness, faith and love to find peace; in his ministry to be gentle, to preach the Word, to reprove, rebuke with all longsuffering. He was reminded that the minister of God is a preacher, a student, a shepherd, a soldier and an example.

An interesting innovation for North New Zealand was the invitation to Sister Tupai to join her husband on the platform for the ordination. As this fine couple stood together, Pastor King, the Conference president, read the charge, and as they knelt before the Lord, Pastor Balharrie from Avondale College sought



Pastor and Sister Rangoso (Rank) Tupai after the ordination.

Photo: courtesy I. G. Johnston.

God's blessing upon them while hands of ordination were laid upon Pastor Tupai. Pastor Barritt then welcomed them into the ranks of the ordained ministry. It seemed so fitting that as Pastor and Sister Tupai will minister together, they should be together for this sacred service. ##

# BAKING FOR ETERNITY

GORDON A. LEE, Communication Director, Australasian Division

FOR SEVERAL YEARS now, Ivy Southern of Hornsby, Sydney, has cooked and sold tasty morsels to raise money for missions. She has returned many thousands of dollars to the Lord for mission projects.

Each Friday morning, Ivy rises early to bake all kinds of nourishing foods in her home kitchen oven. She cooks bread, rolls, vegetable and fruit pies, all in the strictest standards of nutrition and vegetarianism.



Ivy Southern's kitchen on Friday mornings is a centre of great activity as tasty morsels are prepared.

Photo: courtesy G. A. Lee.

By mid-morning, she is ready to set out around her regular customers. She walks for miles pushing her shopping-trolley laden with the hot, fresh and tantalising titbits.

Some years ago, she was deeply moved upon reading first-hand the needs of the missions in the South Pacific. Ivy had always been a great collector of funds at the time of the annual Appeal for Missions. But this was not enough. More funds had to be made available. Her talent as a good home cook was put to the test. Each month she has been able to send direct to specific needs several hundreds of dollars.

Mrs. Southern's greatest delight is when she receives a letter direct from a worker in a faraway mission station who has seen the work of missions in his area benefit from her generous donations. Ivy's one secret ambition is to be able to visit personally one or two of these South Sea missions to which her efforts have brought such benefit. She feels, however, that if she were to keep some money for such a trip, it may mean a lack of funds for the advance of the gospel in some place.

Ivy Southern and her husband Albert want to see not only stars in their crowns, but to meet personally the many "turned to righteousness" through their efforts. ##

"It is sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery. It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think. There are few really good cooks. Young women think that it is menial to cook and do other kinds of housework, and for this reason many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother."

- "The Ministry of Healing," page 302.



Standing together on the Atoifi Hospital property are (from left): Robert Robe, Bruce Tually, Onity Saru, Dr. D. W. Easthope, Hedley Daffi (assistant director of Nursing), Dr. Haynes Posala, Brother and Sister Len Larwood, and, in front, Sister Robyn Leet.



Curiosity is tinged with apprehension as these youngsters watch Onity Saru, assisted by Robert Robe, work on a young companion.



The new Kukum church, Honiara, site of the Workers' Meetings and associated evangelistic campaign conducted in February under the direction of Pr. L. P. Tolhurst.

# HELPING

IT IS NOT OFTEN that an Air Pacific flight from Brisbane to Honiara in the Solomon Islands carries eight Seventh-day Adventists, but such was the situation on February 8, 1979. New missionaries were Brother and Sister Warrick Lawson and two children, who were on their way to the Gilbert Islands where Brother Lawson is to serve as principal of our school at Abemama. This was a new appointment for this young couple, who need the prayers of God's people as they serve in one of the most isolated and remote areas of our mission stations.

## Dental and Motor Mechanic "Volunteers"

Also on the flight was a party of three on a two-week "volunteer" trip to assist in dental work and motor repairs where needed. Dr. D. Easthope, who is well known as a dental surgeon in Newcastle, was on another of his visits to Malaita. This time he visited some other islands as well, and got as far south as Ulawa, an island where we have at present no church members or mission work. Travelling with him were Brother Noel Robe and his son Robert who is a final-year theology student at Avondale College. Brother Noel Robe is a very experienced motor mechanic, and on their travels he used his skills to repair motors of various kinds to aid the work of the Mission. Robert assisted his father and also helped Dr. Easthope by sterilizing and passing instruments to him.

Dr. Easthope was assisted in his work by Onity Saru, a Malaitan dentist who trained in Fiji. In order to become registered in the Solomon Islands, this young man needs to



Together at Honiara are (from left): Ian Johnston, Noel Robe, Mrs. Lawson, and Brother Warw.

# MISSIONS IN THE WESTERN PACIFIC

Dr. D. W. Easthope, Lecturer, Bible Department, Avondale College

intern with an experienced dentist, and to make this possible Dr. Easthope is trying to bring him back to Australia for a time. Some idea of the tremendous amount of work done by this team in the two weeks they were there can be seen by the fact that they travelled over 300 miles by boat, examined over 1,100 patients, and performed some 300 extractions. Much of the travel was done at night so as to use the day time for work. Dr. Easthope's contribution to the Solomon Islands has not gone unnoticed by Government Health officials, and his contact with them has created much goodwill for our church.

### Evangelistic and Workers' Meetings

The eighth member of the group to travel to the Solomon Islands on February 8, was Pastor Leonard P. Tolhurst from the Bible Department of Avondale College. His assignment was to launch an evangelistic campaign in the new Kukum church in Honiara, and to conduct two and a half weeks of Workers' Meetings.

The evangelistic series began on Sunday evening, February 11, and meetings were held four nights per week. The national ministers attending the Workers' Meetings assisted in the evangelistic series, as did Brother Ian Johnson, a third-year theology student from Avondale College who is serving as a student-missionary in Honiara during 1979. Attendances at the opening sessions were around the 800 mark, and included many of our own members as well as a number of non-Seventh-day Adventists, and backslidden members. Upon Pastor Tolhurst's return to Australia, meetings were continued by national ministers, and interested folk are being visited.

The Workers' Meetings involved five sessions each day, six days a week, so that

including all other speaking engagements, Pastor Tolhurst spoke a total of ninety-one times in twenty days. Approximately forty of our national workers attended these lectures. They came from the Eastern Solomon Islands Mission, some from Malaita, and some from the Western Pacific Union office. These men showed keen interest in the lectures. Instruction was given in Advanced Bible Doctrines, Last-Day Events, Archaeology and Ancient History.

### Cyclone Kerry

During the activities described above, Cyclone Kerry cut its way through the Solomon Islands, and several boats were driven ashore by the waves and wind. Flooding also did much damage, and at least one large bridge was washed away on Guadalcanal. The continuous wet weather of recent weeks has caused extensive losses to our school farm crops at Betikama. One estimate is that the school has lost about five months' food supply, as the crops die and rot in the water-covered land.

Perhaps the worst-hit area in the Solomons was the island of Bellona. Reports came through that only two houses on the entire island (population 800) were left standing. Our church school and church building were both destroyed. For days the people had to live in the open, in almost constant rain, as everything was destroyed or blown away. At least two if not three deaths were reported, and one was an Adventist teenage girl.

When we have opportunity to support the work of missions, let us remember the needs of our fellow church members who often live and work under circumstances far from ideal, and let us all pray that God will bless abundantly the efforts put forth to advance His kingdom in the mission fields. ##



Dr. D. W. Easthope attends a girl from one of our schools on Malaita.



The happy faces of Robert Robe, a final-year Theology student from Avondale, and Onity Saru, a Malaitan dentist, reveal the joy they find in service.



Missionary, Pr. L. P. Tolhurst, Robert Robe, and his father and their children, and Dr. D. W. Easthope.



The group who assembled for the special Workers' Meetings. Pastor Wilfred Bili, president of the Eastern Solomons Mission, is on the extreme left in the front row.

Photos: courtesy D. W. Easthope and L. P. Tolhurst.



Brother and Sister T. Harrington in earlier days.

## PRESTON PIONEER

VIVIENNE BYRNE, Communication and Medical Secretary, Preston Church, Victoria

THIS YEAR Brother Tom Harrington won first prize in our church's breadmaking competition. This was not surprising, really, because Brother Harrington's name has long been associated by many with the delicious smell of good, wholesome food. For over thirty years, while he was camp superintendent, his good wife was the cook at every Victorian camp session.

Brother Harrington built our church at Preston, Victoria, nearly forty years ago, and up to this day it has received loving maintenance from him. Of course, he has also been an elder here since long before most of us remember, and although now an octogenarian he is not one to rest on his laurels.

Eighteen years ago he and an enterprising young colporteur, Roy Butcher, pioneered an evangelistic thrust using the medium of the local country show at Whittlesea, a rural community north of Melbourne.

They showed our mission films "Cry of New Guinea," "Life in the Jungle" and "Kimaru." These were so well received they decided to continue their programme each year. And so, since then country areas from Bairnsdale to Swan Hill have enjoyed the films shown by Brother Harrington, and have come to see Adventists as people who care.

Of course there have been many willing helpers, one of the most faithful among them being Brother Colin Pitches from the Croydon church who has faithfully assisted for the past fifteen years.

In recent years the health approach has

been used with films on smoking, drugs and alcohol, and this year was another first when over 1,500 people eagerly queued up to have their blood pressure, weight and lung capacity measured and assessed by trained medical folk from the Greensborough and Preston churches.

It was a mighty effort, but is our Brother Harrington content now to leave it at that? Of course not! He tells me they have big plans for the best effort yet at the Whittlesea show next year. A Heartbeat programme is planned immediately after the show to reap the interest gained by its promotion at the show.

Good for you, Brother Harrington! God bless you and your willing helpers. ##



A recent photograph of Tom Harrington.

## "Burning Again After Twenty-five Years"

C. C. WINTER, Bairnsdale Church Pastor, Victoria

SABBATH, March 17, marked the beginning of a new era for the faithful but scattered Adventists living in the Orbost area of East Gippsland. This special day saw the bringing into existence of an organised company of believers in the far-eastern part of Victoria.

Pastor Ken Low, president of the Victorian Conference, and Mrs. Low, had come from Melbourne to be present for this important occasion. Pastor Low's message at the hour of divine worship challenged the members to a new realisation and acceptance of the responsibilities that in a special sense rested upon them.

Four weeks previously, on February 17, amid the grand and rugged scenery of the almost legendary Snowy River, two young men of the company were buried in baptism in its clear, rippling waters. From all that could be seen and heard, the little drama being enacted might have been dated almost two thousand years ago by another river, famous in modern and ancient times, by whose waters walked One who said, "Suffer it to be so now, for thus it cometh us to fulfil all righteousness."

These young men were accepted into church fellowship on the occasion of the group's being organised into a church company. Melinda Jane, baby daughter of Brother and Sister Don Beveridge, was given to the Lord in an act of dedication at the same service.

Fourteen baptised members and ten happy children met in the Orbost North Primary School, where regular Sabbath meetings will continue for the present. Hopes are high for the securing of a building of their own in the near future. Over the past several months the leading of the Lord in this direction has been very evident. A building, formerly a Methodist church, has come on the market for removal, and as the believers already have a block of land, the matter seems all but settled. The local Council is happy with the arrangement. Health Department approval is being awaited. Many good wishes have come in from local people and local Government bodies.

Over the past couple of years two Adventist families have moved east from the big city to enjoy the blessings of country life, and this has given a real "lift" to the courage of those of long-term residence and isolation.

About twenty-five years ago, during the ministry in the district of Pastors Murch and Faithfull, a company of about forty believers worshipped in Orbost. However, gradually most moved away and the little light went out. But after twenty-five years it is burning again. We invite the interest and prayers of fellow believers in and for this newly formed Company that it might grow and be a mighty witness for God's last message to earth's last generation in this area. ##

The first of three articles analysing the principles and programmes of temperance as a feature of Temperance Year 1979.

## WHY TEMPERANCE? AND IS IT RELEVANT?

ERNEST H. J. STEED, Director, General Conference Temperance Department

HAVE YOU EVER heard of a General Conference departmental leader who says his department is not relevant? This is the retort of one who wonders about this vital subject. I am glad the answer to the question does not depend upon me or any other leader in the Adventist Church, for consensus or opinion is not God's approach in meeting current needs or problems.

Temperance is a Bible doctrine recognised not only by Adventists, but by many other sincere Christians. Through inspired counsel to this church, Ellen G. White highlighted the significance of this aspect of truth for our crisis age. We have been called to be in the forefront of temperance reform.

*Christianity Today*, January 19, 1979, recalling that it is sixty years since prohibition was introduced, vigorously challenged the Christian church to a revival of temperance as a spiritual and practical ministry.

It is also worthy of note that in his first major doctrinal message, Pope John Paul II spoke on temperance, saying: "The temperate man is the one who is the ruler of himself, he in whom the passions do not take the upper hand over reason, will and, also, heart. We understand, therefore, how the virtue of temperance is indispensable to man's being fully human, to youth's being authentically youthful. The unhappy and demoralising sight of an alcoholic or a drug addict makes us understand clearly that 'to be human' means, before anything else, to respect one's own dignity, namely, to guide oneself through the virtue of temperance. To dominate oneself, one's own passions and sensuality, does not mean at all to become insensitive or indifferent. The temperance of which we speak is a Christian virtue, which we learn from the teaching and the example of Jesus and not from the so-called 'stoical' morality."

### Timely Significance

But some Adventists feel that the word *temperance* is out of date, just as some other Christians thought of the word *Sabbath*. I am glad such are in the minority, because this Biblical word used so extensively in the Spirit of Prophecy writings has indeed a timely significance and is being accepted more and more by the public. Most translators of new Bible translations print the word as *self-control*. The word *temp* as in temperance and temple means time, division, or separation. Time is a separation of the past and the future. So temperance is the assurance of a separation in man between good and evil, an act of the Holy Spirit restoring control to man (Gal. 5:23).

Temple likewise is a place of separation between good and evil. No wonder Paul says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in

them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:14-17.

The words *sanctify* and *sanctuary* stand in a similar relationship. *Sanctify* means to set apart or separate unto God, and the sanctuary was the place of separation. *Sanctus* means holy, an unmingled state. And we are called to recognise the "beauty of holiness." Ps. 29:2.

Man became entangled with evil by accepting the enemy's concept of good and evil as superior to the absolute good. This has brought intemperance or the loss of control, with false cravings and desires gaining the ascendancy, bringing destruction to body, mind, and spirit.

### Educate, Educate, Educate

"Because the principles of health and temperance are so important, and are so often misunderstood, neglected, or unknown, we should educate ourselves, that we may not only bring our own lives into harmony with these principles, but teach them to others. The people need to be educated, line upon line, precept upon precept. The matter must be kept fresh before them. Nearly every family needs to be stirred up. The mind must be enlightened and the conscience aroused to the duty of practising the principles of true reform.

"Ministers especially should become intelligent on this question. As shepherds of the flock, they will be held accountable for willing ignorance and disregard of nature's laws. Let them find out what constitutes true hygienic reform, and teach its principles, both by precept, and by a quiet, consistent example. They should not ignore their duty in this matter, not be turned aside because some may call them extremists. At conventions, institutes, and other large and important meetings, instruction should be given upon health and temperance. Bring into service all the talent at command, and follow up the work with publications on the subject. 'Educate, educate, educate,' should be the watchword."

—"Temperance," page 169.



Pastor E. H. J. Steed.

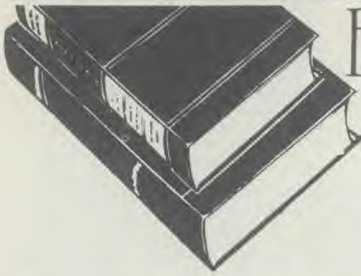
"Intemperance lies at the foundation of all the evil in our world," said Ellen White (*"Temperance,"* page 165). Likewise, "Temperance alone is the foundation of all the graces that come from God, the foundation of all victories to be gained."—*Id.*, page 201.

The intemperance commencing in Eden and of antediluvian times and the days of Sodom and Gomorrah is being maximised today, as prophesied by our Lord. At just such a time, God has raised up a people who will rebuke such evil deeds and who will present the good news of deliverance through Jesus Christ. "The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power, is man's greatest need."—"Education," page 29.

To recognise God above all else is the primacy of the three angels' messages: "Fear God, and give glory to Him." Rev. 14:7. Paul told the Corinthians, "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God." 1 Cor. 10:31.

Reiterating this principle through Ellen White, the Lord graciously gave the law of temperance: "The law of temperance must control the life of every Christian. God is to be in all our thoughts; His glory is ever to be kept in view. We must break away from every influence that would captivate our thoughts and lead us from God. We are under sacred obligations to God so to govern our bodies and rule our appetites and passions that they will not lead us away from purity and holiness, or take our minds from the work God requires us to do."—"Counsels on Health," page 42.

Your General Conference Temperance Department, acting under authority of an Annual Council vote, is highlighting 1979 as Temperance Year to invite your commitment and response. The next article will outline the specific organisation of temperance, established by inspiration, for each church in its witnessing to the community. ##



# BOOKS ACROSS MY DESK

Conducted by ROBERT H. PARR

**"THE SECRET OF GUIDANCE,"** by F. B. Meyer, 94 pages. A Dimension Book, published by Bethany Fellowship, Inc. Price \$1.50. Available S. John Bacon Pty. Ltd., Mount Waverley, Victoria.

When I was first given this book to review, the name of F. B. Meyer meant nothing to me. I asked around of a few older people, and in the process revealed my lack of history—yes, F. B. Meyer is indeed remembered, and this book should do much to perpetuate the practical godliness that he preached so long ago.

Although the present form of *"The Secret of Guidance"* is hot off the presses, this is not the first time it has been published. The original appeared in the latter part of the nineteenth century, when Meyer was filling the churches and public halls of England with people anxious to hear his messages. Meyer had a burden to reach the great numbers of ordinary non-churched people with a concept of practical, not theoretical, Christian living.

Obviously a book which appeared so long ago would use archaic phrases and vocabulary—happily the editors of Dimension Books, the publishers, have done an admirable job of "updating the language . . . without altering the content of the original writer's message." The end result is a clear, concise style that reminds me very much of the language of Ellen White. I find the message not so different, either.

If I have any reservation at all it is only concerning a story the author uses to illustrate how we should relate to the indwelling of Christ. He repeats an experience of Catherine of Siena—the story is to my mind a fabrication necessary to establish sainthood in the Catholic sense.

But the rest of the book is a delight. Much of it concerns our recent Sabbath school subject of the indwelling and guidance of the Spirit. Seldom have I read a concept as clear and practical.

"If you want true faith," Meyer writes, "do not think about it. . . . Where would be our difficulty about faith if we ceased to worry about it, and were occupied with the object of faith—Jesus Christ our Lord?" This quotation is found in a wonderful chapter titled "Fact! Faith! Feeling!" where the author brings the three elements into a natural, Biblical harmony.

Sometimes the simplest language can convey the most profound truths. In his gentle style, Meyer reproaches those who expect to lightly obtain the fullness of the Spirit. "We cannot expect to have it," he points out, "if we are quite content to live without it. Our Father is not likely to entrust this priceless gift to those who are indifferent to its possession." Again Meyer is touching truth when he says, "We are willing enough to take Him [Jesus] as Saviour; we hesitate to make Him King."

The secret of guidance? No secret really—although sometimes we flounder around searching for guidance. Read this book, for it surely points to some Absolute answers.  
Lincoln E. Steed.

**"JANANI: The Making of a Martyr,"** by Margaret Ford. Paperback, 93 pages, published by Marshall, Morgan & Scott. Price \$2.75. Available S. John Bacon Pty. Ltd., Mount Waverley, Victoria.

In the February 28, 1977 issue of *Time* magazine under the heading "Death of an Archbishop" was the following report:

"In the six years since he seized power from Milton Obote, Uganda's mercurial President Idi Amin has accused his enemies of scheming at least a dozen times to overthrow him, and in response has ordered the execution of untold thousands of opponents. Last week three newly discovered 'plotters' met with suspiciously accidental deaths. Two of the accused were high government officials. . . . The third was one of the most highly esteemed churchmen in all of Africa, the Most Rev. Janani Luwum, fifty-three, Anglican Archbishop of Uganda.

"In typical 'Big Daddy' fashion, the dictator convened a giant rally in Kampala and invited the two ministers and the archbishop to attend. Then, a few lesser 'suspects' were paraded forth to read out 'confessions' implicating the three men. The archbishop smiled wanly and shook his head in disbelief when he heard his own name mentioned as one of the agents whom the exiled Milton Obote had chosen to help stage a coup. Amid soldiers' cries of 'Kill them all!' Amin declared that there would be 'a proper military trial.'

"The rally, in fact, was the closest approach to a 'hearing' that Archbishop Luwum and the two ministers would ever get. Next day, Radio

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

Uganda reported that the prisoners had been killed when the car transporting them to an interrogation centre collided with another vehicle and overturned; the victims, said the broadcast, had tried to overpower the driver in an attempt to escape."

The world's press speculated—was it an accident? was it murder?

At a press conference a few days after the event, U.S. President Jimmy Carter commented that the whole business had "disgusted the entire world."

In response to this remark, ex-President Amin forbade all Americans to leave Uganda, and indeed sent his soldiers to round them up and take them to Kampala. The Americans held discussions with U.N. Secretary-General Kurt Waldheim. The *U.S.S. Enterprise* and five other naval vessels were ordered to stand by off the East African coast in case of further trouble. White House Press Secretary Jody Powell told reporters, "The President will take whatever steps are necessary and proper to protect American lives." And once again, in his typical blustering, grandstanding way, the former president had succeeded to a great extent in diverting attention from the atrocities that had occurred in Uganda. The fate of Archbishop Luwum was forgotten, and the true facts about just what happened to him did not come to light.

This book, *"Janani,"* reveals those facts.

The writer, Margaret Ford, was Janani Luwum's secretary for several years. She was intimately connected with all the events leading up to and associated with his martyrdom, and gives a gripping, first-hand account of those days.

The story begins with the arrival of the first Anglican missionaries to Uganda in 1877, and traces the developing rivalry between the Anglican and Catholic churches, and the further complications that occurred with the rise to power of the Muslim, Idi Amin.

However, *"Janani"* is more than just a chronicle of events. It is a biography of a saint of God. Janani Luwum was an outstanding man; he was a wonderful Christian, one of God's true sons. Against the background of complexities caused by tribal, cultural and religious differences, his life shines like a radiant beacon.

The story is a fascinating one; the life it portrays is an inspiration. I am sure all who read it will enjoy it and be blessed by it.

Jean Bedford.

**"OF WHOM THE WORLD WAS NOT WORTHY,"** by Marie Chapien. Paperback, 256 pages, published by Bethany Fellowship, Inc., 1978. Price \$5.95. Available S. John Bacon Pty. Ltd., Mount Waverley, Victoria.

This true story of the Jacob Kovac family is set in the small republic of Slovenia, which is situated at the north-east corner of Yugoslavia. Jakob Kovac was working in the coal-mines of Germany in the early 1900s when he was converted and became an itinerant evangelist. Returning to his homeland, he spent the next thirty-odd years walking the mountains and hills of Yugoslavia preaching the gospel of salvation.

It was not until 1934, when he was fifty-five

years old, that Jakob Kovac married. And much to the concern of those who regarded him as their pastor, his bride, Jozeca, was only twenty years old—thirty-five years his junior! This is their story.

"Of Whom the World Was Not Worthy" covers the years 1932 to 1970. These were years of poverty, hunger, unrest and war for the Slovenes. The horrors of German occupation, with all its attendant atrocities, gave way to Communist reprisals and domination following the end of the second world war.

In the midst of this living hell, Jakob and Jozeca and other believers clung to God and prayed for both friend and foe—their lives were a fulfilment of the Biblical injunction, "Pray without ceasing." In their daily walk their hearts were continually lifted in communion with their Saviour, and frequently they spent whole nights in supplication. Many were the dramatic results of these prayer seasons. Often, though, their prayers went seemingly unanswered, and many paid for their faith with their lives, but they died in hope, clinging to the promises of God.

This is a recital of persecution, sadness,

suffering and heartache. Something of the fear and horror these people experienced entered my own soul as I read their story, and almost overwhelmed me. I could not say I "enjoyed" this book. But I do think it is one well worth reading. We in this land of peace and plenty need to be aware of how blessed we are, and understand what it means to be a Christian in some other societies.

Through terrible years of war, famine, and cold, the Kovacs clung to God with an almost incredible faith. They learned that true contentment comes from above, not from circumstances, and not from material gain. They were happy in their souls, although there was not much in sight to be happy about. In their struggle for survival, they clung to the simple thoughts: "God lives. He is a good God. He loves us." And out of this conviction came true justification and true sanctification. Perhaps it is such suffering we will have to experience to gain an experimental knowledge of these doctrines. But who of us is sufficient for these things?

An inspiring and very thought-provoking book!  
Jean Bedford.



## LETTERS to the EDITOR

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

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

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

### JOHN TODD AGAIN

Dear Editor,

Subsequent to the publication of my article "What About John Todd?" (RECORD, February 26, 1979) I have received verbally and by letter several queries running along these lines: So what if John Todd is a fraud and not what he claims to be? Isn't his message about witchcraft and the Illuminati still beneficial?

In reply I would point out that John Todd offers no documentary evidence for his claims other than his own personal experience. If he

has never really had such an experience, his message may or may not be true—but it certainly becomes very suspect. Furthermore, we have no objective method of assessing whether his message is 99 per cent true and 1 per cent false or vice versa. It seems incongruous to admit that Todd's experience is fraudulent while maintaining that the information gained from the experience is factual.

I state without reservation: Todd has made no contribution whatsoever to our understanding of the sinister working of the devil through witchcraft and the Illuminati. At best, all he has done is to create an interest in a topic. We may then choose to do research on that topic, drawing information from reputable sources. We may or may not find points of agreement on our own careful analysis of the date and not on a sensational testimonial.

I would encourage RECORD subscribers to read the article "The legend(s) of John Todd" as well as the editorial "The Bewitching of the Churches" in the February 2, 1979, issue of the fundamental religious magazine *Christianity Today*. The article (which came out after the preparation of my article in the RECORD) is a documented exposé of the real Todd story. The editorial is an apology to the unthinking world for the present state of Christianity—wherein Christian people will give credence to the most incredible tales of a highly sensational nature.

I would hope and pray that our church, with its heritage of careful Bible study, would not come under such an indictment.

James Coffin,\*

North New South Wales.

[James Coffin is assistant pastor of the Avondale Memorial church, Cooranbong, N.S.W.—Ed.]

### SERMONS AND MANNERS

Dear Editor,

I did appreciate "Oigle Snitchell's" Reflections on Reverence (RECORD 12/3/79). We have all been guilty of irreverence in one way or another, and as he says, "Young people are like shadows. They are to a great degree taking their

shape from something else. The slightest bump may be grossly exaggerated in a shadow. But it was at least hinted at in the original. We can expect to see our own faults in our youth."

Brother "Snitchell's" conclusions in the form of guidelines will be quite helpful in one direction or another. No doubt there are others which could be added, but one I will briefly mention: "If you as a lay person are asked to pray, do not take the Lord's name in vain by repeating *Lord* frequently." This is common among us and, I'm sure, said in all sincerity. However, it does tend to appear that we are bringing the Most Holy God to our own human level.

Personally I disagree with the idea that all that is needed to correct a speaker who goes repeatedly overtime, is to speak to him privately. This method is a failure. When laymen are given training in being successful elders and deacons, this aspect should be covered. We have noted the good results when such has been done. More damage has been done to undermine youth afternoon meetings by overlong morning services than anything else. Joint or area meetings, and overlong youth meetings run a close second.

Consequently if I am seen to leave the church service at twenty-five past twelve, it is not because there is a pie in the oven, or that a small child needs feeding. It is an official protest.

There are divided homes represented at the church service. In these homes shadows never fail to fall. How can we be so unkind as to add more? It takes a little time to set up even a prepared meal. The long church services do not allow for this or for time to travel home. The worshipper from the spiritually divided home usually elects to leave church at a set time to keep the home together. The other partner cannot understand his/her partner's "Christianity" when he/she is continually late. Quite often the partner who was home in the morning plans going out in the afternoon. Good manners and punctuality at lunch are necessary if that partner is to be won to Christ.

We really appreciate all the time of preparation and study our laymen put into their sermons, as of course we do that of the ministers. Their wonderfully worded prayers on our behalf before the throne of the universe lift us up into His almighty presence.

(Mrs.) Arline Hutton,  
South Australia.

"Strict honesty must be cultivated. We can go through the world but once; we cannot come back to rectify any mistakes; therefore every move made should be with godly fear and careful consideration. Honesty and policy will not harmonise; either policy will be subdued, and truth and honesty hold the lines of control, or policy will take the lines, and honesty cease to direct. Both cannot act together; they can never be in agreement. When God makes up His jewels, the true, the frank, the honest, will be His chosen ones, His treasures. Angels are preparing crowns for such, and light from the throne of God will be reflected in its splendour from these star-gemmed diadems."—"Our High Calling," page 226.

# MORPHETT VALE DOES IT AGAIN

F. FISHER, Communication Secretary, Morphett Vale Church, South Australia

A DATE long looked forward to has come and gone. It was 10 a.m., Thursday, February 15, 1979, when Brother A. Chapman, pastor of the Morphett Vale Seventh-day Adventist church, welcomed his guests to the opening ceremony of the new Community Health and Welfare Centre, and introduced the official party.

Pastor R. Porter took a retrospective look, covering the period of the Welfare Society's humble beginnings as a unit on March 31, 1965, in a simple two-room location, on Pimpala Road to the opening of this Centre to the public.

Mr. Grant Chapman, Kingston M.H.R., commented on the fact that Morphett Vale records the fastest growth rate in the whole of South Australia. He further pointed out that the matter of welfare is best administered on a voluntary basis such as the local welfare societies, which are, by far, more alert to individual problems than any Federal Government branch could ever hope to attain to.

Pastor Ray Dixon, director of Welfare Activities of the Seventh-day Adventist Church in South Australia, referring to the need for welfare work, reminded the audience of Christ's wise prediction that the poor will always be with us, posing the famous question: Who is our neighbour? Admonition comes also from the Scriptures that we are our brother's (sister's) keeper. This is what welfare is all about.

The whole assembly was then invited to move to the entrance of the hall to witness the unveiling of a plaque to commemorate this ceremony. Finally, guests inspected the well-stocked and efficiently tabulated cupboards containing various sizes and types of clothing for adults and children. Full marks are due to the team of smartly uniformed ladies of the Welfare Centre which served delicious refreshments.

Due mention is also to be made of the many-talented director of the Centre, Sister Christine Smith, who, together with her team, will face the countless needs of the deserving. May our heavenly Father bountifully bless the teamwork of this advance-guard of Christian endeavour on behalf of the Master!



To mark the opening of the Morphett Vale Seventh-day Adventist Community Health and Welfare Centre, Mr. Grant Chapman, M.H.R. for Kingston, unveils the notice-board on the front wall of the new building.

## HUMANITY'S DUNKIRK (concluded from page 6)

care, so must the surrender of His born-again followers. Only then will the thoughts and desires of the carnal mind be conformed to the will of God. The heart is created anew in the likeness of the One who came "to seek and to save that which was lost."<sup>20</sup>

### After the New Birth

At Dunkirk the angry noise of the enemy dive-bombers and the sickening snarl of the machine-guns were concentrated on the moving boats—the ones that were homeward

bound. Likewise trouble will cross the path of the pilgrim. Satan does not waste a lot of effort on those who are spiritually dead. Those who are homeward bound become the especial target of the enemy. If we are alive and active, Satan will persistently pursue us as his quarry.

However, if we have the Spirit of Jesus, if we are born again, our Christian experience can be strengthened by life's trials, for "tribulation worketh patience."<sup>21</sup> Admirable character qualities are revealed in the life-style of the one who has been born again. "He [God] hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly,

and to love mercy, and to walk humbly with thy God?"<sup>22</sup>

To live justly means to live according to the directions of God and to align one's life in harmony to His holy law. To show mercy is to manifest the fruit of the Spirit in the life. Walking humbly is to act with Christlike surrender to God, saying in effect: "Have Thine own way, Lord," in every phase of our lives.

The whole object of the plan of salvation is the restoration of the image of God in the human soul. This aim of the Redeemer was revealed to Nicodemus when the unorthodox Rabbi said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."<sup>23</sup>

It is tragic reality that we are still in the land of the enemy. Jesus is our only means of salvation. His saving grace is still available as a means of rescue from eternal death. At His second coming, however, the rescue operation will be complete.<sup>23</sup> Only those who have chosen the way of the cross will be ferried to the bliss of heaven's shores. ##

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## TILL HE COMES

BELL. John A. Bell closed his eyes in the sleeping-rest of death on March 28, 1979, at the age of eighty-seven years. He is survived by his wife, Alice, who for the past few years has been hospitalised. Brother Bell was baptised in Tauranga in 1953, having been brought to a knowledge of present truth by making a purchase from an interest-seeking colporteur. Since then Brother Bell has made a valuable contribution to the spiritual welfare of others by preaching and counselling. His funeral service was held in the Whakatane church, New Zealand, on March 30, and a private cremation followed at Tauranga. S. S. Presnall.

BICKERS. Ruby Eileen Bickers, about eighty-eight years of age, went to sleep in Jesus early on Sabbath morning, March 24, 1979, at Sherwin Lodge Nursing Home, Perth, Western Australia. Sister Bickers came from the northern farming area until her last few years in Perth. Six of her seven children remain to mourn her passing. Sister Bickers was well known in the Seventh-day Adventist church, having been a member from the 1950s. She was a sweet Christian

who lived an unselfish life in helping others in Welfare work, and was always an active helper when the Appeal for Missions came around each year. We laid her to rest at the Karrakatta Crematorium to await the coming of the Life-giver.  
G. B. Helsby.

**BLAIN.** It was a sad day for Sister Phyllis Blain of Margaret River, Western Australia, when she received news that her son, Neil Rodney Blain, aged twenty-eight years, was killed in a tragic head-on car accident. For a number of years Neil had viewed the Lord from a distance, but the last six weeks of his life found him back with his Saviour and deeply in love with Christ. As Neil was laid to rest in the Margaret River Cemetery on January 2, 1979, we looked forward confidently to the resurrection morning when our brother will come forth to walk with his Lord throughout eternity. To mourn his loss are his mother and eight brothers and sisters.  
H. J. Watts.

**BLOWER.** Sister Vivienne (Doll) Blower, aged eighty-five years, a patient at the Freeman Nursing Home, Western Australia, peacefully passed to rest on April 15, 1979. Widely known by the early nursing profession as Doll Fraser, she ably served not only in the east, but also in Western Australia. At a private cremation service on April 17, 1979, this trusted servant of God was left in the providence of her Master to await the "morn of morns."  
G. I. Wilson.

**HANKINSON.** Leanne Maree Hankinson, aged sixteen years, youngest daughter of Laurie Hankinson of Brisbane, and the late Elma Hankinson, died in the Royal Brisbane Hospital, Queensland, on April 9, 1979, after a tragic road accident. The grieving family and a packed Mitchelton church, relatives and friends were directed to the soon-returning Jesus and our preparation for that glad reunion day. The writer shared the services with Pastor A. V. Bambury.  
Graeme Olson.

**WATERS.** Jessie Christiana Waters laid down the burdens of this life in the Nambour General Hospital, Queensland, at 1 p.m. on Tuesday, March 27, 1979. Although plagued by indifferent health, our sister lived a full and fruitful Christian life, motivated by a firm trust in God. It is to the praise of God that her five children, John, David, Lois, Graham and Geoff, and her fifteen grandchildren are safe within God's spiritual fold. To these and other relatives present, and to George, her devoted husband and leading elder of the Nambour church, the Word of God brought blessing and comfort as we laid our sister to rest in the Nambour Lawn Cemetery. Harry Richardson, brother of the deceased, and George Hedges assisted the writer at the funeral.  
K. R. Miller.

Department, were united in marriage. The home of Brother and Sister J. Pittard of Wahooonga provided a delightful setting for the occasion. We wish them God's blessing in their united witness for the Lord in Dubbo.  
K. J. Bullock.

## ADVERTISEMENTS

A.A.A.

With the recent establishment of the Aviation Centre at Andrews University, new interest was generated in a pilots' organisation. A new organisation, building on the foundation of several that preceded it, has now been formed—the Adventist Aviation Association. This group, which carries the sanction of the Aviation Committee of the General Conference, plans a quarterly newspaper to be called *Wings*.

Those wishing to be on the mailing-list of this publication, and desiring to participate in the association, should contact William Smith, Andrews University Air Park, Berrien Springs, Michigan 49104. There is no charge for the publication at present.

When writing, please give your status as a pilot, licence and ratings, and a brief statement regarding your flying experience. Non-pilots should indicate their interest in aviation.  
Gordon Engen.

**BUNDBERG FLATS FOR SALE.** Three flats fully furnished. One two bedrooms plus sleep-out. One two bedroom. One single bedroom and sleep-out. At Bundaberg's beautiful Bargara Beach, Queensland. Close to shops and only one street from beach. Price \$37,000 O.N.O. Owner finance available. Full details, P.O. Box 1206, Bundaberg, Qld. 4670.

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## AUSTRALASIAN RECORD

and advent world survey 

Official Organ of the  
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# 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.

**BELL—MOODIE.** Ilam Seventh-day Adventist church, Christchurch, New Zealand, and Tuesday April 17, 1979, were the place and time chosen by Karen Louise Moodie, daughter of Brother and Sister Cliff Moodie of Christchurch, and Malcolm Grierson Bell, son of Mr. and Mrs. N. G. Bell of Christchurch, for the exchange of wedding vows. Guests shared an enjoyable meal with bride and groom at Mona Vale Reception Centre. We wish them happiness, and the continual presence of the One who instituted marriage and home.  
C. V. Christian.

**HILTON—STANOVIC.** On Sunday, March 11, 1979, Tom Hilton of Dubbo, New South Wales, and Elizabeth Stanovic of the Sydney Adventist Hospital Medical Records'

# FLASH POINT



☆ THE SAHGA OF THE GASAH (concluded, we hope). A couple of weeks ago I mentioned that the Graduates Association of the Sydney Adventist Hospital (GASAH) were having their annual get-together, and invited all eligibles (*cum* spouses) to attend. By this, I guess it is past and gone. Well, the other day a gentleman came on the line all the way from Sydney uttering loud protests. It is not a GASAH, apparently; it is a SAHGA. In other words, I had the title back to front; it should be the Sydney Adventist Hospital Graduates Association, or SAHGA, so. . . . Well, that's cleared that up, and we'll say no more about it—except that I hope that SAHGA had a GASAH of an annual meeting.

☆ The other day, a large cardboard box arrived on my desk, well packed and with a letter cunningly enclosed. It took me three-quarters of an hour to open the box and forty minutes to find the letter. It turns out that it contained a sheepskin rug from New Zealand, and beautifully white and soft it was, too. It turns out that it came from the Bishopdale church in South New Zealand, and this is one of the ways they are using to raise funds for their building programme (stage 2). They already have their hall and Welfare and S.S. rooms, etc., but stage 2 is the church proper, and naturally, this is a matter of urgency. The last paragraph of the letter which read, "Please feel free to keep the sample rug or to dispose of it at your discretion," delighted me tremendously, because I don't get offers like this very often. Payola, I think is the modern term. However, my conscience asserted itself and my secretary saved me from hawking it from door to door in an effort to sell it; thanks to her, the Bishopdale people will shortly receive a cheque for \$29 which is the price of these pure-white, fluffy bits of luxury which ought to grace every bedroom. How about surprising the Little Woman with one for her birthday. . . . or an early Christmas gift. . . . or a belated Mother's Day offering. . . . or a wedding anniversary present? Get two, one for her and one for your mother-in-law, and that dear soul will love you as her own son. Write to Mr. J. Waring, Bishopdale S.D.A. Church, P.O. Box 20-125, Bishopdale, Christchurch, N.Z. Price includes postage and insurance.

☆ This item should have gone in first, of course, but I trust I may be forgiven for my crassness. The president of the General Conference, Pastor Neal Wilson, at the time of his election to the presidential chair, expressed the desire to visit all the Divisions before the next General Conference session (April, 1980). That will mean that he will be on the run most of the time, because there are ten Divisions, and he DOES have a few other things to do. Well, the word is that he plans to drop in on us in June this year. He's making a package deal of Southern Asia, the Far Eastern Division, and the Australasian Division, and we are the third on the itinerary. He'll be arriving on

June 24, and will be here until July 2. Four days will be spent at HQ at Wahroonga, and its pretty certain that he'll visit Avondale College. Other details of his visit will be announced later. We take this opportunity of welcoming Pastor Wilson to this Division and pray that God will grant him safe travel and pleasant flights, and good fellowship wherever he goes.

☆ A change of pace for Pitcairn Island, the most easterly point in the Division. Pastor and Mrs. Wal Ferguson are the present occupants of the manse over there, but it is past their time of returning. A replacement was not all that easy to come by, there having to be special qualifications for the task—one being that the pastor's wife must be a nurse of experience and no mean ability. We can now announce the appointment of Pastor Oliver Stimpson and his wife from the United States. This pastor/nurse team will probably arrive there some time in the middle of the year, and the Fergusons will hold the fort until about that time. Pastor Stimpson is a graduate of the Columbia Union College, with a major in theology. He has served for six years in Hawaii, which is the most isolated part of the U.S. Well, when he gets to Pitcairn, Hawaii will seem as though it's next door to Times Square. Welcome, Pastor and Mrs. Stimpson. And if you happen to see this, please note that one of your annual duties is to send to the editor of this magazine a story of how things are moving along on lovely Pitcairn.

☆ A couple of months ago they had a visitation day in Christchurch and surrounding districts. Sabbath p.m. was the appointed time, and over 4,500 homes were visited and offered the Gift Bible Plan. In all, it was a successful time, and 309 Bibles were placed. The laymen and women are now busily following up the interests, and I'm waiting for a full story of the venture.

☆ Drs. Ron and Patricia Knight of Brisbane are now well-and-truly settled back into their routine in their respective practices. But a month or two ago they were in Hong Kong. They left Australia in December and spent about four months visiting their son-in-law and daughter, Drs. Geoff and Carolyn Catton, who are serving in our Hong Kong Hospital. While there Dr. Knight stood in as relieving surgeon at our Tsuen Wan Hospital. The word is that they enjoyed themselves so much that they are thinking of doing it all over again some time.

☆ It is the season to announce the successful examinees in the higher echelons, and Cathy Bell, who is a kind of stand-in Mary Stellmaker (whatever happened to Sister Mary? She was last seen rushing madly toward Disneyland and is believed to be wandering around Main St., U.S.A., somewhere) has sent me a list which would do Our Mary proud. Here are the successful parties who are due for our congratulations: Daryl Kent, B.Ed., Barry Butler, B.Ed., Ewan Tolhurst (that's the Avondale branch of the Tolhursts, Pastor and Mrs. Len T.) B.Sc., and moving from the Newcastle University where he obtained the degree to the Sydney University where he has been accepted for Medicine; Mrs. L. Magnusson (wife of Dr. Eric Magnusson, president of Avondale College), B.A., and John Hopkins, B.Sc. (Arch.). It appears that all the above are from the Newcastle University. We salute you all. May the profundity of your wisdom increase as your days.

☆ "Finally, brethren. . . .": If a man stood with his right foot on a hot stove and his left foot in a freezer, statisticians would declare that, on the average, he was comfortable.